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Early English Text Society.

~~Original Series, 101.~~

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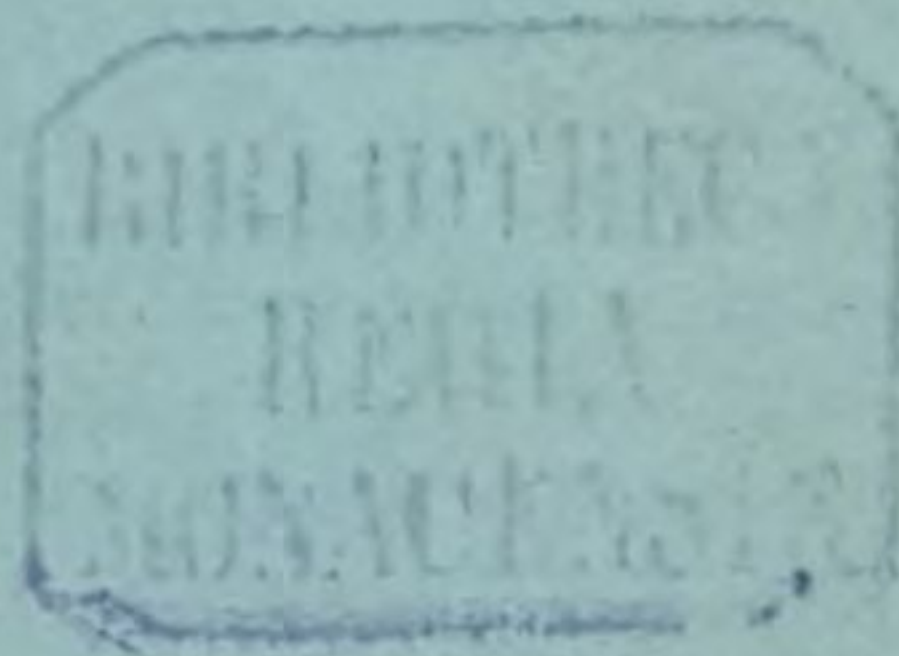
Cursor Mund

Cursor Mundi

(The Cursor o the world).

A NORTHUMBRIAN POEM OF THE XIVTH CENTURY

IN FOUR VERSIONS.



EDITED BY THE

REV. RICHARD MORRIS, M.A., LL.D.,

EX-PRESIDENT OF THE PHILOLOGICAL SOCIETY; AUTHOR OF "HISTORICAL OUTLINES OF ENGLISH
ACCIDENCE," EDITOR OF "HAMPOLE'S PRICKE OF CONSCIENCE," "Aṅguttara-Nikāya,"
ETC. ETC.

~~PART VII.~~

LONDON :

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(*With power to add Workers to their number.*)

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The Early English Text Society was started by Dr. Furnivall in 1864 for the purpose of bringing the mass of Old English Literature within the reach of the ordinary student, and of wiping away the reproach under which England had long rested, of having felt little interest in the monuments of her early life and language.

On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the *Original Series* with which the Society began, an *Extra Series* which should be mainly devoted to fresh editions of all that is most valuable in printed MSS. and Caxton's and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing completed Texts demands their inclusion in the Extra Series.

During the twenty-eight years of the Society's existence, it has produced, with whatever shortcomings, an amount of good solid work for which all students of our Language, and some of our Literature, must be grateful, and which has rendered possible the beginnings (at least) of proper Histories and Dictionaries of that Language and Literature, and has illustrated the thoughts, the life, the manners and customs of our forefathers.

But the Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspeare who care two guineas a year for the records of that speech. 'Let the dead past bury its dead' is still the cry of Great Britain and her Colonies, and of America, in the matter of language. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and many Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying whether more Texts can be got out by the plan of issuing them in advance of the current year, so that those Members who like to pay for them by advance Subscriptions, can do so, while those who prefer to wait for the year for which the volumes are markt, can do so too. To such waiters, the plan will be no injury, but a gain, as every year's Texts will then be ready on the New Year's Day on which the Subscription for them is paid.

The success of this plan will depend on the support it receives from Members, as it is obvious that the Society's printers must be paid half or two-thirds of their bill for a Text within a few months of its production. Appeal is therefore made to all Members who can spare advance Subscriptions, to pay them as soon as they get notice that the Texts for any future year are ready. In 1892, the Texts for 1893 and 1894 will be ready, and also perhaps some for 1895.

The Subscription to the Society, which constitutes membership, is £1 1s. a year [and £1 1s. additional for the EXTRA SERIES], due in advance on the 1st of JANUARY, and should be paid either to the Society's Account at the Head Office of the Union Bank of London, Princes Street, London, E.C., or by Cheque, Postal Order, or Money-Order to the Hon. Secretary, W. A. DALZIEL, Esq., 67, Victoria Rd., Finsbury Park, London, N., and crossed 'Union Bank of London.' (United-States Subscribers must pay for postage 1s. 4d. a year extra for the Original Series, and 1s. a year for the Extra Series.) The Society's Texts are also sold separately at the prices put after them in the Lists.

May 1892. For this year and 1893 the Original-Series Texts are now ready, and so are the Extra-Series Texts for 1892, and the first of those for 1893, while the second will be ready in a few months. **Members are askt to send their two-years' subscriptions for both Series at once.**

The second Extra-Series book for 1891 is also ready. It is No. LX, Dr. J. Schick's edition of Lydgate's *Temple of Glass*, with a full discussion and classification of its MSS., a chronological arrangement of all Lydgate's chief works, and some account of his best poem, still in MS., 'Reason and Sensuality.'

The Original-Series Texts for 1892 are:—No. 98, *The Minor Poems of the Vernon MS*, Part I edited by Dr. Horstmann, and No. 99, Part VI of the *Cursor Mundi*,—the Preface by the Rev. Dr. R. Morris; an Essay on the Sources of the Poem by Dr. Haenisch; and a Glossary by Dr. Max Kaluza.

The Original-Series Texts for 1893 are:—No. 100, Capgrave's *Life of St. Katharine*, the text edited by Dr. C. Horstmann, with Forewords, side-notes, and a discussion of Chaucer's *gh* and Shakspeare's long *i*, by Dr. F. J. Furnivall; and No. 101, the *Cursor Mundi*, Part VII and last, an Essay on the MSS. of the Poem, their Dialects and Relation, &c., by Dr. H. Hupe.

The Extra-Series Texts for 1892 are:—No. LXI, Hoccleve's *Minor Poems I*, from the Phillipps and Durham MSS., edited by Dr. F. J. Furnivall; No. LXII, the *Chester Plays*, Part I, re-edited from the MSS. by the late Dr. Hermann Deimling.

Those for 1893 are—1. Thomas à Kempis's *De Imitatione Christi*, english: the first three books from the MS, in Trinity College Dublin, about 1440 A.D., and from Dr. Wm. Atkynson's version, printed by Wynkyn de Worde in 1502; and the fourth book by Margaret, Countess of Richmond and Derby, Mother of Henry VII; the whole edited by Prof. J. K. Ingram, LL.D. 2. Dr. Mary N. Colvin's edition of Caxton's *Godfrey of Bologne, or Last Siege of Jerusalem*, A.D. 1481. This is all printed but the Notes and Glossary, and they are in the hands of the printers. Dr. Furnivall's edition of the *Lichfield Gilds* is also all printed, and waits only for the Introduction, which Prof. E. C. K. Gonner has kindly undertaken to write for the book.

The Original-Series Texts for 1894 and 1895 will be chosen from books already at press: Part II of the *Minor Poems of the Vernon MS*, edited by Dr. J. Kail; Richard Misyn's—he was Prior of Lincoln—englishings in 1434 and 1435 of Richard Rolle of Hampole's *Fire of Love* and *Mending of Life*, edited by Robert Harvey, M.A., Headmaster of the Cork Grammar School; Lydgate and Burgh's *Secrees of Philosoffres*, c. 1440, edited by Robert Steele, B.A.; Mr. Gollancz's re-edited *Exeter-Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—Part I, of which the Text, with a modern englishing, has been long in type. Dr. R. von Fleischhacker has also in the press—333 pages of text stereotyped out of 352—a treatise perhaps more valuable for Dictionary purposes than any yet issued by the Society, an english *Lanfranc's Chirurgie*, about 1400 A.D., which takes up to Chaucer's death the whole class of surgical and medical words (besides many others of common speech) which we before had only from the black-letters of Queen Elizabeth's time. The Editor has collated the English text with its Latin; and he shows how largely our first printed *Anatomic* (Vicary's) is borrowd from it. Dr. Fleischhacker's illness drove him to the South last winter, but he hopes to be in England again in the summer, and then to finish his edition. Miss Pemberton has also sent to press her edition of the fragments of Queen Elizabeth's englishings (in the Record Office) from Boethius, Plutarch, &c. Prof. Napier has nearly ready a 12th-century Homily on the *Legend of the Holy Rood*, with an Introduction on the different Legends about it, together with an incomplete Chester *Hymn to the Virgin* of the 13th century, and a short Paper on the soft and hard *g*'s of the *Ormulum* MS., with a facsimile. Prof. Mead has sent to press the completion of the prose *Merlin*, for which the Society has been looking in vain from its Treasurer since 1870. Mr. Utley is home from Roumania, and promises to finish *Lyndesay's Works* this year.

The Texts for the Extra Series in 1894 and 1895 will be chosen from the Parallel-Text of the only two MSS. of the *Owl and Nightingale*, edited by Mr. G. F. H. Sykes; the prose Romance of *Melusine*, edited from the unique MS. by Mr. A. K. Donald; Hoccleve's englishing of *De Regimine Principum*, 1411-12, edited by Dr. Furnivall; Deguilleville's *Pilgrimage of the Life of Man*, three prose versions—two English, one French—edited by G. N. Currie, M.A. Some of these Texts will be ready in 1892. **Members are therefore askt to send Advance Subscriptions in 1892, for 1893, 1894, and 1895**, in order that the 1893-5 books may be issued to them as soon as the editions are finisht. The Society's experience has shown that Editors must be taken when they are in the humour for work. All real Students and furtherers of the Society's purpose will be ready to push-on the issue of Texts. Those Members who care only a guinea a year (or can afford only that sum) for the history of our language and our nation's thought, will not be hurt by those who care more, getting their books in advance; on the contrary, they will be benefited, as each successive year's work

will then be ready for issue on New Year's Day. Members are askt to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finisht all the Texts that the Society ought to print.

Mr. G. N. Currie is preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Mr. Henry Hucks Gibbs's MS., Mr. Gibbs having generously promist to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pelerinaige de l'Homme* in 1330-1 when he was 36.¹ Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it, and this is the only one that has been printed. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Univ. Coll. and Corpus Christi, Oxford²; and the Laud Collection in the Bodleian, no. 740. A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited by Mr. Sidney J. Hertridge for the E. E. Text Society. The Laud MS. 740 was somewhat condense and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library:³ "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited by Mr. Currie for the E. E. T. Soc., its text running under the earlier English, as in Mr. Hertridge's edition of the *Gesta Romanorum* for the Society. In February 1464,⁴ Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pelerinaige* into a prose *Pèlerinage de la vie humaine*.⁵ By the kindness of Mr. Hy. Hucks Gibbs, as above mentiond, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's *Pelerinaige de l'Homme*, A.D. 1355 or -6, was englisht in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's englishing of Deguilleville's *A B C* or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 gaps, of which most of the second can be fild up from the end of the other imperfect MS. Cotton, Tiberius A vii. The rest of the stopgaps must be got from the original French in Harleian 4399,⁶ and Additional 22,937⁷ and 25,594⁸ in the British Museum. Lydgate's version will be edited in due course for the Society.

Besides his first *Pelerinaige de l'homme* in its two versions, Deguilleville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Sowle* (perhaps in part by Lydgate), exists in the Egerton MS. 615,⁹ at Hatfield, Cambridge (Univ. Kk. 1. 7, Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier englisher's interesting Epilog in the Egerton MS. This prose englishing of the *Sowle* will be edited for the Society after that of the *Man* is finisht, and will have Gallopes's French opposite it, from Mr. Gibbs's MS., as his gift to the Society. Of the Pilgrimage of Jesus, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. Dr. Logeman then raised the question of how the other MSS. should be treated; and he was authorised to prepare a Parallel-Text edition of the first ten Psalms from all the MSS., to test whether the best way of printing them would be in one group, or in two—in each case giving parts of all the MSS. on one page—under their respective Roman and Gallican Latin originals. If collation proves that all the MSS. cannot go together on successive pages, there will be two Parallel-Texts,

¹ He was born about 1295. See Abbé GOUJET's *Bibliothèque française*, Vol. IX. p. 73-4.—P. M.

² These 3 MSS. have not yet been collated, but are believed to be all of the same version.

³ Another MS. is in the Pepys Library.

⁴ According to Mr. Hy. Hucks Gibbs's MS.

⁵ These were printed in France, late in the 15th or early in the 16th century.

⁶ 15th cent., containing only the *Vie humaine*.

⁷ 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.

⁸ 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Ame*: both incomplete.

⁹ Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny &c.—and damnd souls, fires, angels &c.

one of the A.Sax. MSS. following the Roman version, and the other, of those glossing the Gallican; but every effort will be made to get the whole into one Parallel-Text. This Text will be an extravagance; but as the Society has not yet committed one in Anglo-Saxon, it will indulge in one now. And every student will rejoice at having the whole Psalter material before him in the most convenient form. Dr. Logeman and Mr. Harsley will be joint editors of the Parallel-Text. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of Prof. Arber, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The profits from these sales will be applied to the Society's Reprints. Five of its 1866 Texts, and one of its 1867, still need reproducing. Donations for this purpose will be welcome. They should be paid to the Hon. Sec., Mr. W. A. Dalziel, 67 Victoria Rd., Finsbury Park, London, N.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found interesting incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be looked on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. The differences between the foundation MS. (the Laud 108) and its followers are so great, that, to prevent quite unwieldy collations, Dr. Horstmann decided that the Laud MS. must be printed alone, as the first of the Series of Saints' Lives. The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,¹ Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. Prof. Kölbing has also undertaken for the Society's Extra Series a Parallel-Text of all the six MSS. of the *Ancren Riwle*, one of the most important foundation-documents of Early English. Mr. Harvey, too, means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

In case more Texts are ready at any time than can be paid for by the current year's income, they will be dated the next year, and issued in advance to such Members as will pay advance subscriptions. The 1886-7 delay in getting out Texts must not occur again, if it can possibly be avoided. The Director has in hand for future volunteer Editors copies of 2 or 3 MSS.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent under General Zupitza, Colonels Kölbing and Horstmann, volunteers Hausknecht, Einkenel, Haenisch, Kaluza, Hupe, Adam, Holthausen, &c. &c. Scandinavia has also sent us Dr. Erdmann; Holland, Dr. H. Logeman; France, Prof. Paul Meyer—with Gaston Paris as adviser;—Italy, Prof. Lattanzi; while America is represented by Prof. Child, Dr. Mary Noyes Colvin, Prof. Mead, Prof. Perrin, &c. The sympathy, the ready help, which the Society's work has called forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

¹ Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

ORIGINAL SERIES.

Half the Publications for 1866 (13, 14, 15, 18, 22) are out of print, but will be gradually reprinted. Subscribers who desire the issue for 1866 should send their guineas at once to the Hon. Secretary, in order that other Texts for 1866 may be sent to press.

The Publications for 1864-1893 (one guinea each year, save those for 1866 now half out of print, two guineas) are:—

1. Early English Alliterative Poems, ab. 1360 A.D., ed. Rev. Dr. R. Morris. 16s.	1864
2. Arthur, ab. 1440, ed. F. J. Furnivall, M.A. 4s.	"
3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall, D.C.L. 4s.	"
4. Sir Gawayne and the Green Knight, ab. 1360, ed. Rev. Dr. R. Morris. 10s.	"
5. Hume's Orthographie and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s.	1865
6. Lancelot of the Laik, ab. 1500, ed. Rev. W. W. Skeat. 8s.	"
7. Genesis & Exodus, ab. 1250, ed. Rev. Dr. R. Morris. 8s.	"
8. Morte Arthure, ab. 1440, ed. E. Brock. 7s.	"
9. Thynne on Speght's ed. of Chaucer, A.D. 1599, ed. Dr. G. Kingsley and Dr. F. J. Furnivall. 10s.	"
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley. 2s. 6d.	"
11. Lyndesay's Monarche, &c., 1552, Part I., ed. J. Small, M.A. 3s.	"
12. Wright's Chaste Wife, ab. 1462, ed. F. J. Furnivall, M.A. 1s.	"
13. Seinte Marherete, 1200-1330, ed. Rev. O. Cockayne.	1866
14. Kyng Horn, Floris and Blancheflour, &c., ed. Rev. J. R. Lumby, B.D.	"
15. Political, Religious, and Love Poems, ed. F. J. Furnivall.	"
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall. 1s. [In print.]	"
17. Parallel Extracts from 45 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat. 1s. [In print.]	"
18. Hali Meidenhad, ab. 1200, ed. Rev. O. Cockayne.	"
19. Lyndesay's Monarche, &c., Part II., ed. J. Small, M.A. 3s. 6d. [In print.]	"
20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry. 1s. [In print.]	"
21. Merlin, Part II., ed. H. B. Wheatley. 4s. [In print.]	"
22. Partenay or Lusignen, ed. Rev. W. W. Skeat.	"
23. Dan Michel's Ayenbite of Inwyt, 1340, ed. Rev. Dr. R. Morris. 10s. 6d. [In print.]	"
24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall.	1867
25. The Stacions of Rome, the Pilgrims' Sea-voyage, with Clene Maydenhod, ed. F. J. Furnivall. 1s.	"
26. Religious Pieces in Prose and Verse, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s.	"
27. Levins's Manipulus Vocabulorum, a ryming Dictionary, 1570, ed. H. B. Wheatley. 12s.	"
28. William's Vision of Piers the Plowman, 1362 A.D.; Text A, Part I., ed. Rev. W. W. Skeat. 6s.	"
29. Old English Homilies (ab. 1220-30 A.D.). Part I. Edited by Rev. Dr. R. Morris. 7s.	"
30. Pierce the Ploughmans Crede, ed. Rev. W. W. Skeat. 2s.	"
31. Myrc's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.	1868
32. Early English Meals and Manners: the Boke of Norture of John Russell, the Bokes of Keruyng, Curtasye, and Demeanor, the Babees Book, Urbanitatis, &c., ed. F. J. Furnivall. 12s.	"
33. The Knight de la Tour Landry, ab. 1440 A.D. A Book for Daughters, ed. T. Wright, M.A. 8s.	"
34. Old English Homilies (before 1300 A.D.). Part II., ed. R. Morris, LL.D. 8s.	"
35. Lyndesay's Works, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s.	"
36. Merlin, Part III. Ed. H. B. Wheatley. On Arthurian Localities, by J. S. Stuart Glennie. 12s.	1869
37. Sir David Lyndesay's Works, Part IV., Ane Satyre of the Three Estaitis. Ed. F. Hall, D.C.L. 4s.	"
38. William's Vision of Piers the Plowman, Part II. Text B. Ed. Rev. W. W. Skeat, M.A. 10s. 6d.	"
39. Alliterative Romance of the Destruction of Troy. Ed. D. Donaldson & G. A. Panton. Pt. I. 10s. 6d.	"
40. English Gilds, their Statutes and Customs, 1389 A.D. Edit. Toulmin Smith and Lucy T. Smith, with an Essay on Gilds and Trades-Unions, by Dr. L. Brentano. 21s.	1870
41. William Lauder's Minor Poems. Ed. F. J. Furnivall. 3s.	"
42. Bernardus De Cura Rei Famularis, Early Scottish Prophecies, &c. Ed. J. R. Lumby, M.A. 2s.	"
43. Ratis Raving, and other Moral and Religious Pieces. Ed. J. R. Lumby, M.A. 3s.	"
44. The Alliterative Romance of Joseph of Arimathie, or The Holy Grail: from the Vernon MS.; with W. de Worde's and Pynson's Lives of Joseph: ed. Rev. W. W. Skeat, M.A. 5s.	1871
45. King Alfred's West-Saxon Version of Gregory's Pastoral Care, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., B.A., Balliol College, Oxford. Part I. 10s.	"
46. Legends of the Holy Rood, Symbols of the Passion and Cross Poems, ed. Rev. Dr. R. Morris. 10s.	"
47. Sir David Lyndesay's Works, Part V., ed. Dr. J. A. H. Murray. 3s.	"
48. The Times' Whistle, and other Poems, by R. C., 1616; ed. by J. M. Cowper, Esq. 6s.	"
49. An Old English Miscellany, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, and Religious Poems of the 13th cent., ed. from the MSS. by the Rev. R. Morris, LL.D. 10s.	1872
50. King Alfred's West-Saxon Version of Gregory's Pastoral Care, ed. H. Sweet, M.A. Part II. 10s.	"
51. The Life of St Juliana, 2 versions, A.D. 1230, with translations; ed. T. O. Cockayne & E. Brock. 2s.	"
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PREFACE.

THE author of the CURSOR MUNDI, in an interesting "Prologue" of two hundred and seventy lines, makes known to his readers his purpose in writing a book in the English tongue, in the speech of the north-country folks. He tells them that many were eager to listen to "rimes" and "gestes," and to read various "romances"—of Alexander and Julius Cæsar, of the strong strife of Greece and Troy, of Brute the first conqueror of England, of King Arthur, Gawayn and Kay, and other knights of the "Round Table," of the wars of Charlemagne and Rowland with the Saracens, of Tristram and his love Isoude, of Isumbras and Iohn, of Amadas and Idoyne. Each one is ready, he says, to hear and read the things that please him best. A man may be evidently known by the books he reads,

"For by the thing man draws till (to)
Men may him know for good or ill" (ll. 1—46).

Many lead a licentious and wanton life; no man indeed is held to be in the fashion who cannot "love paramours." But this foolish love is only a "phantom" of this world, and the soft beginning has often a "smart" ending. There is, however, one "paramour" who is ever true, loyal, and constant, whose love is "sweeter than honey of the hive." Skilful rimers should compose songs or poems in her praise, and that of "her sweet son." This beloved one is the Virgin Mary, and with regard to her there is ample material for verse-making, if any one is disposed to discourse of her fairness (beauty). As to her "ruth, love, and charity," she is incomparable.

"Lady she is of ladies all,
Mild and meek without (any) gall."

The nearest for the needy to invoke, she prays for and helps sinful men. Those that honour her, she rewards a hundredfold (ll. 47—110). This being so, the author determines to begin "a lasting work" in her honour. He will also teach men of her kindred, and relate some "gests" done in "the Old Law," and describe the events connected with the birth of Christ. He will touch briefly upon the Old and New Testament, and, with Christ's help, all this world "over-

run," and tell some "principal" deeds, for to relate *all* would be impossible (ll. 111—124).

No work, however, can stand firm and lasting without a sure foundation; his work the writer will establish upon a steadfast ground, namely, upon the Holy Trinity, with which subject he will begin his book, and then proceed to treat of God's "handiwork," of the fall of Lucifer, of Adam and his offspring, of the Patriarchs, Judges and Kings, Christ and His Apostles, &c., ending with the Festival of the Conception (ll. 125—226).

The work is translated into English for the love of Englishmen, so that people in general may understand it. French rimes are common enough everywhere. What is there then for him who knows no French? English is the language most helpful and necessary to Englishmen. Seldom is the English tongue praised in France. We should give to each his own language, and there is no outrage in so doing. The author says he writes for unlearned and English folk, and chiefly for those that live an idle and barren life, in the hope that they will amend, and obtain pardon of their sin, with Christ's benison (blessing). As his work *runs over* (rehearses) almost all the course of the world's past history, it is to be called "*Cursur o werld*," that is Over-runner of the World (ll. 220—270).

The *Cursor Mundi* soon became a very popular work—the Göttingen scribe begins the Prologue with the following lines:

"This is the best book of all
 'The Course of the World' men do it call."

The author of the *Cursor Mundi* brings all his events under seven periods or "Seven ages of the world."

The first age of the world is from the Creation to the time of Noah.

„ second	„	„	the Flood to the confusion of tongues.
„ third	„	„	the time of Abraham to the death of Saul.
„ fourth	„	„	the reign of David to the Captivity of Judah.
„ fifth	„	„	the parentage of the Virgin Mary to the time of John the Baptist.
„ sixth	„	„	the baptism of Jesus to the Finding of the Cross. This is called "the time of Grace."
„ seventh	„	„	is the Day of Doom and the state of the world after Doomsday. ¹

¹ The Trinity and Laud MSS. end here.

Then follow four short poems, the last of which is the *Festival of the Conception of Our Lady*, which brings the *Cursor* text to an end.

The Northern copies of the *Cursor* contain seven additional poems. 1, 2. *An exposition of the Creed and the Lord's Prayer*. 3. *A Prayer to the Trinity*. 4. *A Prayer for the Hours of the Passion*. 5. *The five joys of Our Lady* (in the Göttingen MS. only). 6. *The Boke of Penance*. 7. *Cato's Morals* (in Fairfax MS. only).

The *Cursor Mundi* is a store-house of religious legends, and abounds in quaint conceits gathered from many sources. We cull a few in order to whet the reader's appetite. In the account of the Trinity the author attempts to prove the doctrine of "one God and persons three" by the nature of the sun. This luminary is one thing and three separate things: a round body, heat, and light. We cannot by any art separate these three. If you take away the light, the earth has no sun; if the heat be taken away, then it has no sun. It is the nature of the sun to be hot; the sun's body betokens the Father, the light the Sun, and the heat the Holy Ghost (ll. 291—308). The soul is like the Trinity, being endowed with threefold powers (ll. 561—568; see ll. 319—322).

St. Michael fought a grim battle with Lucifer, and cast him out of "the high court of Heaven." Then the name of the fallen angel was changed to "Sathanas." As to his followers who fell with him, "they fell deep less or mare," some in the air, some in the sky (lift), where they will remain until Doomsday (ll. 469—498).

Man was not made only of earth, but of the four "elements": his blood of water, his flesh of earth (lair), his heat of fire, his breath of air. His head is round as a ball, and so is the firmament. It has within it two eyes, just as the sky has within it the sun and moon, to serve for sight.

Seven master stars are set in heaven, and man's head has seven "thirls" (holes). The breath that man draws betokens wind that blows aloft, of which comes thunder and lightning, just "as breath with cough in breast is bred." In the sea all waters sink, and man's belly all liquors drinks. His feet bear him up fully, just as the earth upholds all. The upper fire gives man his sight, the upper air gives him power of hearing, the lower wind gives him his breath, the earth provides him with touch and feeling; the hardness of his bones comes from hard stones. As trees and grass grow on the earth, so on a man's flesh grow nails and hair (ll. 517—546).

Man was created to spread over all lands and to rule over the earth.

“As our Lord has heaven in hand,
So should man be lord of land” (ll. 599—602).

We have many particulars not recorded in the Book of Genesis. Adam (we are told) had thirty sons, and as many daughters after the birth of Seth (ll. 1216-17). When he died, he was buried by Seth in the vale of Hebron. Three pips were placed under his tongue, from which sprang three “wands” (branches) on a single stock (ll. 1415—1432).

Paradise is described as a yard (garden) of delights with all manner of spices. It was set so high that Noah’s flood could not reach it (ll. 1000—1044).

Hebrew was the language spoken by Adam, but it became divided at the building of Babel, and from it has sprung sixty-two languages.

Of Abel it is said that he was born before his father and mother; he had his “eldmother’s” (grandmother’s)¹ maidenhead, and all the people in the world were at his burial (ll. 1187—1190).

Jobal was the first “lodger,”² and Noema, the daughter of Cain, the first “webster” (ll. 1517—1525).

Noah’s ark consisted of five “stages,” the uppermost for Noah and the birds. It was to contain a house to eat and drink in, and a “wardrobe” (a house of office). Below this was a place for the tame beasts, then a store-room; under this the abode of the wild beasts, next the bottom, in which there was to be no stall, “for all their filth shall therein fall” (ll. 1684—1700).

After the flood, God apportioned the earth to the sons of Noah. Shem received Asia, Ham Africa, and Japhet Europe (ll. 2087-9). There are wonderful legends of the Dead Sea, that looks like a lake of hell. Fish cannot live in it on account of the stink. It abounds in the finest “tar,” and a cloud always rises therefrom up to the sky. A firebrand cast into it will continue to burn, on account of the brimstone (ll. 2862—2880).

Jacob discovered that there was corn in Egypt by observing chaff floating down the stream, as he was walking along the bank of the Nile. He tells his sons that if they follow the sleuth (track) they will find the corn (ll. 4778—4792).

Moses found out by a dream the three “wands”—Cypress, Cedar, and Pine—that had sprung from the three pips placed under Adam’s tongue. These three branches on one stock were a token of the Trinity. By their means he made the bitter waters of Marah taste sweet. He hid them in the earth when he climbed mount Sinai. They always kept in leaf and flower

¹ *eldmoder* sometimes means “mother-in-law.”

² “a dweller in tents.”

(ll. 6320—6367). Moses discovered who had worshipt the golden calf, by grinding it to powder, and casting it into the water. He made all the people drink thereof, “whether they would or no”—

“All those men that had the guilt,
They had their beards all over-gilt.”

Those that had gold on their beards were at once put to death (ll. 6615—6620).
Of Goliath, we read that he was born in foul “whoredom”:

“Great he was withal and high,
And seemed Satan on to see;
Between his eyes three foot broad,
Full loathsome was his visage made.
.
.
.
Of his meat was measure none,
He would eat seven sheep alone.”

He is further described as “a stalworth battle-wright” (warrior) (ll. 7745—7496).

The Philistines, curiously enough, are called “Sarzins” (l. 7589).¹

In king David’s time, Homer flourished, and Carthage was founded by that strange baronage of Africa that was ever hostile to Rome (ll. 8530-8534).

We read in the life of David, that the king was bidden in a dream to cross the Jordan into the land where Moses was buried, and there he would find at Elim the three above-mentioned “wands,” that Moses was wont to bear with him. The three were of one height growing on a single stock (ll. 7995—8036).

A sick man was cured by looking upon them. On returning home, David met four Saracens, black and blue as lead. They were misshapen creatures, their mouth was in their breast, and their long brows hung about their ears. Unlovely were their features, “in their forehead stood their sight,” but they were unable to look upright. Their hairy arms, with wrinkled skin, “were set to the elbows in their side.” They had crumpled knees and humped backs. None could forbear laughing who saw them. They asked David to show them “the saving tree”; and when these Ethiopians saw it, they did reverence to it, and then they became quite white and handsome.

After this, David cured a sick hermit, and made him “whole as any trout.”² When David arrived at Jerusalem, he placed the “tree” in a cistern, wherein it took root so that it could not be removed. The king enclosed it, and fixed a circle round the tree, to strengthen it and to measure its growth (ll. 8037—8262). David and Solomon often sat under the tree, and under its shade the latter learnt all about the virtues of trees and grasses (ll. 7996—8264).

¹ The term “saracens” is frequently used elsewhere for “heathens.”

² Fish-whole, *fisch-hal*, occurs in *Morte Arthure*, l. 2709. See *Julina*, B., p. 59.

While Solomon was building the Temple, his wrights (carpenters) needed a "master spar," and cut down the sacred tree as the best balk of timber they could think of; but after it was lopped, it would not fit in its place. Another balk was substituted, and the holy tree deposited in the Temple with its thirty silver circles (rings), which were afterwards handed over to Judas who sold his Lord. This tree remained unused until it was turned into the cross of Christ (ll. 8763-8848). A priest named Cyril, after Solomon's time, with five hundred men tried to remove it, but out of it burst a blaze that destroyed them all (ll. 8871-8880).

A lady named Maximilla, who came to the Temple to pray, sat down upon this tree, and her clothes began to burn under her. She prophesied that Jesus Christ, born of a Maiden, should hang upon that tree. The Jews were wroth, and declared that she was a Christian, a name they hated, so they beheaded her. This woman was the first to suffer martyrdom for Jesus Christ. The "tree" was afterwards thrown into the brook of Siloa, but was subsequently taken out, and laid across the stream as a bridge. Here it lay for many a day, but was afterwards deposited in the Temple ready against the time of Christ's Passion (ll. 8890-8976).

Solomon, we are told, repented of his folly in being under a woman's will, and begged his wise men to uncrown him, and lay "a ful hard penance" upon him. His crown and robe were taken off, and he let himself be scourged until the blood started from his back (ll. 9041-9104).

Many of these legends, as Dr. Haenisch has shown, are taken from the *Historia Scholastica* of Peter Comestor. The Parable of a King and his Four Daughters, the Castle of Love and Grace (ll. 9517-10122), are from Groseteste's *Chateau d'Amour*. From the Apocryphal Gospel of St. Matthew, and Wace's story of the Conception of the Virgin, we have many curious details connected with the Virgin Mary and her kin.

Of the Virgin Mary we are told, that, when three years old,¹ she was taken to the Temple and offered to God. She climbed without help up to the top of the fifteen steps of the Temple stairs, as if she were a grown-up woman. Her friends who witnessed this marvel devoted her "to the kirk's service," along with other maidens. When she was fourteen years old, the "bishop" sent all the maidens of that age to their homes to be married. Mary refused to depart, saying that God was her beloved.

The Bishop called together an assembly of the wisest men, to consult them

¹ See *Old Eng. Homilies*, II., pp. 164, 165.

how Mary might keep her vow and yet get married. A divine voice directed them to the prophecy of Isaiah, that out of the root of Jesse should come forth a rod bearing flower and fruit. All David's kin were bidden to come together, each with a rod, and he whose rod blossomed should espouse Mary. Joseph of Bethlehem, a widower, came, and his rod bore leaf and flower, and a dove from heaven lighted upon it. So Mary was given in marriage to Joseph (ll. 10579-10780). See *York Mystery Plays*, p. 103, ll. 21—34.

From the "Book of Balaam," quoted on the authority of "John Gildenmouth" (the Pseudo-Chrysostom), we have a curious story in connection with the visit of the Magi. The wise men of the East had learned from a writing of Seth to expect the appearance of a wonderful star (ll. 11380—11421). Then we have of course the usual stories about the childhood of Jesus, borrowed from the Apocryphal Gospels (ll. 11929—12576).

Once on a time, on a holyday, Jesus, with other children, on the bank of the Jordan, made seven little lakes of clay. One of his companions, "sib to Satan," stopped the supply of water to the lakes. The child being rebuked as "son of perdition and of death" fell down dead, but afterwards at Mary's entreaty was restored to life (ll. 11929—11982). A priest's son who broke up the lakes was struck dead, and his friends begged Joseph to take his son away, and teach him to bless and "not to ban" (ll. 12015—12050).

Joseph was rated well by a wonderfully keen master of the Law for not sending Jesus to school, where he would be taught better manners, and learn to respect priests and elders, and to live in love and charity with other children (ll. 12079—12102). Jesus is sent to a "Master" named Levi, who strikes his pupil on the head for not repeating his letters. Jesus says he knows more than his master, who is like a "chime or brass bell" that can neither understand nor tell what their own sound betokens. He offers to explain Alpha, if his master will first say what Tau means. The master is both ashamed and amazed when Jesus asked him the meaning of each letter. "This child," he cried, "ought not to live; above earth he lives too long. He ought to be hung, for fire, I ween, may not burn him. I trow this wonderful child was born before Noah's flood. I never saw his like in all my life. He must be a juggler, or God himself, or some angel puts the words into his mouth. Whence he came, or what he shall be, so help me God, I know not" (ll. 12170—12252).

When Jesus was six years old, his mother sent him with a pitcher to get water from the well. One of the bairns with him broke the pitcher, but Jesus

laid hold of the water and carried it home, "as in a ball" (ll. 12303—12317). When he was eight years old, Jesus met on the road from Jericho to Jordan a lioness and her whelps. The lions recognised their Lord, and did obeisance to him; the whelps ran about his feet and played with him after their manner. The older lions at a distance stood "unbold," and "with their heads bore low sail, and honoured him with fawning tail" (ll. 12333—12364).

Jesus became a wright (carpenter), and learnt how to make plough, harrow, and "wooden beds." On one occasion a plank too short for use was miraculously lengthened (ll. 12387—12414). But folks were anxious that Jesus should learn "world's lore"; so he was sent a second time to school. His master, who struck him for no reason, fell down dead (ll. 12415—12432). Jesus returned home to Mary, and was sent to another school—"Though he was young, he was no fool." He expounded a book of Jewish law to his master, who fell down in amazement at what he heard. To Joseph, he said, "My dear friend, you have brought me, not a bairn to teach, but a perfect master of learning; I must claim to be quit of teaching him" (ll. 12450—12484).

For the chief facts relating to the life of John the Baptist, and the principal events in the life of Jesus from his baptism to his death and resurrection, the author of the *Cursor* follows the Gospel narratives as recorded in the Vulgate. Here and there we find some additions, like the observance of St. John the Baptist's day in France (ll. 13180—13209). John's disciples buried his body at Sebastian, but his head Herodias salted and hid in a wall, for fear it should be united to its body, and that through his great holiness he might come to life again (ll. 13210—13241). John was beheaded at Easter, and on the second day of April Jesus began to preach (ll. 13249-50; 13258-59).

Of "Sir Judas" it is written that he told his mother "of his theft and felony," and how he had sold his master. His mother foretells his destruction, as well as the death and resurrection of Jesus. Judas replies—"Jesus will no more rise than this cock that was scalded (boiled) yesternight." Hardly had he said the word, when the cock flew up, feathered fairer than before, and crowed through God's grace. Then became Judas sore afraid on account of his sin. This was that same cock that Peter heard crow when he had thrice denied his Lord (ll. 15961—15998).

In the account of Christ's Passion, we have the continuation of the history of the sacred tree, which had been lying in the Temple for very many years. It is here called the "King's tree." The carpenters went to the Temple and

cut it in two; the wood they find "new and fresh," as if it were growing in the earth. But they could not move it, even with the aid of two hundred men. When the board containing the superscription was nailed across the rood, they brought Jesus to it. He stooped down and kissed it, and forthwith without any help of man it laid itself upon his back.

After the crucifixion, the cross from midday until night flourished marvelously with leaf and bark; but on the morning of Christ's burial it became leafless and bare (ll. 16859—16868).

Joseph of Arimathea wished to take away the cross, but the Jews forbad him, and took away the three crosses and buried them secretly out of the sight of Christian men (ll. 16913—16920). The finding of the Holy Cross (ll. 21347—23704), with the story of the pound of flesh, shows how well our author was acquainted with the "Legends of the Holy Rood."

The *Cursor* contains a description "of the fairness of Christ, and his bodily likeness on earth." He was of middle height, and wonderfully comely withal. His face was dreadful to look on, but also lovesome. "His hair was like to the nut brown when it for ripeness falls down." His hair was long and flowing. On his head he had a "parting" in front, as Nazarenes have. His forehead fair, spotless, and without a wrinkle. His visage was somewhat white, blended with red. Nose and mouth were faultless. His chin was "forked" (pointed?), and his beard soft and thick. Beard and head were of the same nut-brown colour. Steadfast was his look, and ever simple; his eyes were clear and somewhat grey. Clearly spake he what he wished, and reasoned wisely. In rebuking he was awful, and in talking none could truer be. He wept thrice, we find, but do not hear that he ever laughed. He resembled his mother, as we see by the veronica and the likeness of our Lady (ll. 18823—18862).

The comparison of Christ to a lion is taken from one of the old "Bestiaries." "A lion one may call him by right, for may no beast be more of might." There is also another reason why he is compared to a lion. "A lion's whelp, when it is born, lies dead ever to the third morn." His father then comes to him, and with his cry, that is so fearful, he gives his whelp life to rise. So did Jesus our champion, though He lay dead for our ransom; when His Father would, He bade His Son uprise to gladden us all. The lion never closes his eyes while asleep; so with Jesus, though He gave up the ghost, His Godhead could never die, and never will; nor will He sleep that has to wake us all (ll. 18639—18660).

For the lives of the Apostles, the author of the *Cursor* derived his materials from the *Acts of the Apostles* and Peter Comestor's *Historia Scholastica*.¹ Many curious particulars relating to their preaching, sufferings, and death, are taken from the *De Vita et Morte Sanctorum* of Isidor, bishop of Hispal, and the *Legenda Aurea* of Jacobus de Voragine.

The Apostles are often called "spellers" as well as preachers, and the writer says that he purposed only to give a short account of their preaching and of their "ending" (death), as the book has no space for other details. It is not profitable to spend our labour on a thing that we are not able to bring to an end.

The lives of the Apostles begin with St. Peter (the *groundwall* [foundation] of holy Kirk), of God's Son the first Confessor, of mankind's herd (flock) the pastor, stone of the Church, key-bearer² of the kingdom (of heaven). Denying he fell, weeping he rose, and finally crowned in suffering he was. He preached the gospel in five lands, one of which was Italy, "that now is called Lombardy" (ll. 20863—20872).

St. John, we are told, wrote "the Book of Shewing" (Revelation) on an isle to which he had been banished by Domitian. The Emperor weened to subdue him, and "shot" him into a tun (cauldron) of boiling-hot oil, but it harmed him neither head nor foot; for as he was *unlame* (unhurt) by lust, so was his body uninjured (by torment). He wrought divers miracles: he turned wooden rods into gold ones. Out of the gravel by the sea-side made he precious stones, and afterwards turned them to their own kind again. He raised to life the widow Drusian, and also a dead man. Venom he drank without harm; poisoned men forthwith he raised, that were stone-dead for such a drink. And when he long had lived in toil, after sixty years and seven, since our Lord had ascended into heaven, his ending-day approaching nigh, first he caused his grave to be dug, and afterward laid himself therein. When he had said his prayer, in that grave he laid him down, and his soul to Christ he yielded. Some think that he is not dead, but always lies sleeping. For the earth is at times seen to uprise from the ground, as if something quick (alive) were underneath, just as a sleeper breathing oft carries up the dust. The folk of the country will not deny it (ll. 21036—21078).

¹ See "Inquiry into the Sources of the *Cursor Mundi*," by Dr. Haenisch, pp. 47*—56*.

² The MSS. have caiser (caesar), emperor, but the Latin has *clavicularius*. Perhaps *cayere* was in the original text. Cf. "*pe heuenliche keiherde Sainte Peter*."—*Old Eng. Homilies*, II., p. 193.

Bartholomew turned St. Matthew's Gospel into a language of India (ll. 21105—21108). Judas the Good, "with his sermon mild," made men meek that erst were like beasts wild (ll. 21150—22152).

The Gospellers or Evangelists are called "spellers" (preachers) of truth, teachers of the people.

Luke was writer of the "Apostles' Deeds," a skilful physician (leche) all learned in Greek, but ignorant of Hebrew lore. He was Paul's disciple and travelling companion, ever cleaving to him in weal and woe.

He took to teaching the unbelievers; he was therefore physician of both body and soul. The soul's medicine is contained in the two books he wrote, the Gospel and the Acts (ll. 21195—21208). Mark in baptism was Peter's son, and loyal disciple to preach to the folk of Israel. He wrote the gospel of Christ in Italy. It is said that he smote off his thumb, so that he should not be ordained as a priest, but nevertheless for his livelihood he took the office of a bishop. The words that were uttered by St. Peter were written down secretly by Mark. He founded the first church in a city (bi) called Alexandria (ll. 21237—21252).

We are told that the four Evangelists draw Christ's wain (cart). The wain has four wheels, denoting the four Evangelists. The wheels are drawn in various ways: the first (St. Matthew) goes (steadily), the second (Mark) hurries along, the third (Luke) is wont to run, the fourth (John) flies along without stopping. Two good axle-trees there are, betokening the two laws. The noble bridle is wisdom, the carter or leader is Jesus Christ, His body is the yoke (ll. 21263—21288).

St. Matthew wrote in Hebrew, the rest in Greek. The style of Matthew was like water; the letter of Luke wine; the page of Mark like milk; and John's style was as sweet as honey. The first savours of wax, the second of myrrh, the third of flowers, and the fourth of aromat of all the spices that men know. The first prepares the field for seed, the second sows the seed, the third harrows the ground, the fourth waters it when needful. Each of them imparts his learning.—One *rings* to the world to hear, the second dins (thunders), the third trumpets, the fourth sings with unhidden (loud) sound. The first has (the sound of a) bell, the second drum, the third harp, the fourth organ (ll. 21293—21310).

The Four Spellers also give light together: the first like a lamp, the second like a candle, the third like a star, the fourth like day(light). The first's graft (style) was of iron, the second's of brass, the third's of silver, the

fourth's of gold ; therefore all their works hold together. Matthew has the fashion of a man, because he wrote of Christ's manhood ; Mark of a lion, because he speaks most of His resurrection ; Luke of an ox, because he speaks most of His passion ; John of an eagle (a bird of highest flight), because he speaks most of His Godhead. Highest of height, Christ bears in His own person the state (property) of each Evangelist. He is man, lion, ox, and eagle. No reasonable person can deny this. He was *man* whilst He lived on earth, *ox* when He was slain for our strife, *lion* when He rose with all His might, and *eagle* when He to heaven took His flight. And each man that will the wrong flee, with righteousness may these four be. *Man* whilst he manlike lives, *ox* in mortifying his fleshly deeds, *lion* in taming harsh and hard (passions), *eagle* in directing his thought heavenward (ll. 21311—21344).

§ 2. We, have, as yet, said nothing of the author of the *Cursor Mundi*. Dr. Hupe confounds John of Lindbergh, the original owner of the Göttingen MS., who paid the scribe or scribes that copied the *Cursor*, with the Author. The lines in the Göttingen text referring to the possessor of the MS., which are not in the other MSS., are as follows :

“ And speciali for me 3e pray
 þat þis bock gart dight,
 Iohn of lindbergh, i 3u sai,
 þat es mi name ful right.
 If it be tint or dune a-way,
 treuli mi trouth i plight,
 Qua bringes it me widvten delay,
 i sal him 3eild þat night.
 And qua it helis and haldis fra me,
 treuli i 3u tell,
 Curced in kirc þan sal þai be,
 wid candil, boke, and bell ” (ll. 1710—17110).

“ And specially do ye pray for me that caused this book to be made, John of Lindbergh, I say to you, that is my name full right. If it be lost or taken away, truly I pledge my troth (word), whoever brings it to me without delay, I shall reward him that very night. And whosoever shall hide and withhold it from me, truly I tell you, cursed in church shall they be, with candle, book, and bell.”

John of Lindbergh is neither the scribe, nor the author. Dr. Hupe believes that “dight” means “ornamented,” and that the first possessor is the author ; and he thinks that Lindbergh is Limberge Magna, Limber Magna in the wolds of Lincoln. All this falls in with Dr. Hupe's theory that the author of the *Cursor* was a Lincolnshire man.

"The whole literature, religious and profane, of the first half of the 13th century, was an object of his studies," says Dr. Hupe with great truth, and Dr. Haenisch has worked out minutely the author of the *Cursor's* indebtedness to a variety of Latin writers. No *layman*, I think, would be scholar enough to compile a work involving so wide an acquaintance with sacred literature, Biblical and legendary, as is shown in the *Cursor*.

The author was evidently a "cleric," as modest as he was learned. He therefore withholds his name from his readers, and says little of himself until he comes to the end of his work. But in the author's "predication, with the conclusion thereupon" (p. 1354), we learn that he was a "pastor" of Christ's Church. He says, "We are all brethren, young and old, for us was Christ both bought and sold. He has reckoned us in the number of the sheep of his own fold, through pastors that the Lord has appointed, that his flock may be kept in safety. He has chosen us for our meed, his holy flock to feed. *Among those pastors am I one, wretch so unworthy know I none.*"

The author then goes on to say that God has given him a talent (besant), which should not be allowed to "rot in hoard," but must be spent in work and word. "Here," he says, "I have a little spent in word, according as I intended. Might I more, God knows my mood (mind), I ought to spend it all in His worship, that mighty Meek (Jesus), and in that of Mary mild his mother eke. Of her praise ought I never to cease (speaking) as long as I live. Body and soul I yield to her; with regard to them let her do her will (ll. 23873-23904), so that I may, in honour of her, say more elsewhere in her name (when I may find a more convenient time), according as she sends me her grace" (ll. 23873-23908). This is immediately followed by a Prayer to our Lady, the Sorrows of Mary, and the story of the Festival of the Conception.

We naturally expect to find the "Assumption of Our Lady" (p. 1144), and "Of Our Lady's body" (p. 1182), among these appendices, but the festival is so intimately connected in some of the older legends with St. Peter, that no doubt it seemed fit to the author of the *Cursor* to find a suitable place for its insertion *after* the account of Peter's mission.

Our author occasionally throws in, here and there, some quaint remarks of his own. Speaking of the Raven that found a dead beast, and was so pleased with the flesh that "to the ship came he never again," he tells us that a messenger who delays to bring back an answer is rightly called one of the raven-messengers (p. 116).¹

¹ Licknes to *corbin* had he nan (l. 3332) is said of Abraham's steward.

Noah by a course of shifting turned bramble bushes into grape vines (p. 124).

The meeting of Jacob and Joseph was so sweet, that whosoever had been there and had seen it, though he had been fasting for three days, would have no desire for meat and drink (p. 306).

The great love of Rebecca caused the sorrow for "dame Sarah" to be forgotten. Such is the way of the world, "they forget the dead for the living" (p. 200).

In describing Isaac's old age (p. 212) we have a curious passage, reminding us of a similar one in Hampole's *Pricke of Conscience* (l. 766). The old man's day is turned to night; his blood becomes dry and cold; his head begins to shake, and his hand unpleasantly to tremble. There is a creepy crawly feeling in his back, and his bones crack. His lovely hair falls of. His sight waxes dim, his forehead wrinkles, his nose drips, his teeth rot, and his breath stinks. He praises only the things that are past. He easily waxes wroth, and is loth to be appeased. Old age is a wonderful thing, which all desire that are young, but when they have it they are dissatisfied, and would fain have back their youth again.

Solomon's folly in being beguiled by women gives rise to the following reflections: Alas! early this guile began, at Adam the first man. Sampson was soon beguiled through a woman. David put an innocent man to death through the sight of a woman. Since women have deceived such men as these, who may be sure of them, who? Blessed is he that puts not himself in their power. Let a man be ever so wise before, if he falls under a woman's power I hold him thenceforward as an ape. Don't imagine I want to speak evil of woman. No one need think that—for in this world there is no creature so beautiful with God and man, nor any to love, as a good woman (pp. 518—520).

Our author is fond of introducing a good proverb into his narratives. Here are one or two examples—

"For hawk is easy to reclaim that has lost its prey" (ll. 3529-30).

"Hidden love at the end will show itself" (l. 4276).

"Heart soon forgets what the eye sees not" (l. 4508).

"Who truly loves forgeteth late (slowly)" (l. 4510).

§ 3. The MSS. that form the four texts of this edition of the *Cursor Mundi* are—

1. **C.** Cotton MS. Vespasian A iii, British Museum Library.
2. **F.** Fairfax MS. 14, Bodleian Library, Oxford.

3. **G.** Göttingen MS. Theol. 107 r., Göttingen University Library.

4. **T.** MS. R. 3. 8. Trinity College Library, Cambridge.

The Appendixes to part V. contain extracts for comparison with the other texts, from the following manuscripts :—

I. **E.** MS. in the Library of the College of Physicians, Edinburgh, containing (pp. 1587—1637) the “Assumption of Our Lady,” &c. (ll. 18989—23644).

II. **A.** Additional MS. 10036, British Museum, containing (pp. 1638—1650) the story of the “Assumption” (ll. 20986—20771).

III. **L.** Laud MS. 416, Bodleian Library; **B.** Bedford MS., Town Library, Bedford; **H.** Herald’s College MS. Arundel 57, British Museum, containing (pp. 1651—1663, ll. 1—270) the Prologue in parallel columns.

Appendix III. also contains (pp. 1664—1667) the *Parable of the King and his Four Daughters* (ll. 9517—9752), from the Bedford MS.

MSS. **C.**, **F.**, **G.**, and **E.** are Northern in contradistinction to **T.** East-midland from which **L.**, **B.**, and **H.** are derived. **C.**, **G.**, and **E.** exhibit the chief characteristics of the Northumbrian dialect,¹ while **F.** contains many peculiarities of the West-midland dialect, of which the *Early English Alliterative Poems* are excellent specimens.

The Cotton MS. Vesp. A. iii has been well known to students of English literature for very many years, and has often been quoted as the most complete text of the *Cursor*. The Fairfax MS. was a little discovery in its way. While at work many years ago, in the Bodleian Library, on the Chaucer poems, I looked into the old Catalogue of 1697 for something I wanted, and by chance lighted upon *A Book of Old English Poetry drawn from Scripture*. When the MS. was brought to me, I found to my great delight that it was a copy (incomplete) of the *Cursor Mundi*, and at Mr. Coxe’s request I wrote a short description of the work on a fly leaf in the MS. itself. I became acquainted with the Trinity MS. through the kindness of the late Mr. Henry Bradshaw, and we have to thank the authorities of Trinity College, Cambridge, for the long loan of the manuscript.

For the use of the Göttingen MS. we were indebted to Dr. Falck, the Prussian Minister of Public Worship, who at the suggestion of Prof. Pauli, allowed this precious document to be deposited in the British Museum until it had been copied and compared with the proofs and revises.

¹ See Preface to Hampole’s *Prick of Conscience*, and Dr. Murray’s *Dialect of the Southern Counties of Scotland* (the Philological Society’s Transactions).

The Genealogy of the Manuscripts, with a full description of their date, contents, &c., has been treated with much fulness by Dr. Hupe, in his essay *On the Filiation and the Text of the MSS. of the Middle English Poem Cursor Mundi* (see vol. vi. pp. 53*—103*). He has endeavoured to fix the exact locality of the manuscripts **C. F. G.** and **E.**

This is a most difficult task to accomplish, as we have no standard of comparison by which we can decide in what county or part of a county a certain MS. was written. We cannot as yet say that a MS. belongs to North or South Lincoln, or North or South Essex, or to the East or West Riding of Yorkshire, &c.

All that we can safely be certain about is the *type* to which a certain work conforms. We have several varieties of the Northumbrian dialect, two or three of the West-midland, not a few of the East-midland, and many specimens of the South and South-western dialects. We know a little of the Norfolk dialect, and more of the dialects of Kent, Hampshire, and Gloucestershire. One could heartily wish that we could discriminate the Old and Middle-English dialects with the same fine shades of difference that we can, thanks to the monumental work of the late Dr. A. J. Ellis, the modern English dialects.

In "*Cursor* Studies and Criticism of the Dialects of the MSS." (vol. vi. pp. 104*—264*) Dr. Hupe discusses with great minuteness the phonology of the manuscripts and of such printed Middle English texts as throw light upon the dialect of the *Cursor*. I must refer the reader to this Essay, that he may form his own conclusions therefrom. For myself, though deeply indebted to Dr. Hupe, I cannot refrain from saying that he jumps to conclusions rather too quickly, and speaks somewhat slightly of the opinion of others.

The word *tift* occurs often in the Cotton text of the *Cursor*, where it has a meaning akin to *dight*, hence Dr. Hupe argues that the word "belongs to the North-western dialect, as an interchange between *d* and *t* seems to be characteristic of that dialect." He has overlooked the fact that *tift* is derived from Old French *tiffer*, to trim, and has therefore no etymological connection with *dight*. See *tyffen* in *Sir Gawayne*, l. 1129, p. 36.¹

Dr. Hupe, however, has the courage of his convictions, and has given us a specimen of a critical text of nearly 1800 lines (see vol. vi. pp. 201*—243*). But after all it is a "doctored" text, to which many exceptions might be taken. If we examine Dr. Hupe's critical text, we find line 33, for instance, completely spoilt.

¹ Marshall gives *tift*, as East Yorkshire, for "to adjust or dress up." *Tift* (Swaledale) "condition, order."

“Bot by þe fruit may *ilk wijs* se
O quat vertu is ilka tree.”

The substitution of *ilk wijs* for the *scilwis* (discrete, wise) of the **C.** text may be ingenious, but it can scarcely be right. *Scilwis* is one of those words that we naturally expect the later scribes would tamper with. Thus we find *schilwisnes* in l. 567, **C.** text, altered in **F.** to *resonable*, and in **G.** and **T.** to *wisdam* (wisdom); while *scilwisli* (**C.**) is altered to *skilfully* by the scribes of **F. G.** and **T.** Compare *unschill* = *unscille*, l. 201, “fully,” where it is probably retained by all the MSS. on account of the rhyme. Then the amender is inconsistent: he has *is* in l. 33, but *es* in l. 689. *Sli* is altered to *swilk* in l. 66, but retained in l. 114. *Sli* = *slike*, Icel. *slíkr*. Line 44, **C.** has “[Que]-dur þai be *worthi or bale or bote*.” The amended text has “Queðer þey be *worþ bale or bote*” = **F.**’s text. The *þey* is not a true Northumbrian form, and Dr. Hupe prints *þai* in l. 257. The original may have been “*Quer þai be worþi bale or bote*.” *Quer* is often found for *Queþer* or *quedur* = whether. **G.** and **T.** read “*Queþer þai turne to bale or bote*,” shewing that they derived their reading from a source that had “*Queþer þai worþe to bale or bote*.”

Line 63 of the critical text, “*Fra hir schaltu*,” is certainly not pure Northumbrian. I have pointed out that agglutinations common in the Southern idioms are avoided in this dialect,¹ so that *schaltu* is wrong, and is not supported by the other Northern texts. MS. **G.** shows that if we are to amend **C.**, it must be by reading *Fra hir sal þu*. Dr. Hupe rightly keeps *sal* in ll. 110, 127.

In line 170 he adds, for the metre, a final *e* to *wik[e]* = *wikked* (**F. G.**), and leaves it out in *sek*, l. 176, where the metre requires it, and where **G.**, **T.** read *seke*, and **F.** *syke*. In l. 504, for *erth*, he should have read *erthē* on account of the metre.

Line 204 of the critical text spoils the sense of the original. For “Many man *onstandand* sey,” **C.** has “Many man *on stad and* sey,” which is repeated in l. 22724, where **F.** reads “*on stode and segh*.” I am not able to make anything out of “*onstandand*,” never having met with this form in Middle English. *On-stad* seems to mean “(was) present.” *Qua-sum* had ben *on stad* þat dai, l. 5254 = Who so had been *present* that day. **F.** reads, *þer* = there, and **G. T.** *bestadd, bistad*. Compare M. E. “stad,” “placed,” Icel. *staddr*, “present,” from *steðja*; and Icel. *í stað*, on the spot, in the place. Dr. Hupe says **C.**’s *stad* is not correct, “but is easily mended.”

¹ We find *nil* will not, but even this is not common in pure Northumbrian.

Stad in *on stad* means "place" (cf. Icel. *staðr*, Swedish *stad*, a place), and is the Northern form of the Southern *stede*. The phrase *on stad* answers to a common M.E. expression, "*in place*," present, in public; see *St. Kath.*, l. 1309, and compare *Cursor*, ll. 4525, 4982, 5589, 22089, 24056.

In l. 26576 of the *Cursor* the man who wants absolution is told to go himself to the priest, and not send a messenger, "*þi-self on stade þi costes ma cuth*" = (thou) thyself (shalt) in person make known thy faults.

Line 260, critical text, has *treystliij*, but **C.** has the true Northumbrian *traistli*. Dr. Hupe, however, retains *traistest*, l. 59. Compare *traist*, l. 1849; *bitraist*, ll. 2573, 4950. Dr. Hupe retains the reading "*mettes*," l. 272,¹ where "*merkes*" or "*settes*" makes better sense. Dr. Hupe alters *blurded*, l. 828, to *blured*, as if from a form *biluren*; the form *blure*, which he quotes from the *Townley Mysteries*, would seem to show that *blurded* is connected with English *blur*, Yorkshire *blurrd*, blemished, defamed. See *York Plays*, 85/294; 227/187.

Wai in l. 22472, "*Quen al thinges sal turn to wai*," Dr. Hupe alters to *way*, which he explains as O.E. *wæȝ*, "balance." The Scribe of the Fairfax MS. evidently understood the meaning of the line, "*When all things shall turn to woe*," although he alters to, "*And se bot sorou and waleway*," In O.E. *wá* = woe (interjection), *wéa*, Icel. *vá* = woe (*sb.*). But in M.E. we find for the O.E. *wá lá wá* the form *wai-la-wai*, hence *wai* or *way* became equivalent to M.E. *wa* (= *wo* = woe), and has no connection whatever with O.E. *wæge*, a balance. It is not at all likely that the *Cursor* would have *wai* for "balance" as the true form in the Northumbrian dialect is *wegh* or *weigh* (cf. Swed. *våg*, Icel. *vág*, "balance")—"leighers sonnes of men in *weighes*" = mendaces filii hominum in stateris, Hampole's *Psalter*, lxi. 9.¹ *Weih*, a ballance, occurs in *Will. of Palerne*, l. 947. The Southern form is *waye* (—"þe waye of skele" = the balance of discretion, *Ayenbite*, p. 255), and represents O.E. *wæge*.²

Some of Dr. Hupe's changes seem arbitrary. He alters **C.**'s *sulwed* to *solwed* (**G.**) "soiled" (l. 1106, critical text). Compare, however, M.E. *sulien* to bemire, and *sulȝe* soil, earth. We have too M.E. *fulwes* (Northern) for *folweð* from folgian. But we find *sulwines* filth, l. 29037.

Line 22510 has "*Dune and blak sum ani hair*," which in l. 1125 of the critical text becomes "*Dim and black sum any ayr*;" *hair* (haire) is the reading of all the MSS., and is like such expressions, as black as a coal, black as a sloe.

¹ The true form is *metes*, and not *mettes*. See l. 26529.

² "And bi rihte *wæȝe* wel i-wæȝen."—*Vices and Virtues*, p. 17.

But Dr. Hupe considers that the rhyme and sense forbid us to read *hair*. We cannot agree with this; for *hair* or *haire* is common in M.E. for "*hair*" as well as for a "*hair-cloth*," the one representing O.E. *hær*, the other *hære*.

We have the phrase "*blac . . . as a blac cloð*," in *Lazamon* l. 130, "*so blac sum ani hair*" = "black as any (black) hair (cloth)." He says the sense of the line is "dim and black as the air when the tempest is drawing near." We may safely assert that the phrase "*ani ayr*," meaning "any tempest," never occurs in Middle English writers. *Dune* = *dun*, "dark" in *C.*'s text, is much stronger too than *dim* in the other versions.

The good old North English *nobot* "only," l. 22740, is altered to *nozȝt but* (why we are not told) in the critical text, l. 1355. *See* in l. 22753 is changed to *lijȝth* "people," in critical text, l. 1368, though the reading *see* has the support of all the MSS. The Author was thinking, perhaps, of 2 Peter iii. 10, "The *elements* shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."¹ See *Old Eng. Homilies*, II., p. 171.

Line 22897, "*þis wolf it was vnmesur mete*," is at first sight most puzzling. Dr. Hupe reads, with *E.*, against *G.* and *F.* "*unmijser of mete*," and explains it as "not niggard of mete." But *E.*'s *unmisur* cannot represent *unmiser* "unniggardly," because *miser* never occurs in the sense of "niggardly" in Middle English. We ought perhaps to read "*þis wolf it was unmeasure o mete*." To this wolf there was no measure or moderation in eating, that is, this wolf was an immoderate eater. We have, fortunately, an almost parallel passage as regards the sense, which may throw some light upon the phrase under consideration. Of Goliath we read, l. 7453-4, "Of his *metscipe*² was *measure nan*, He wold ete seuen scep him an" = Of his eating (feeding) there was no measure, he himself alone would eat seven sheep.

Vnmesur(e), in l. 22897, is not an adjective but a substantive, and is equivalent to *measure nan*, in l. 7453. We find in the *Cursor* several instances of this kind, as *vnbestes*, "no-beasts" (fit to eat).

"Quen þat Petre þa *vnbestes* sau,
Of þaim thoght him mekil au (19859).

Here we see that *vn* = *nan* = *no*, as in *unmeasure*. Dr. Hupe is therefore wrong when he says—"It is impossible to think of *unmeasure* as Kaluza does. The rhythm and word-formation forbid any derivation from *measure*." As we have *unmeasure o mete* we ought to find *measure o mete*. This does occur on l. 27909, "*Measure o mete* and drink to tast."

¹ "The ferthe day freis water and *se sal bren*."—*Met. Hom.*, p. 26; *Hampole's P. of C.*, l. 4776.

² See *metscipe* in *Old Eng. Homilies*, II., p. 31.

“*Unmesur*,” excess, occurs in l. 15552. “*Till vnmesur*,” to excess, immoderately = *unmesurli*, l. 27047.

In l. 23142 we have “*sa duked* in þair wicked hedis,” so *sunk* in their wickednesses. Dr. Hupe alters this to “*swa dugeth* in þayr wicked hedes,” and explains *dugeth* by O.E. *duȝoð*, *duȝuð*, virtue!!

But there is no need to alter *duked*, for it occurs again in l. 23203:—“A stank (pit, *i. e.* hell) it calls forþi sant Iohn. He þat es *duked*¹ ans dun Cums neuer mare o þat prisun.” *Duke* is cognate with Du. *duiken* to dive, Swed. *duka*, to duck. Cf. Yorkshire *douk*, to plunge, bathe.

The following example is given to show the difficulty of arriving at the true reading when the MSS. differ.

In l. 22691-2 **C.**, the fourteenth day before the Day of Doom is described as

“A stormi day, *a stret* of au,
Bath o frost and hail and snau.”

For *a stret* **F.** has *and straite*, **T.** *and strait*, **E. G.** *a strait*.

Here we have three MSS. reading *a* against two later ones reading *and*. Dr. Hupe, however, in his critical text adopts *and*, substituting *streyt* for *stret* or *strait*.

The sense, according to the amended text, would be,

“A stormy day and *strait* (severe, strict) of awe &c.”

I prefer, however, to look upon *a stret of au* as an appositional clause to *a stormi day bath o frost*, &c., otherwise we cannot strictly account for the construction of *bath o frost*, &c.

Dr. Kaluza in his Glossary accepts **C.**'s lection, and explains it by *strait*, so that *a stret of au* must mean “an awful strait.” But I do not think that there is sufficient evidence for the use of a M.E. *strait* as a noun, in the sense of distress, strait. It does, however, occur in Barbour's *Bruce*, with the meaning of “a narrow pass,” but in no other sense.

We must recollect that in the MSS. *t* and *c* are often so written as to be easily mistaken for one another, so that *stret* may stand for an original *strec* in the sense of plague, or vengeance, of which the variant reading *strait* is an attempt to substitute an easier word. But **E.** and **G.**'s *strait* may be meant for *straic* = *strac*, stroke.

We have in Middle English *strech*, “force,” representing O.E. *stréc*. See *Old Eng. Hom.*, I. p. 111, l. 25; p. 301, l. 6. Bosworth quotes *strec* or *strac* = violence.

¹ F. reads “dogged.”

In the "Moral Ode," *Old Eng. Hom.*, I., p. 173, l. 231, we find *strech* (dat. *streche*) used for torment, distress—"þer is woning and wow efter eche *streche*" = there is lamentation and woe after each torment (in hell). In the Egerton copy (*Old Eng. Hom.*, I., p. 294, l. 235) we find *strete*, while the Trinity College MS. (*Old Eng. Hom.*, II., p. 227, l. 235) has *strate* = street, path, not *strait*?

Had we only the later copies of the Ode we should probably look upon *strete* or *strate* as quite right, but the older reading *strech* = *strec* cannot be questioned. Here we see, supposing C. to have copied *stret* for *strec* from an older copy, that the readings of the other MSS. are on all fours with those in the Moral Ode.

Dr. Hupe's emendations tend to impair the value of our texts for the purposes of *historical grammar*. We know that the double negative is very common in Middle-English, as well as in the older periods of the language, but the first *ne* is often omitted, as in modern English. In l. 734 C. we read "To sped he hop[e]d haue na hap." Dr. Hupe inserts a *ne*, and writes "To sped *hen'* hoped haue na hap." We find this tampering with the reading of the MSS. again in ll. 22624, 22769, 22853, 22909, 23078, as they reappear in his Critical text. In lines 23005, 23012 he introduces the term *nes*, which is no true Northumbrian form.

He also introduces into his Critical text infinitives in *-n*, unknown to the N. dialect. (Forms in *-n*, like *quicken*, &c., are causatives or inceptives, and not infinitives.) See ll. 22868, 22924, 22931; in this last he takes out *þar*, and is obliged to add an *n* to "rise."

We know that this Northern dialect is partial to uninflected genitives, yet *hefd hare* = *heued hare* is amended to *hevedes hare* (Crit. text, l. 1547).

In l. 22860, Dr. Hupe turns a noun *draght* into a passive participle *dragged*, and makes nonsense of the passage (critical text, 1475). He overlooks the fact that "drag" is a strong and not a weak verb.

In l. 23130 we read—

"þe toiþer rau es ill inogh,
O cristen fals and ful o wogh,
þat mas þam cristen men wit nam[e],
And *vnder-serues* godd[e]s gram[e]."

The second row is bad enough, of Christians false and full of guile, that make themselves Christians in name (alone), and *are subject to* God's wrath.

The verb *under-serue* is formed on the lines of the Latin *subservire*, just as

M.E. *undercrie* (to cry out) is an imitation of the Latin *succlamare*. Four MSS. support the lection *underserues*, but **T.** has *euer disseruen* = ever deserve, which does not alter the sense of the line very materially. Dr. Hupe, however, takes a little from **C.** and **T.** and reads *undeserues*, with the following remarkable note on his emendation. "The common mistake in **x.** (and) **y.** is noteworthy. The meaning of the passage is 'They are only Christians by name, and do not deserve God's wrath.'" But these false Christians were deserving of God's wrath, and the alteration in the Critical text simply makes nonsense of the whole passage. For *deserve* in Middle English we find—(1) *of-serve*, (2) *serve*, (3) *desserve* or *deserve*. *Of-serve* is formed after the old verb *of-earnian*. *Deserue* is probably due to the use of *beserue* in the sense of *serue*. See *Cursor*, l. 23052. *Disserued* occurs in *Allit. Poems* B. 613.

Abstract nouns sometimes become concrete, and in the oldest texts of the *Cursor* we find *fede* used in the sense of "enemy," "foe" instead of that of "enmity." But Dr. Hupe refuses to recognize this reading, and in his Critical text (l. 1437) adopts the easier and less authoritative lection *quede*, but see line 12948.

These few instances, from the critical text, show what a well-nigh impossible task Dr. Hupe set himself to perform, and how unsafe it is to be wise above what is written in our texts. I do not think that English scholars have, as yet, such a wide acquaintance with, and mastery over, the old Northumbrian dialects, as to be able to provide a critical text that shall meet all the requirements of modern scholarship. Dr. Hupe's efforts in this direction, with less than two thousand lines, make sufficiently plain the immense difficulty the critic would have in dealing with nearly thirty thousand lines.

The Author of the *Cursor* tells us that he found the story of the "Assumption of our Lady" in southern English, and turned it into the language of the Northern folks, that could no other English read (ll. 20059—200064).

A work like the Kentish *Ayenbite*, for instance, would be quite another tongue to the north-countryman in the 14th century. The difficulties were, perhaps, less in grammar than in vocabulary. The Trinity MS. is interesting, as showing us what words were distinctly Northern, as opposed to Midland and Southern.

Naturally, those terms of Scandinavian origin which made their first appearance in the north of England, would be wanting in the southern dialects.

Felle, a hill, appears in the Trinity MS., as either "hille" or "felde" (see ll. 1837, 3155).

Of the word "*bi*," a town, the Midland copy makes a sad hash; **C.** and **G.**'s line—"Folus forth þat ilk man right into þe bi," becomes in **T.** "Foleweþ forþ þat ilke mon mekely þat 3e hy" (haste); while **F.** turns it into "Folowes forþ þat ilk man alway *bi and by*" (l. 15194).

Fus, prompt, eager (ll. 191, 14089), becomes in **F.** and **T.** *bysy*, *bisy* = busy. *Fus* occurs in O.E., but the use of it in the *Cursor* is more like the Scandinavian usage.

Ugli or *ogli*, horrible (l. 1106), was unknown in the South, and is altered to *cursed* in **T.**, and to *uncumly* in **F.** *Ugglili C.* = *wikkedly*, Galba, l. 29297.

Il-hayl, ill-luck (l. 257), becomes *wa* and *wo* in **G.** and **T.**, while in l. 447, it is translated by *soruful*, *sorweful*.

Leuenyng, lightning (l. 533), appears in **F.** as *leitynge*. See l. 1769.

Barn child, *bike* hive, swarm, *elding* firewood, *harne* brain, *il* evil, *sterne* star, *strand* stream, *sti* ladder, are foreign, for the most part, to the southern dialects.

T. not unfrequently mistranslates the northern terms in **C.** and **G.**, as *dill*, hide, by *stille* (l. 1081); *thrali* (l. 880), quickly, by *principaly*; *on-drei*, aside, by *on-he3e* (l. 731); *reuelaic*, robbery, by *falshede*, **T.**¹ (l. 1952); *maues*, *maghes*, kinsmen, sons-in-law, O.E. *mâgas*, by *frendes* (l. 2811); *Waith*, game, venison, by *mete*, and *what* (ll. 3628, 3629). **F.** in l. 3505 turns *waith* into *gammys*; in l. 3524 **T.** has *spede*, and yet in l. 3522, **G.**, **T.** agree in reading *gamen*. *Wath*, harm becomes in **T.** and **G.** *looph*, *loth* (l. 3810), but in l. 4004 it is changed on account of the rhyme to *doute* = doubt. *Flan*, arrow, l. 4314 = *flame F.*, *aru G.*, *þing T.*

Sam-hale, sick, is rendered *vnfer* by **G.**, and *unhole* by **T.** (l. 13262),² but in l. 5153, "I mai noght rise, i am *sam-hale*," becomes in **T.** "I mai not rise, he seide, for *lame*," **G.** has "I may naght rise, i am sua *lame*." **F.** "I may no3t rise, I am *no3t hale*."

Cotton's *sam-hale* was evidently too archaic for retention by the other scribes. Thus we find *drightin*, **C.**, changed to God or Lord in **T.**

The Old English *ebur*, manifest, is rarely found in Middle English. In *Lazamon*, we have "þu ebure sot," thou utter fool. Under the form *eber*, this is common in the Cotton text of the *Cursor*. We find "*eber file*" applied to the devil, l. 813, but it is absent in **F.** **G.** and **T.**;³ and in l. 13041, "an *eber fole*" = an utter fool, is in **F.** "a grete fole." But **G.** has *obber* and **T.** *ebber*! In l. 13662 **C.** and **F.** have *beggar*, while **G.** has *ebber*, and **T.** *ebber shrewe*.

¹ **F.** turns it into *recolage*.

² **F.** Turns *þe samhale fast* into *þe cuntray hally*!

³ **G.** **T.** alter to *fals*.

Eberli, truly, occurs in C. l. 8680, and is altered to *fals*, F.; *egerly*, G. *bitturly*, T.

Gisel, hostage, is a rare word in Middle English. (It occurs in *Lazamon* as *3isel* or *3isle*.)

In the *Cursor* we find Joseph's brethren saying—

“To scap wit *gisel* war we fain.”

G. and T. alter C.'s *gisel* to *gile* (guile).

Other archaic words are altered, as *are* (honour); *licam* (body), *menske* (worship), *smerle* (anoint), &c.

The reader will find, by the aid of the *Glossary*, some interesting changes connected with such northern terms as *and*, *brap*, *brapli*, *carman*, *drepe*, *fernet*, *gleg*, *gloppend*, *helde*, *hetheli*, *nite*, *ouergart*, *quain*, *sak*, *unsaked*, *sank*, *scaile*, *skaile*, *snaipe*, *suik*, *sund*, *wand*, &c.

Not only have we in the *Cursor* many Scandinavian and archaic terms, but we have also numerous colloquial words and phrases that still keep their place in Modern English. *From then*, *from now*, &c., are of frequent occurrence in the *Cursor*. The Northumbrian dialect retained to a great extent the power of word formation. It is rich in verbs compounded with *be-*, *doun-*, *for-*, *in-*, *on-*, *ouer-*, *um-*, *ute-*, &c. We have unfortunately lost very many of these useful compounds. Abstract nouns in *-hede* are very abundant in the *Cursor*, as well as adjectives ending in *-some*. In l. 26350 we find that *shrift* is to be *tomsome* “deliberate” (C.'s text has *turnsum*), from *tom*, leisure. *Botesum* is *boot-some* or efficacious.

The *Cursor*, we need hardly say, is of first-rate importance for the history of the English language, and will amply repay a careful study of its many interesting and curious forms.

I have added a few notes as supplementary to the *Glossary*, but there are some few difficulties in the texts that still remain unexplained.

In conclusion, our thanks are due to Dr. Haenisch and Dr. Hupe for their contributions to *Cursor* studies; to Dr. Kaluza for his excellent glossary of one hundred and forty-four pages; also to the late Mr. Brock for his transcript of the Cotton MS., to Mr. Parker for that of the Fairfax MS., and last, but not least, to Miss Toulmin Smith for the Göttingen transcript, for help in revising proof-sheets, and for the Appendices (pp. 1638—1667).

R. MORRIS.

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NOTES.

Page 10. line 31. *leth* is here a noun, as in ll. 5572, 12055, and signifies dislike, aversion. Compare Swed. *leda*, dislike, disgust; *led*, odious, disagreeable. Icel. *leiðr*, loathed; *leiða*, to make loath (see *lethes*, l. 19232). Fairfax turns the noun into an adjective *lop*=*lath* (in l. 29); G and T read *lite*=little. *Leth* rhymes with *wreth* (just as *lop* does with *wrop* in ll. 29, 30, G T). With *wreth* compare Swed. *vrede*, wrath, anger; *vred*, angry, wroth; Icel. *reiði*, anger; *reiðr*, wroth, angry. In l. 5572 *leth*=harm, and rhymes with *breth*, wroth, anger. Icel. *bræði*, anger; from *bráðr*, hasty. Swed. *bråd*, hot, eager, sudden (see l. 7624, where *breth* C=*wrap* F, *tene* G). F turns the noun into a verb *lep(e)*=cease. In l. 12055 F changes "has in *leth*" to *wipoute grip*. *Leth* in l. 2360 signifies comfort (*ese* in T). Compare O. E. *līðs*, comfort, pleasure; *līðe*, gentle. Icel. *linr*, soft. In l. 7438 we find *lething*, alleviation, from M. E. *lethe*, to alleviate, grow calm. Compare Swed. *lindra*, to alleviate; *lindring*, alleviation, ease, comfort. In l. 7438, *lething* C=resting F G T.

l. 52. Cf. "þow coupest louye paramour."—Ferum. 1303.

P. 12. l. 63. *brathly*, speedily (C F) is turned into *sone*=soon by G T. In l. 2240, G and T alter *brathli* to *with grett enuy*; and in l. 18165 F and T read *opynly*, *openly*. Compare *brath*, l. 2632, C, where G has *wrath* and T *wrope*.

l. 67. *witouten mere* C. The other texts do not help us to explain *mere*. Dr. Hupe prefers *let*, hindrance, the reading of G and T. For *mere* we ought to read *mer*, as in l. 24802, p. 1420, *wit-vten ani mer* in *muth* (C). Here *mer* is probably connected with *merred*, l. 463, hindered, balked; O. S. *merrian*, to hinder, and signifies *hindrance*; compare G's *maring*, and T's *merre*. For *were*, in l. 68 we ought to read *wer*=worse; see l. 454, where we have *warr* C=*werr* G.

l. 82. *bes neuer gan*=(that) shall never be gone=F's *sal neuer be gan*; but G and T have *wan*, *woon*=wanting, deficient. Compare M. E. *wane*, *wone*, deficiency, want.

l. 89. *hit* as in T seems wanting in C after *is*. The phrase, *to sette traueil*=to expend labour.

P. 14. l. 124. *haue in talle*, relate, tell; see l. 420.

P. 18. l. 168. *hoef*=hof (F) baptized, the pret. of *hefen*, *heuen*, to raise, to lift up to the font.

l. 184. *þat*=to whom. C's text is idiomatic in retaining *and*.

l. 185. *O spousebrek womman*, of the adultery of a woman; but cf. *spousebreker* be *þat womman*, l. 25778.

l. 190. *lorde fete* C, read *lauerd fete*. The N. dialect has a fondness for the uninflected genitive, as Christ will, l. 199, C (see l. 213). Adam cost, l. 550.

l. 195. *vmsette* (C G). T usually alters all these forms in *vm*. Compare *umthink*=*bethink*, l. 529. F's *sore bet* is a paraphrase of *vmsette*.

l. 196. *sermon* C F, *prechyng* T. We have the verb *sermund*, l. 13260 C turned into *preched* T.

l. 196. *þrali* C F. This word of Scandinavian origin is naturally avoided by T, but we expect to find it in G. Compare M. E. *þra*, *pro*, cruel, eager. Icel. *þrá-r*, stubborn. In l. 880 for *thrali* G has *stiffli*, and T principally!!

l. 201. *unschill* C, written for *vnschill* or *vnskill*. Compare *scilwis*, l. 33, *scilwisnes* C, l. 567, G T = *wisdam*, *wisdom* G T; see l. 4677, *scelwis* C, *happy* F, *witti*.

l. 202. *For* is wanted in C, on account of the metre, after *vprisung*. *Dill*, hide, in C is rendered in T by *stille*, to keep still or quiet; see l. 1081, where F has *hid*. In l. 9292 for *dill* F has *stele*, and G T *wid-draw*, *wipdrawe*. In l. 4271 F alters *dild* to *dide*, while T changes it to *helde stille*.

P. 20. l. 208. *at þe lest*, means at least, not at the last, as explained in the Glossary.

l. 210. *sely saul* C = *blesset saule* F. *Sely* is turned into *semeli*, *semely*, by G and T. In l. 437 *sele* C = *wele* T; in l. 671 T has *hele* for *sele*. See *vnsell*, l. 1166, where F has *dele* (grief).

l. 219. *þe last resoun of alle þis ron* = the last discourse of all this poem. F has *speche* for C's *resoun*, and *resoun* for *ron* or *run*.

l. 225. *notful* C F, advantageous, helpful, profitable; *nedeful* G T. In l. 8473 all the texts keep C's reading.

P. 22. l. 249. *laud*, *lawde*, unlearned, are N. forms, though we also find *leud*, *leude*, *leuid*.

ll. 252-3. That are wont in misdoing (ill deeds) to waste their life in trifling and idleness; *vnwarc*, like *vnpais*, l. 414, &c. See *warc*, work, in l. 112.

l. 254. to be wary and wise with regard to that same (life).

l. 257. *ilhayl*, ill luck. Compare Icel. *heill*, luck, augury. In l. 23527 we have *godderhail*; and in l. 7335 *wrether hail*. In l. 447 C's *ilhail* is turned into *soruful* (G), *sorweful* T. Cf. *ufele hele*, O. E. Hom. I. p. 33.

l. 259. *sum we till heild*, as we incline to; in l. 474 *till . . . helded* C is changed to *with . . . helde* (F T). In l. 501 F turns *held* into *turne*, and T into *assente*. In l. 5435 *helds* C, becomes *draues* G, *drawep* T. The word seems peculiar to the Northumbrian dialect in the sense of to *incline*, *bow down*?; but in the sense of to *pour out*, it occurs in other dialects. Compare *vnder-heild*, l. 907 = *underloute*, subject; *zeilde* G; *hest* T.

ll. 263-4. Hearing and holding (good advice) shall obtain pardon of sin along with Christ's blessing.

P. 24. l. 272. That ordains mirth (joy) as a reward for man. See Preface, p. xxiv.

P. 26. l. 319. *minning*, memory; see l. 563, and compare Ælfric's *Lives of Saints*, p. 17.

P. 28. l. 341. *smartlier* G T, is more in accordance with the N. dialect than *swiftliker* (C).

l. 347. *seit* = *sett*, *set* (see l. 525). F's *sipen* is altogether wrong.

l. 357. *neþermast* C F = *lauest* G, *lowest* T; see *ouermast*, l. 395. C F = *heiest* G, *hezest* T; see *formast*, l. 433.

P. 30. l. 376. *sonded* = *sonderd*, divided; see l. 378, where we ought to read *sonderd*. See Gen. and Ex. ll. 95—107. The firmament was supposed by some to be a solid body of ice (C's *þse* may represent an original *yse*). See Hampole's P. of Consc., ll. 7577-9, and compare Ezek. i. 22.

P. 32. l. 422. And of necessity it behoved that it should be completed. See O. E. Hom. II. 33.

P. 34. l. 448. *tok a pride* = conceived a pride.

l. 449. scornfully he esteemed each fellow (angel). *hetlik* = *hethelik*, is turned into *lightli* G T; see l. 2606. In l. 1735, *hething* C F = *scorning* G, *scorne* T; see l. 14669, where *hetli* = *hethli* G = *scornefuly* T.

ll. 463-4. But he was balked of his purpose or intention, full soon he found a sharp stopping (of his pride). Lucifer remained only an hour in his first estate; see l. 488. For *vnstern*, see l. 3461, where it seems to be used adverbially; *vnsternli* occurs in l. 7450, where G has *unsterly*, and T *sternely*. It cannot be

connected with *stern*, but probably is a corruption of M. E. *austerene*, *austerne*, 'sharp, stern.'

l. 478. *ouergart* C = *awgart* F, arrogance = pride G T; see l. 7318, where *ougard* C = envy G T. See St. Marherete, p. 106; Castle of Love, l. 993; Maetzner's Dict., s. v. *Angard*.

P. 40. l. 564. *min* C cannot be a passive participle (see *mint*, l. 718); therefore the reading of G and T is probably to be preferred.

l. 572. *unsaked*, innocent, guiltless. G T read *clensed*. Cf. *saked*, l. 1223 C, where the other texts have a different reading.

l. 575. *vnderfanged* C = *vndirgroped* T, perceived, apprehended; *ouertan* C = *ouergone* T. See Ælfric's Lives of Saints, p. 23, ll. 205—208.

P. 42. l. 610. *knaulage* = acknowledging; see l. 976. Compare M. E. *crawlache*, *crawlechung*, acknowledgment; *crawlechen*, to acknowledge.

P. 43. l. 621. *sund* C F = *watir* G T; on *sund* = in swimming. Compare O. E. and Icel. *sund*, a swimming; *sund*, a sound, strait. Cf. Cædmon, p. 86, l. 11, and see Cursor, l. 1841.

l. 641. *welt(h)ful wan* C G T; *welful* F = M. E. *weleful*, prosperous. We ought perhaps to read *a welfful wan*, a rich abode; *wan* being in apposition with *sted*; *wan* or *wone* signifies also abundance, plenty.

P. 46. l. 683. *samertale* C = *samentale* F = *meke-tale* G, *meke in dole* T. Compare M. E. *sammtale*, in harmony; Icel. and Swed. *samtal*, colloquy.

l. 684. *þar herd* = their herd (flock). If we read *þai herd*, we must explain it by, they *herded* or *flocked* together. G and T adopt this sense by substituting *þai ȝode*, *þei ȝeoden*. We do not however find in M. E. a verb *herden*, to herd.

P. 48. l. 698. *writtur* = *witer*, cunning, knowing. Icel. *vittr*, wise. Swed. *vittr*, learned. Compare M. E. *witering*, *witernes*, and *witerli*.

P. 50. l. 746. Marvellous was it how he got thither (*i. e.* into the snake's skin).

l. 752. *met* = meted, dealt out. The other texts have *markyd*, *merked* = ordained; see *mettes*, l. 272, where F has *merkis*.

l. 754. *langur* C G, Lat. languor, disease. F has *sorou* and T *wo*. In l. 4499 F has *misconfort* for *langor* C.

P. 52. l. 756. *elth* C = *helth* = *hele* T; *selth* G = bliss, happiness, prosperity.

ll. 769-70. This (one) tree He should Himself have, and then we should have all the others remaining over. *Laue*, remainder; see *þe laue*, l. 21453.

l. 785. *hight* = *heting* G T, promise; see l. 2349, where *hight* C = *hote* F, *biheest* T; see l. 2548. Cf. *hightynge*, Hampole's Psalter, p. 90, xxiv. 11.

P. 54. l. 794. *wayth* = *wath* C, harm = *scape* F. *wer wrath* G = *wex wrath*, became angry.

l. 810. *lott* C = *part* G T = *kynde* F. See l. 14108, where F has *seruise*, G *part*, and T *party*. It seems that to F, *lott* in the sense of part was unknown.

l. 818. *bi-suak* C deceived, F *begylet*, G *bigiled*, T *giled*. In l. 819, *suak* C G = *had blent* G T. In l. 2998 all the texts keep *besuik* (deceive). In l. 3734 T has *betrayed*, G T *bigiled* = *bisuak*. In l. 816 we have *suik*, deceit = *gawdes* F; but in l. 2097, *suike* in C F G = *hope* T!!

P. 56. l. 825. *bi-went*, gone, departed. The usual meaning of *biwende* in M. E. is, to turn, to turn round.

l. 829. *to strut* C = *strote* T, to fight (against) = *stire* T. In l. 831 *to strut* C = *flite* F, to strive, quarrel. We also find the noun *strut* C, l. 3461, where F has *strife*. In l. 27617 Galba has *strif* for *strut*.

l. 839. *sak*, guilt, sin, fault, F has *sorou*. In C, l. 3120 *saac* = *lak* F, *lac* T, fault. In l. 4126 *sacles*, innocent = *gultles* T.

l. 848. *doghtyhede* = worthiness. F has *godhede*; T *noble-hede*. In l. 2954, *dughti-hede* C F = *worthi dede* G T. Cf. *dughtines*, l. 9758 = *duhhtiznesse* (Orm. 17581); *dughtilik*, l. 3673 = *duȝttely* F = *smartly* G T. The N. dialect seems

fonder of these compounds than the S. dialects. See ll. 2752-3, where *dughti* C=gode, G T *dughti*.

l. 851. *com in place*. The phrase *come in place* occurs in St. Katherine, l. 1309. For *in place* we also find on *stad*=in *stead*.

P. 58. l. 871. *þe wath* C=the harm; *þu wat* G=thou knowest.

l. 876. Do thou blame thyself for thy woe indeed. T reads, *thyself* is to blame indeed. G's text is corrupt. *es þe* should probably be omitted, or we may read *to wite*=For thy woe thou thyself art to blame; see l. 878.

l. 883. *nite*, Icel. *níta*, to deny. G has *gain-say*, T *þeyn-sey*, contradict.

P. 60. l. 895. *fa-reden* C=fo-redin G=departyng F, *hate* T. The usual form for enmity is *foschipe*, O. E. Hom. II. 45.

l. 900. *thring* C=press=*thrang* G=*breke* T. For *thrang* compare *thronge*, to press, in M. Arthure, l. 3755, "Thare they *thronge* in the thikke and thristis to the erthe."

l. 911-12. Nevertheless what thou hast now misdane shall be amended by a woman.

l. 916. *tinsel* C F G=loos T, loss; see l. 11946, son of *tinsel*=son of perdition, where T has *los*. See Hampole's Psalter, pp. 317, 459.

l. 920. *werid* C G=*shent* F=cursed T. We also find *wared*, as in l. 2077, where F has *cursed* and T *waryed*.

l. 940. *streke*, stretch, is a Northern form of M. E. *strecche*. G has *strikan*=going? In l. 5317 G and T get rid of the word *strek* by altering the line altogether. For *strecked*, l. 18291, F has *strawte* T, *strauzte*.

P. 62. l. 964. G's *sahuting*=*sauhting*; compare *saghting* C, l. 3954, where G has *sahutinyng*. The form *saghteling* is the commoner form. Compare *saxtend* C, *saxtel* G F, *sauhtingis* G, *at oon* T (l. 3580). With *saxtel* compare M. E. *saghtel*, O. E. *sahthian*, to reconcile.

P. 64. l. 980. *will o wan*, bewildered in thought, distracted. Compare *wil* astray, l. 9808, where G T reads *mis*. Compare Swed. *vill*, astray; *villa*, error; *vilsam*, wild. See Dest. Troy, ll. 2359, 2369.

l. 989. *nars*. I have suggested *nais*, as if for *naiss*, or *neyss*, soft. We find *neyssid*, softened, in Hampole's Psalter, p. 198, liv. 24. F has *pore*, and T turns G's *nerchand* into *alмест*. Can *nais*, ?shamed, disgraced, be connected with Icel. *neisa*, Swed. *nesa*, dishonour, shame?

l. 994. *flecched* does not mean turned away, as it is explained in the Glossary, but=*flekke*d, spotted, defiled.

P. 66. l. 1009. *nede* C=need, harm. Compare ll. 1682-3 of St. Katherine, "Ne *niht* nis ter neauer Ne neauer na *nowcin*"=there is never night there nor ever any annoyance. The other versions of the Cursor have made a gross blunder in dealing with the original text.

l. 1021. *riss* G is a blunder for *is* or *es*. We have a M. E. form *ryss*=*ris*=branch. O. E. *hrís*.

P. 68. l. 1053. *emel* or *emelle*. We find *amelle*, *omelle*, *imelle*, among, in Northern writers; see ll. 1445, 1807, 2216. Compare Swed. *emellan* and *imellan*, between; Icel. *milli*, *millum*, between.

P. 70. l. 1069. *nith* C=*enuy* F, *ire* G T. See l. 4075, where C has *nigh* for *nith*, but all the other MSS. *enuye*. In l. 11941, for *nith* G has *erd* and L T *erþe*, as if the oldest version had *erre*, anger, wrath?

l. 1073. *chafte* C. The other texts have *cheke*, *chafte-ban*=jawbone. The Northern dialects still have *chafte*=chops. In l. 7510 we find in C *chafftes*=jaws, and in F *chaueis*, G *chaueis*, T *chaues*. Compare M. E. *chavil-bon*, a jawbone, with *chavyl*, *chawl*, O. E. *ceafl*, Eng. *jowl*.

P. 74. l. 1143. *derfli* C, cruel=*dredeful* G T. In l. 7182 for *derfly* F has *deleful*, G *doleful*, T *deolful*; see *derfnes*, l. 3996 C, where F has *dede* (death), G *ferednes* (fear).

ll. 1161-2, *knaud*, *scaud*. As these are strong verbs we ought to have *knawn* and *scaun*; see *vnknaun* land, l. 1170 G; see l. 2701, where *knaun* rhymes with *draun*.

l. 1190. *erthing* F = *birijing* G, *buryinge* T = burial.

l. 1198. *aghteld* C = *ordained* G T; see l. 9426. We have a variety of forms for this verb, *attle*, *ettle*, &c. See Maetzner's Dict., s. v. *atlien*.

P. 78. l. 1227. *warryd* C, *wrapet* F, *greued* G T. We must read *wrapped* in C.

l. 1236. *drunkend* = *drunkned*, were drowned. The Southern form is *drenched* T; G has *drenkled*, as in l. 1552, where T has *dreynt*.

P. 80. ll. 1239, 1241. *hak* = a hoe, not a hatchet. Dan. *hakke*, Swed. *hacka*, a hoe.

l. 1254. *slogh* C = *sloth* F G, *steppes* T. We find also *sleuth*, track, trail; *sloth*, = Icel. *slóth*; see l. 1263.

P. 84. l. 1315. *vetenemes* C G, wonderful, very great; see l. 4827, where *utenem(e)* = extraordinary. The correct reading perhaps of l. 1315 C, is "Is of a well þat *uteneme* es." Compare l. 22591, where Dr. Hupe is probably right in suggesting *uteneme* for *utenemes*, though I cannot believe that the *-nemr* = Icel. *-næmr*, merely enlarges the usual extent of an idea. The reading *out-(t)ane*, *ute-tan*, *out-taken* of F G T seems to show that we have in *ute-neme* an adjective connected with the verb *ut-nimen*, in the sense of exceptional, extraordinary. Cf. *ut-nume* in Hail M. p. 17; Jul. pp. 6, 12.

l. 1326. *welud* C, *falowed* F, *duined* G, and *dryzed* T. In l. 11213 we find *walud* C, *dri* G T L. Compare M. E. *welwe*, *welowe*, *wellowe*, to fade.

P. 88. l. 1392. *gateward* C, doorkeeper; F G T have *porter*. l. 1400, *his sith* = in his (life)-time. F and T show some skill in avoiding the difficulty in C.

l. 1410. *síte* C (grief), *sorou* F, *soru* G, *sorwe* T. Icel. *sút*, grief; *sýta*, to wail.

l. 1415. *doluen* C, *dolue* F, *grauen* G T, buried. In l. 3213 *groue* C, *dalue* F, *grof* G, buried.

P. 94. l. 1497. *plentiful*, not *plentifful*, as explained in the Glossary, but = *pleintefful* or *playntefful*, lamentable, hence F's *sari* and G and T's *cursed*. *Hogger*, G, l. 1517, is a blunder for *logger* (*loger* C) = dweller in tents. Cf. M. E. *loggen*, to lodge, dwell; *loggyng*, *logyng*, lodging.

P. 96. l. 1528. C's *bigam was* may perhaps have been originally *bigamie gan*, i. e. began bigamy. See Gen. and Ex. l. 447, where *bigamie* = (not *dubul wijfe*, but) *twie-wifing*.

l. 1547. *wroken* C = *passed* G T. The sense of passed comes from *wreken*, to drive. See Gen. and Ex. l. 3148.

P. 98. l. 1568. *rust* C F, *dust* G T, "become filthy."

l. 1571. *settnis* C, *setnes* G. See Met. Hom., p. xx; cf. M. E. *asetnesse*, appointed order. In l. 11292 T has *ordenaunce* for *settenes* C.

P. 100. l. 1594. *waas* C wash, *clens*, *clense* G T; F has *ruthe*, probably due to *grace* in the line following; see l. 1610.

l. 1616. *wiperwins* C, *famen* F, *enmijs* G, *enmyes* T.

P. 102. l. 1644. *smeke*, smoke C G T, *reke* F. *Srike* in l. 2742 may be an error for *stinke* as in F G = *stinche* T; but see *reke* in ll. 2744, 2925, 3105.

l. 1650. *letes* C F, *lates* G, *sett* T, esteem, think; cf. O. E. *létan*, Icel. *láta*, and see l. 2507, where T has *helde* for *lete* (C F). In l. 2606, C F T has *lete of* G, *lete bi*.

P. 110. l. 1761. *tift* C, *wrozt* F, *don*, *done* G T. See Preface, p. xxii.

P. 118. l. 1908. *demmyng* C F, *damising* G, *damnyng* = *dammyng* T, dam, flood; cf. *demmen*, Allit. Poems, II. 381, and Swed. *dämning*, a dam.

P. 124. l. 2018. *in vnwars* C? at unawares? (cf. Swed. *ovarsam*, incautious; *varse*, adv. aware), *vnwaris* G, *vnwarres* T. Cf. *vnwarnes*, Des. Troy, l. 445; *vnwar* C, 7380.

P. 134. l. 2209. *raxhild* C, *raxled* F, *rahut* = *rauht* G, *went* T. The reading in F is correct = *wraxled*, O. E. *wráxlian*, *wrástlian*. See Des. Troy, l. 445.

P. 140. l. 2295. *for-bisening* C, example, *ensaumple* F, *euydens* G T. In l. 2682 T has *bitokenyng* for C's *bise(n)ynng*.

ll. 2303-4. See Des. Troy, ll. 4332-4356.

P. 142. l. 2337. *theuful* C, *curtays* F, *meke* G T. In l. 2665, *theuful* C = *selcoupe* F, *hali* G, *holi* T.

P. 148. l. 2444. *selly flot* C, a marvellous flock; see *flotes*, l. 4709, where G has *flockis*. See *flote* in Allit. Poems, A. 944; B. 1211.

P. 150. l. 2496. *wate* C, *watir* G T, a mere, lake? Cf. Icel. *vatn*, water, stream.

P. 152. l. 2501. *sogh* C, *sokw* = *sowh* G, *swowze* T. F has *scoghe* = M. E. *schawe*, *schowe*, a wood. Icel. *skóg-r*, Swed. *skog*, a wood, forest.

l. 2524. *scaild* C, *skailed* F, *scatrid* G, *scatered* T. Cf. Swed. *skala*, to scamper. In l. 2456 *scail* C = *ga ellis* F, *part*, *parte* G T; see l. 13850, where *scaild* C = *partid*, *parted* G T.

P. 156. l. 2593. *handwomman* C G, handmaiden; cf. O. E. *handþegen*. F alters *hand* to *faire*, T gets rid of it altogether. In l. 2598 *maiden* in C F is turned to *womman* in G T.

l. 2600. *geld* C G, *baren* F, *bareyn* T. Compare *gelded*, l. 26033.

P. 158. l. 2608. *lasce* C, *wenche* G T. *Allas* in F is for *a las*!

l. 2638. *lixter* for *liȝter* or *lighter*, as *foxul* for *foȝul* or *foghul* (l. 621). For *lither* G read *lihter* = delivered. See l. 5562.

P. 166. l. 2777. *fuus* C = *corous* = *crus* F, savage; see l. 3044. *Fus* usually means busy, ready, eager, but here means evil-minded. Cf. Icel. *fúss*, willing, ill-*fúss*, ill-willed. G renders *fus* by *wid wic entent*; see l. 2851, where *fus* is curiously dealt with in the later texts.

P. 168. l. 2788. *sparr* C, *bar* C F G. Compare Swed. *spärta*, to bar, stop, shut up; *sparre*, Icel. *sparri*, rafter, beam. Hampole has *sperre*, to shut.

l. 2807. *mik* or *mau* C = *eme* or *maghe* F, or *ani mohw* (*mowh*) G. Dr. Kaluza leaves *mik* unexplained in the Glossary. F's reading *eme* means uncle, as if *mau* meant aunt! The sense is by no means difficult, for it is plain that the phrase *mik* or *mau* means kinsman or kinswoman, and corresponds to the M. E. expression, *mei* . . . *ne mawe* (O. E. Hom. I. p. 161, l. 29); *mei* . . . *moȝe* (p. 289, l. 29); *mæi* . . . *mowe* (O. E. Hom. II. p. 221, l. 29). Here *mik* answers exactly to *mæi* or *mei*, a kinsman, a son. Compare Icel. *mögr*, a son, M. E. *may* = kinswoman, maid (cf. Icel. *mær*, a maid, girl), *mawe*, *moȝe*, *mowe*, O. E. *máȝe*, a kinswoman. In l. 2811 the word *maues* C, *maghes*, *mohwes* G, *frendes* T, means sons-in-law; Swed. *måg*; cf. Icel. *mágr*, brother-, father-, son-in-law. The Promptorium has *mow*, sister-in-law. See Gen. and Ex. ll. 1651, 1761. In Allit. Poems, l. 572, we find *mykez* in the sense of chosen ones, friends?

P. 170. l. 2821. *litand*, *lytand* C G, *lettonde* T, slow, delaying. Compare *lite*, delay. l. 5324. This noun *lite* was evidently a crux to the later scribes. In l. 8164 C's *wit vten lijȝt*, without delay, is altered to *wip grete delite* in F T, and to *widuten any delite* in G.

P. 172. l. 2871. *ipenli* C F, continually, from *ipen*, busy, ll. 23287, 25994. G has *wonderli*, T *wonderly*. Barbour (Bruce, 3, 275, &c.) has *ythandly*, busily; *ythanly*, continually (2, 57) as well as *ythen*, busy (3, 285). Cf. Icel. *iðinn*, busy, from *iðja*, to be busy.

l. 2879. *fise-bal* C, *pis balle* F, *bal* G T, a puff-ball, a wind-ball. Cf. M. E. *fyse*, Swed. *fis*, flatus ventris.

P. 178. l. 2987. *schet* = *scet* C, *skete* F, *wight* G, *wiȝt* T, quickly.

P. 180. l. 3012. *heing* C, *heuinge* F G, *custom* T. F and G's reading seem to show that C's *heing* = *heuing* or *hefing*, baptism. The writer means to say that in the Jewish law circumcision corresponded to our baptism.

l. 3018. *spaned* C G, *sponed* F, *wened* T, weaned. *Spane*, *spean*, W. Riding of Yorkshire, to wean. Cf. Du. *spenen*, to wean; O. E. *spana*, Swed. *spene*, teat, dug.

P. 184. l. 3077. *throded* C, *waxyh*, *waxen* G T, grown up. In the modern Northern dialects we find *throdden*, *thriven*, *throddy*, plump; see *throd*, l. 5641, where F has *waxen*, G *thriuen*, T *þryuen*.

P. 186. l. 3134. *reunes* C, *sorow* F, *pite* G T. Probably altered by the later scribes to avoid a seeming repetition involved in the verb *reu*.

P. 188. l. 3164. *elding* C F, fire-wood, *fagett* G, *fagot* T. Maetzner has no illustrations of this word. He compares *elding* with O. N. *elding*, Dan. *ilding*.

P. 190. l. 3193. *freli fai* C F = noble faith, *ferli fay* G = wonderful faith, *feipful fay* T.

P. 192. l. 3223. *fostring* C, *fosteringe* F. It is curious to find G and T reading *finding*. Compare the use of the verb *find*, in the expression to *find* one in food, &c. "*Fyyndynge* of or helpynge in bodyly goodys at nede, exhibicio, subvenio," Pr. P., p. 161. See Maetzner's Dict., p. 120, col 2, for some good examples of *finden* in the sense of to provide with.

P. 196. l. 3283. *vnlaghter* C F, *unlauthir* = *unlauhtir* G, *vnlauxter* T. This *laghter* has nothing to do with laughter, O. E. *hleahtr*, but with O. E. *leáhtor*, vice; cf. liðere *lahtres*, loathsome vices. O. E. Hom. II. p. 209.

l. 3285. *letes* C, *lates* F, *semblaunt* T, looks. G makes nonsense by altering to *lath thing*. The form *late*, *lote*, is connected with Icel. *lát*, gesture, look. In l. 16212 *late* = face, of which T can make nothing. See Gen. and Ex. ll. 1162, 2328; Allit. Poems, A. l. 47.

l. 3306. *mele* C, *meel* F, *bolle* G T, bowl. Bosworth gives *mele*, a cup, pot.

P. 198. l. 3318. *roummer* C, *romer* F, more roomy, more spacious; *fayrer*, *feirere* G T.

l. 3344. *waiting* C, *gestenyng* F G T, feast, entertainment; see l. 12544 for the same readings.

P. 200. ll. 3351-2. *rune . . . done* C F, *ro . . . do* G T. *Rune* is to meditate; but as the N. dialect has no infinitives in *n*, to *done*, l. 3352, has been probably altered from *vndone* C? G's *ro*, quiet, rest, makes no sense here.

l. 3365. *belted* C, *belt* F, *arayed* G T. In l. 6087 *belted* C F = *girt* G, *gird* T. See *beltid* in Hampole's Psalter, p. 165, xlv. 5. Maetzner has no instances of this verb.

l. 3376. *feld* C G, *falde* T, *stynt* F. *Feld*, was mitigated, is probably connected with *fellen*, to fell; *falde* with *falden* or *folden*, in the sense of, to give way, cease.

P. 206. l. 3453. *weird* C, *wired* F (fate). G and T alter to wonder, wondir, wonderfully! In l. 8981 *wird* C F becomes *word* in G, and *dede* in T. *wirdes* warid, cursed fates, is altered in T to weile-way his *burth* (l. 15279). In l. 3475 *weird* C F is represented by *werre* G and *were* T.

P. 208. l. 3518. *forbirth* (the right of the first-born) C F, *brother* G T.

l. 3524. Each day is not a day of (good) sport. For *waithe* see Dest. Troy, l. 2350.

P. 212. l. 3566. *vnquemli* G F, unpleasantly, *umquile* G, *operwhile* T, sometimes.

l. 3575. Then is it easy for one's foot to stumble. See Blickling Hom., p. 27, "*þe læs þin fót oþspurne*." Compare l. 4324, where there is a kind of proverb quoted, "*Qua folus lang witouten turn, Oft his fote sal find a spurn*." Cf. Swed. *spjärna*, to strive (against), to kick (at).

P. 218. l. 3684. *þi 3erning mete*, the meat thou hast desired.

l. 3695. *fleirand* C, *smelland* G, *smellyng* T. Hampole has the noun *flayre*, smell, P. of C., ll. 9015-8.

P. 222. l. 3758. *fra no forth*, from now forwards, fro this time forth. The later texts make a great hash of this.

P. 226. l. 3822. *be a doun-heild*, by a decline or slope? (see l. 8134). Perhaps we ought to read *and odoun heild* = and stooped down. The later texts have *and bihelde*.

l. 3826. *spird* C, rendered *asket*, *asked* by the later MSS. Cf. Scottish *speer*, to question; Swed. *spörja*, a question; Icel. *spyrja*, to ask.

P. 230. l. 3915. *and al handbande* C, *and alle hondbande* F, and all (their) household; *wid an assent* G, *wip oon assent* T. *Handband* seems peculiar to the Northern dialect. See Town. M., p. 43. In l. 13428 it signifies association, intercourse.

P. 246. l. 4168. *on-sau* C, accusation, *paire saghe* F, *saue* G. In l. 19428 F has *on-sagh* and T *owne saue*.

P. 248. l. 4229. *quainning* C, *waymentinge* F, *murning* G, *mournyng* T. The Cursor contains the verb *quain*, l. 12607, to lament, bewail. Cf. Icel. *kveina*, to wail.

P. 250. l. 4245. *are* C F, honour; *lare* G, *lore* T, learning. In l. 8770 T has *clos* for *are*!! probably for *los*, fame.

l. 4269. *miped* C F=concealed, *kithid* G, *kid* T=made known, manifested; see l. 4273. Cf. O.E. *mīpan*, to conceal. See Gen. and Ex. l. 3807.

P. 253. l. 4276. Secret love at last will show itself.

l. 4287. *tharn* G, *warn* G, *wante* F T. The verb *tharn* means to want, be without. Icel. *þarnan*, a want; *þarnask*, to desire. See Hampole's P. of C. 8509.

P. 254. l. 4316. *slokend* C, *slokkin* F. G and T read wrongly *strangil*, *strangle*. The verb *sloken*=to slake, quench. See l. 5114. Swed. *släcka*; Icel. *slökva*.

P. 255. l. 4326. *heuen his harm*=to increase his harm. We have the corresponding phrase, *heuen my happe*=to increase my (good) fortune, Allit. Poems, A. 14. *Venge*, the reading of G T, is altogether a guess.

P. 256. l. 4353. *to wale and wan* C F. The reading of G and T is, *to welde in wone*. We must read ? *to wale on wone* (see l. 7881), where it is not a sb. as explained in the Glossary, but a verb, as in ll. 5375, 7951, 8354. The meaning is, to choose. See Morte Arthure, l. 179; Allit. Poems, Pearl, 84, 7, 11. In Dest. of Troy, l. 1791, and Morte Arthure, 2148, *wale* is an adj., choice. Cf. Icel. *velja*; Swed. *välja*, to choose; Swed. *val*, choice, election.

P. 258. l. 4388. *wan*, chance. See note by Zupitza to Guy of Warwick, l. 10329, on the connection of *wan*, *woona*, with the Icel. *ván*, O. E. *wén*.

l. 4392, *foreiud*=*forjud*, forged, contrived. Cf. *forget* a tale, Dest. of Troy, 12590.

l. 4402. *wedd*=to *wedd*, as a pledge, in pledge. The phrase *to wedde* is more common than *in wedde* G T. See P. Pl. vi. 73, 21, 30. The phrase is almost superfluous here, but something like it was needed for the rhyme.

P. 260. l. 4440. *scift* C G F, *shifte* T, arrange, order, dispose, manage; here has the sense of Icel. and Swed. *skipa*, to arrange, establish; but cf. Swed. *skifta*, to divide, part; Icel. *skipta*, to share, shift. O.E. *scifitan*, to divide. "Loke ye *skyfte* it so that vs no skathe lympe," Morte Arthure, l. 1644. T's *list* is wrong. In l. 23390 *scift* is our *shift*, to change; *scift*=shifted, l. 23678.

P. 265. l. 4501. *welnes*=*wilnes* C, *wildnes* G, *wildenes* F T. Notwithstanding the readings of the later texts, C seems to be right, *wilnes o welth*=the deceit of riches; see note on the phrase *will o wan*, l. 980. Cf. Swed. *villa*, error, delusion.

l. 4503. *weltres in his welis*. Compare our phrase, to roll in riches. F has *walteres*. Cf. Swed. *vältra*, to roll, wallow (see *waltered* F, l. 21113). T's *waleweþ*=rolls about, wallows, from O.E. *wealwian*. See Ferum. ll. 2328, 2585.

P. 268. l. 4574. *erthe bare* C=to the *erthe bare* T, bare to the earth.

P. 270. l. 4597. *nede nett* C=*nedi nete* G; *lene nete* F, *woful neet* T, lean cattle.

l. 4598. *hunger grett*, a great famine; l. 4704, *hunger . . . kene*. Compare *hunger-tide*, famine time, l. 5094.

P. 274. l. 4688. *lardinieris* G, *larderes* T, larders, store-rooms for salted meat; see l. 1698 for the reading in C F.

l. 4681. *lathe* G=*berns*, *bernes* F G T, barns. *Lathe* is a common Northern term for barn; cf. Icel. *hlaða*.

l. 4699. *weke* C, moisture; *welth* G, *welpe* T. For C's reading compare l. 11215, where C and G have *weke*. In l. 24453 *weke*=wet. The original sense of *weke* was soft. Compare Icel. *vökr*, Swed. *vek*, weak, soft; *vekna*, to soften; N. of England, *weaky*, watery. See *wokie*, P. Pl., xv. 25. Compare *nesse*, *ness*, l. 8986.

l. 4700. And so began the famine (dearth) to increase C. *Drech* G, if not an error for *dreth*=*derth*, must be connected with M. E. *drecchen*, to trouble, vex. The N. dialect had a noun *dreche* or *drecche*. *Drecching*, *dreching* (see l. 14197) is common enough; see Maetzner's Dict., s. v. *Drecche*.

P. 276. l. 4718. *mister* C, *nede* G T; see l. 5281, where C F have *mister*, but G *presun*.

l. 4721. *qualm*, pestilence. Compare Swed. *qual*, Icel. *kvöl*, pain, torment; Icel. *kvelja*, *qvälja*, to torment; *qualm*, sultriness. We find in M. E. *cwalm-hus*, prison; *cwalm-stow*, place of execution.

l. 4736. *be-storn* C=*be-storuen*. This is the only instance of this compound of *sterve* that I have met with in M. E. The reading of C F G *for-lorn*, destroyed, ruined, seems correct. Dr. Kaluza suggests *be-scorn*, shorn, for *bestorn*, but this is open to objection.

P. 278. l. 4764. They could not contrive to buy bread for themselves.

l. 4765. *grete*, *grett* C G are preterites=wept; *grete* F and T infinitives=weep.

l. 4769. *ar* C=*grace* F. C's reading might=*are*, grace, favour, but it is against the metre, and is probably taken from *ar* (=ere, before) in the line following.

P. 280. ll. 4775-6. *in sijt* C, *in siht* G, *in fray* T. The phrase *in site* means in sorrow, in affliction, while *wit-uten lijt* (or *lite*)=without delay. F alters, and quotes one of the proverbs of Hending.

l. 4779. *reme*, surface, C F G. ? O. E. *reoma*, rim? Can it be for *breme*=O. E. *bremme*. Cf. bi a water *brimme*, Joseph of A., l. 458. T reads *glem*=*gleam*, sheen?

l. 4783. *list and lete* C F S, *luste and lete* T, listen and hearken. Cf. *Lete* and listen, l. 19707. We have, however, the phrase *liðeð* and *lusteð*=hearken and listen. Jul. p. 2, l. 4; p. 3, l. 5.

l. 4796. *graith* C F (*tresur* G T) seems here used for *ready* money (see l. 4799); though it properly means preparation, equipment. In l. 3523 *graith* seems to mean tackle. Cf. Ant. of Arth., st. 34.

P. 282. l. 4817. *kything* C, *kippinge* T (see ll. 11080, 11193, 11656), *knaulag*[e] G, *knowleche* T, acquaintance, knowledge. See Maetzner's Dict., s. v. *knowleche*, p. 440. For C's reading compare M. E. *kythen*, to make known (see ll. 827, 4012, 4276).

P. 284. l. 4873. *wijt* C? *wijl*=*wile*, will. The original may have had, Of him i *wite* you witterly, altered by G T to, Of him i tell you witterly.

l. 4878. *ern* C. This plural in *n* shows that the scribe has doctored the original text, which probably began with *er* or *ar*. F's *attyn*=*atte ny*=*atte ne*, that not. *Atte* is common in F for that (*conj.*).

P. 286. l. 4893. *ripe* C F; *ransakis* G; *ransakeþ* T, examine, search carefully. *Ripe*, literally *rip open*, examine; see l. 28057, *ripe his awin boke*; l. 26702, *ripand*=laying bare. Cf. Swed. *repa*, to scratch, to ripple (flax); *repa upp*, to rip up. Hampole in his Psalter uses *ransakyne*, scrutinio; *ransakand*, scrutans. Cf. Icel. *rannsaka*, to search the house; Swed. *ransaka*, to search, examine, rummage; *ransakning*, search.

P. 288. l. 4950. *wandret* C, *wandred* G, for *wandreth*=misery, *woo* T. We have a variety of M. E. forms for the readings of C and G, as *wondred*, *wandreth*, *wontreathe*, *wandreðe*. Cf. Icel. *vand-ræði*, difficulty, trouble; *vandr*, difficult. In l. 5787, *wandret* C is represented in the later texts by *wandring* and *wandering*.

P. 290. l. 4969. *wanning* C, *murning* G T. We have the O. E. *wánung*, lamentation, and C's reading may be a blunder for *waning*, though it seems more likely to be written for *waining*=*quaining* (l. 4229). Compare *waiming*, l. 5721=*mening* G T, and *waining* C [MS. *wamming*], *waining* G, *weyment* T. l. 14314.

l. 4970. He left all that (lamenting) as if it were nothing. For *left* perhaps we ought to read *let*, esteemed, held.

P. 292. l. 5004. *fardels* C F = burdens; *seckes* G, *sackes* T.

l. 5009. *gisel* C, *gile* G T. The true reading is C's = hostage, pledge.

P. 300. l. 5170. What (sort of persons) are ye that make mention now? C's *quar* is an error for *quat*. Cf. l. 5202, And *quat* art þou me beddes sua.

P. 306. l. 5263. *for-hond* C = *forhond* = *forhuud*, neglected. F has *forhidde*, G *held*. Cf. M. E. *forhozien*; O. E. *forhogian*, to neglect, despise. See O. E. Hom. II. pp. 49, 111. We have *for-huud* in l. 15107, where G has *for-houd*, F *for-
zetten*, T *for-gone*, and *for-hu* inf. in l. 19949, where F has *forsake*, T away cast. In l. 22772 F and T read *forsoke* for *for-huud*.

P. 308. l. 5287. He that to His (people) in need is the best.

l. 5299. *askin* C for ? *ask him*, or *him aske*, as in F.

P. 310. l. 5314. *his heued wit hare* C, *his heued hare* F, *wid mekil hare* G, *with myche hare* T. For C's *wit hare* we ought to read *hare*, (was) hoary (grey). The S. forms of *hare* are *hoore*, *hore*; cf. *hoore* heeres, Wycl. Gen. xlii. 38, lockes *hore*, Gower, I. 98. We do not find *hare* in M. E. in the sense of 'hoariness.'

ll. 5315-6. *for-liuen* . . . *for-driuen* C, *for-liuen* . . . *driuen* G T, *for-liued* . . . *dreued* F. As *liuen* is a weak verb, *for-liuen* must be wrong. Ought we not to read *forleued* . . . *for-dreued*? The latter would signify greatly troubled. We have a M. E. strong verb *forleue*, to forsake, abandon; but *for-liuen* in the text seems to mean, tired of life, and not, 'forsaken.' *Forrdrefedd* occurs in Orm. l. 2193.

l. 5330. *lith* C, *listen* G, *here* F T. The verb *lith* or *lithe* occurs in the Cursor only in this place; we find it often in N. works. See M. Arthure, l. 1810. Cf. Icel. *hlyða*, to listen.

P. 312. l. 5372. *noncine* C, read *noucine*, harm; *pine* F G T; see *nocin*, l. 5802 C. St. Katherine, 1171, 1683; O. E. Hom. I. p. 255. The older forms are *neowcin*, *nowcin*. Icel. *nauð-syn*, necessity, from *nauð*, need.

l. 5373. *thain* C = servant, slave; *thrall* G T; see ll. 6687, 6692. Cf. *thainhede* C, l. 5404, *bondehede* F G T; *thraldome* G T, l. 5405; *thralhede* G T, l. 5791; l. 6304, *servage* G T. In l. 6692 *thain* C = *suayn* G, *sweyne* T; in l. 6705 *thain* C = *felaw* F, *thralles* G T.

l. 5376. *male* C F imperfection, *end* G, *ende* T. Dr. Kaluza thinks that *male* means rent, tribute; Dr. Hupe derives it from Icel. *mál*, speech. G and T's reading seems a mere guess.

P. 314. l. 5413. *þai[r] hade* C F, *þair hald* G, *her holde* T. Here *hade* = (priestly) office. See l. 6950, *fader hade* C = *fadris estate* T. See O. E. Hom. I. p. 99.

l. 5416. *For-lok* C, *folow* F, *waite* G, *awaite* T. The M. E. *for-luke* or *forloke* is, to foresee (see Hampole's P. of C. l. 1945); see Cursor, l. 8211, where C has *forlokes*, F *ordens*, T *ouerlokeþ*; but here *forloke* means to watch over, overlook.

P. 316. l. 5432. *tight* C. All the later texts are faulty; *tight* = determined, settled. See l. 1301, where T reads *dixt* for *tight* C G. In l. 3156 T has *tijt* for C's *tight*.

P. 318. l. 5468. *don-heild*, death; see *dun-heild*, declining, setting. Cf. *dun-heild*, setting (of sun), l. 6431.

l. 5478. *in thrang*, in subjection, in slavery; T has *in wrong*.

l. 5490. *he went al lediss wai* C G, *he went* the way of all folks; i. e. he died. Cf. our expression, to go the way of all flesh.

P. 320. l. 5516. *out-ouer* C, *ouer* F G. Cf. Swed. *utöfer*, over, beyond.

l. 5524. *hott* C (*bolis* G, *bolles* T = bowls), a kind of basket or panier for carrying stones and mortar. See Skeat's Dict., s. v. *hod*.

P. 322. l. 5539. Read *þat þam* with-held sa hard als fas?

l. 5541. When their wives were in child-bed.

P. 324. l. 5573. *smor* C G, *destroy* F, *sle* T. In l. 8670 *smord* C F G, *dud quel*

T. Cf. M. E. *smorthren*, to smother, choke; *smorther*, a smothering fume. With a *smorther* and a smoke smult through his nese. Dest. of Troy, ll. 911, 3511. O. E. Hom. I. p. 43.

P. 326. l. 5603. *kne* C, *degre*, *degree* F G T. Bosworth gives *cneo*, a generation, *cneow-rim*, race.

l. 5614. *esscen* C, *noble* F, *of rises* G, *of 3erdes* T. *Esscen*=of ash; *rises*, twigs; *3erdes*, rods, twigs. We expect *risshis* or *rishes* or *rushes*; see l. 5621. Cf. O. E. *risce*, *resce*.

P. 330. l. 5674. *stonand* C, *shonand* F, *dredand* G, *dredinge* T. C's reading is for *sconand*, fearing, from *scon* or *scun*, to be alarmed, to shun. M. E. *shonien*, *shunien*; O. E. *scúnian*.

P. 334. l. 5742. *on-ferr* C G T, afar off, in the distance; see *on-ferrum*, l. 5751.

P. 336. l. 5790. *lite* C, *dilite* G, *delay* T. In l. 5324 T reads *with hasty fare*, for *wit outen lite*, and in l. 8164 F G T change *lijt* into *delite*. In l. 5805 G reads *lith* for *lite* (C).

l. 5805. He shall provoke me with delay and putting off (procrastination).

P. 338. l. 5825. *spaier*. See *Catholicon*, p. 351, s. v. *spayre*. Cf. *spayre* in M. Arthure, l. 2060.

“Thane the comlyche kyng castez in fewtre

With a crewelle launce cowpez fulle euene

A-bowne the *spayre* a spanne, emang the schortte rybbys.”

P. 340. l. 5877. *witsau* C, *withsaue* G T=excuse; *missawe* F. The M. E. *withsay* generally means to contradict, renounce.

P. 342. l. 5902. *wired* C G, *woryed* T, *bette* T; *wired* and *woryed*, mean choked. Cf. M. E. *wirien*, *worowen*, to strangle; Ger. *würgen*. See *woryed* in l. 22897 F.

l. 5915. *on-sandes* C, *wrake* F, *vengans* G. Cf. *on-come*, l. 5910; *on-falle*, l. 5943.

l. 5956. *hund-flee[s]* C, *fleys of hounde* F, *fless-flies* G, *flesshe-flezes* T. *Hund-flee*=O. E. *hundes-fleoge*, a dog-fly. G and T make flesh-flies out of dog-flies.

P. 346. l. 5961. *to-draght*, retinue? Cf. *to-draght*, a den, l. 17475.

l. 5975. *ferrer lait* C F, *ferder ga* G, *forþer go* T. The true reading is *laite*. Icel. *leita*, to seek.

P. 348. l. 5999. *on-fall* C F, *on all* G, *of alle* T. C's reading is right, and signifies a breaking out, a plague. Icel. *á-fall*; see *on-sand*, l. 6009, and compare *on-come*, l. 5927 C, *vengeaunce* T. In l. 5910 G has *sondis* (=on sandes), and T *hardenesses*. Cf. Icel. *á-koma*, a visitation, arrival.

l. 6011. *bile*, boil. O. E. *byle*; M. E. *byle*, *biel*, *bule*, *bele*. “A *byle* or botch full of matter” (Works of John Fisher, p. 27, l. 17).

P. 350. l. 6041. *hokis hit had* F=*lokist hit hat*, locust it was called.

l. 6078. *derner* the lintel; see l. 6103. Cf. Gen. and Ex. l. 3155.

P. 352. l. 6081. It shall not be *sodden* but roasted; *sipen* C G=*soden* T, from *seþen*, to boil.

P. 356. l. 6149. *pelf* C F, *reue* G T, rob, O. Fr. *pilfeier*, to rob, pilfer.

P. 364. l. 6299. *danger* C G F, *grucchyng* T. Compare the use of *daunger*, in Ancren Riwele, p. 108. See Allit. Poems, B. 70.

P. 366. l. 6344. *brek* or *brist* (*brete*) C F, *skade* or *brist* G, *skape* or *brist* T; see l. 8220, where C has *rift*, T *brete*, and G *breche*. The reading of C and F=fracture or defect, that of G T=hurt or defect (see l. 6308). M. E. *brete*, *berst*, *burst*; O. E. *byrst*; Swed. Dan. *brist*, want, defect; Swed. *brista*, to break, burst.

P. 368. l. 6345. *wastin* C, *wode* F, *wildernes* G T. In 6347 G and T have *frith* (wood) for *wastin*. O. E. *wésten*, a desert.

P. 370. l. 6386. *volatil(e)* birds. Wycliffe has *volatilis* (Lat. *altilia*).

l. 6391. *burn* C, *water* F T, *brok* G. The word *burn* is still a north country term.

P. 378. l. 6537. He became so disturbed or confused in mind. T alters *menged* to *greued*. In l. 5690 *menged*, mixed, is altered by T to *medeled*, by F, to *blende*. See the muddle in T, l. 7420.

P. 385. l. 6655. *hornd*. In Ex. xxxv. 35, we read that the skin of Moses' face shone. See Gen. and Ex. l. 3614. We must read *horud* C, *horuep* F T, *horuid* G, from a verb **horgian*, **horwian*. Cf. O. E. *hárian*. M. E. *horen*, to become grey. Eng. *hoar*, *hoar-frost*.

P. 386. l. 6689. *plighty* C, *gilti* G, *gulty* T; see l. 8112, where F has *gilty*.

P. 388. l. 6698. *loken* C = *loking* F G T = award, decision.

l. 6703. *bla for bla* C F, cannot represent *blawfor blaw* = blow for blow, as *blau* or *blaw* does not rhyme with *wa*. G's *ta for ta* = toe for toe, is better.

P. 390. l. 6744. *bu* C. The later texts read *prow*, as if copied from an older *pru*. O. Fr. *pru*, advantage, profit. See *pru* in l. 5830. Here *of other bu* = of other's property, and *bu* = Icel. *bú*, estate, Swed. *bo*, property, goods.

l. 6753. *gersum* C, *gode* F, *fyn* G T. C's reading may be compared with Icel. *gersemi*, a costly thing. O. E. *gærsum*, treasure; M. E. *garsum*, *gersumme*. See O. E. Miscell. p. 76.

l. 6760. *mou* C G, *mowe* T, *medow* F. The word *mou* or *mowe* is a cock or heap of hay. O. E. *múga*. Cf. *mughe* in *Catholicon*, p. 245.

l. 6762. He ought to pay the damages.

l. 6818. *a laste*, a scrap. G and T have *þe last*, ? the least piece.

P. 394. l. 6834. *blindand giftes* C F, *blendand giftes* G, *blendynge giftis*, bribes.

P. 396. l. 6835. To sojourner and stranger. For *pilgrimes*, in l. 6783, we have the word *cumlinges*.

l. 6852. *blissed-hede* C, *blisful-hede* T = bliss, *blessed thede* F, *blissful thede* G = a blessed land.

p. 408. l. 7058. *ouerman* C (see l. 19481) is right in the sense of *ouerling*, chief, leader.

l. 7071. *brogeling* C, *brokling* F, *breking* G T. C's lection = *brokeling*, a break, a cessation. Cf. M. E. *brokel*, *brukel*, brittle, fragile.

P. 412. ll. 7135-6. And that was great disloyalty to tell her husband's secret.

P. 414. l. 7152. Compare our phrase, 'to hit upon'; Swed. *hitta*, to find, discover, *hit on*.

l. 7159. *bles* C G, blaze, flame. O. E. *blæse*, a flame; Swed. *bläs*, blaze; Icel. *blys*, a torch. We find in M. E. *blesen*, to blaze. In the earlier periods *bles* denotes a *blast*. T has *res* and F *resse* = race, rush; see l. 7166, in a *res*.

l. 7180. *oper* C, *aure quere* F, *aniquar* G. For *oper* read *orquar* or *ourquar* = otherwhere, anywhere; see ll. 1837, 11795, 15184.

P. 418. ll. 7231-2. So that often in the time of trial a man finds his most familiar friend his greatest enemy.

l. 7236. *wicke* = wicked ones C G, *wiuis* = women T.

P. 420. l. 7266. *last* C, *lastes* F, *gilt* G, *gult* T. *Last* = fault, vice; Icel. *löstr*; Swed. *last*, vice, depravity; *lasta*, to blame.

l. 7279. after *saand* read *o*. They may dread the affliction (visitation) of such misfortune. F has *chaunce* of *vnsele*, G *suilk vncele*.

P. 422. l. 7322. For their own head a staff; compare a rod for their own backs.

l. 7304. *nise* C, in late hand; *ouer-nise* may mean over foolish (*nice*), as we find *nise*, *nyse* for *nyce*; O. F. *nice*, ignorant. G's *lawe-lis* = *lawless* is wrong.

l. 7306. *yow langes* C, *þou langes* F, *3e lang* G, *3e longe* T. The reading of C is right, as *langes* is used impersonally; see *vs langis*, we long, *thaim langis*, they long, Ham. Ps. 139, 9 c; 145, 8 c.

l. 7310. *will 3erning* C (coueting F), wild, foolish desire.

ll. 7311-12. For it is well fitting that whosoever can bear no weal should suffer woe, F T. The reading of C is corrupt, for it makes l. 7312 to mean, may bear no weal should suffer no woe. ? Read, *he thole þe wa*.

l. 7323. *latt* C=*layte* F=*find* G. *Layte* really means to seek, find out; see *lait*, l. 5975.

P. 424. l. 7327. *enoynted* C is the correction of a later hand. Read *smerld* (as in l. 7286 F), *dubbed* F, *noynted* G; see l. 7399, where T has *anoynt* for *smerld* F. In l. 7334 *smerl* (anointing) C, *homage* F, *anoynting* G T. Compare *smer*, *smere*, to anoint C F; l. 7377, altered entirely in G T. In l. 11503 T has *bawme* for *smerl*.

P. 426. l. 7413. *in sted o king*, in the position of king.

P. 428. l. 7414. But he might exercise no government (control).

l. 7422. Full woeful life we with him lead C. *To lead a life* is still good English.

l. 7423. *throm* C G T=crowd, throng, another form of *thrum* or *thrim*; O. E. *þrymm*. F alters on *þat throm* to *and gaf dome*!

P. 430. l. 7436. *vnroful* C F, unquiet; *warid*, cursed G, *sory* T; see *ro*, peace, quiet, l. 7418; and *vnro*, unrest, l. 7438.

l. 7443. *eten* C, *etin* G, *eteyn* T, *ȝoten* F, giant. Besides these forms we have (1) *eotend*, *eotand*, *eatand*, *eontan*; (2) *yhoten* (= *ȝoten*), *geten*, *etene*, *etayn*.

P. 432. l. 7487. *gerard*, deceiver, liar, is another form of *gernard*, *wernard*, O. Fr. *guernart*.

P. 434. l. 7531. *wip gynne* F, craftily, ingeniously. C's text is doubtless right; see Glossary. For *gin*=engine, see l. 9889.

P. 436. l. 7544. *Irinnes* C, *hardines* F, *dredness* G. C's reading, unless meant for a pun, is due to *irin* in the line following. F's reading makes sense, but *irinnes* may be written for *irines*, the plural of *irin*=irons, iron weapons, armour. In P. Plowman we have *yrenes* and *yrens*=chains, irons (see l. 7573, where it is said that, *weapon bright saves no man*).

l. 7456. may well shield (protect) man's unrighteous works C. F alters *wer* C, *were* G T to *saue*.

P. 440. l. 7641. *vnled* C F, *vnlede* G. C's reading is right=*wretches*, literally *wretched* (folk). O. E. *vn-læd*; unfaithful, disloyal (*vnlele*), is hardly strong enough.

P. 442. l. 7667. *stair*=*staic* C, *stoke* F, *strike* G, *smite* T. C's *staic*=to pierce, stab, originally to drive a *stake* into; from Icel. *steik*, a stake.

P. 444. l. 7700. *neli* C, *wel ner* G. The original reading of C was, *þat wel it was þam noght emel*? that it was not *well* with them. For *neli* may be for *ueli*=*wel i[t]*. T's *wel ner*=*wel ne*?

P. 448. l. 7753. *snaip* C G, *scharp* G T. This must be for *snarp*; Icel. *snarpr*, smart, keen. In l. 18228 we have *snarpli*=Icel. *snarpliga*, smartly. The form *snaip*, to blame, is connected with Icel. *sneypa*, to outrage, *sneypa*, disgrace.

l. 7771. *ord* C T, *hord* G=point (of a sword). F alters *apon þe ord* to *atte a worde*!

l. 7773. F's reading is, *he made a rese*. G and T for the noun *rese* have a verb *ras* (rushed), *ron* (ran). *Res* in C=rushed; compare l. 12032, where *resis* C=*res*, *rush*=*rase* G, *ryse* T. Cf. Icel. *rasa*; O. E. *ræsan*, to rush; Icel. *rás*, O. E. *ræs*, a swift course. For *aune* in C read for the metre *aghen*.

P. 450. l. 7806. *haizen her*=*haiþen here* C, heathen army; but F's *were*=men, soldiers.

P. 452. l. 7829. *laper* C (=fouler G T), *worre* (=worse) T.

l. 7835. *ferings* C, *firingis* G, *euil* F. In T the whole line is changed to, *Bi dome of fuwr wipouten griþ*. *Ferings* or *firingis* has nothing to do with *fire* at all. It is strictly an adverb=suddenly, O. E. *færinga*. In Langt. p. 188, quoted by Maetzner, we find, *þe ferynges dede*=the sudden death.

P. 454. l. 7881. *in wane* may mean here, in abundance (as in l. 7921), but perhaps means, in houses, as in l. 8667.

l. 7891. *vte-far* C is quite correct. Cf. O. E. *ut-fær*, a going out, expedition; Icel. *ut-ferð*, out-journey.

- P. 458. l. 7953. *in hiddels*=*in hidels* C, in secret; *in hidles* F, *in priuete* G T.
- P. 464. l. 8036. *stouen* C, *stouyn* G, *stalke* F (*stok*, l. 8037), *stake* T. Bosworth gives *stofn*, trunk or stem of a tree. Provincial, *stovin*, a stake.
- P. 466. l. 8085. *hirpild* C, *harplid* G, *blac* T, *rungilt* F. *Rungilt* is perhaps for *runkilt*. Cf. *runkylle* in Catholicon, a wrinkle, to wrinkle. *Hirpil*, *harpil*, may belong to the same root as *ripple*, from **hriplian*, **hirplian*, **harplian*, to wrinkle. Cf. O. E. *hrympelle*, a wrinkle, M. E. *rimplen*, to wrinkle.
- l. 8086. *boce* C, *bouch*, *bouche* G T. *Boce* occurs in Chaucer together with *boche*, a tumour, boil, from O. F. *boce*, a bump. There is a M. E. *bunche* and *bulke*=hump; the first from a root, to beat, *bump*.
- P. 470. l. 8174. *vnserenes* C, *vnfernes* F, *vnhele* G T. F's lection is right.
- P. 474. l. 8179. *of his cost* C, in regard to his manner. T has *in cost*; see l. 9969, *costes* C=*manners* F G T; see l. 10964 where T has *dedes*.
- l. 8240. *schirting* C, *conforte* F, *wa[l]king* G T. We ought perhaps to read *skenting*, amusement, solace, from M. E. *skenten*, Icel. *skemta*, to amuse.
- l. 8244. And knew all the increase in thickness and length. *Gret* C G T=*brede* F, breadth.
- P. 478. l. 8288. *stapul*, not a *staple*, as explained in the Glossary, but a kind of *block* to be used as a seat (cf. Swed. *stapel*, pile, heap; *stapel-block*, a block; *stapla*, to pile) on which the king used to sit.
- l. 8300. *a crafti kirke*, a church (temple) built with skill or craft.
- P. 480. l. 8333. *sauues* C=*saghes* F, words; *lawis*, *lawes* G T, laws, customs.
- P. 484. l. 8401. Neither care I to lie or to deceive thee. *gloper* C F, *glose* G T, deceive. Of *gloper* we know nothing; it has the sense of M. E. *glauer*.
- l. 8418. If the Lord Himself only wills it.
- P. 486. l. 8441. ? Quen he cuth o lagh þe lade. Cf. Olagh . . . þe lade, l. 3085; see l. 8544 for the phrase *lagh to lede*.
- P. 490. l. 8496. *fa* C, *fone* G, *fewe* T, *lite* F; *fa*=Icel. *fár*, few; see l. 8599.
- P. 494. l. 8590. *sike* C=sighing. sorrow; *sake* F G T=wickedness, crime.
- P. 496. l. 8627. *was on-knaun* C, *was o-knaun* G, *was knawen* F T, had acknowledged or confessed. See note on "he was hymselfe knowe," by Zupitza, Guy of Warwick, l. 10837. *on knaun* is from O. E. *on-cnawan*, to acknowledge; we get in l. 9059, *of knaun* C, *a-knawin* G, *aknowen* T, *knaunen* F.
- P. 498. ll. 8661-2. F G and T's words are clear enough in these lines, but the *men* in C makes the passage difficult to construe. Perhaps *men*=*me*. "Lord, this poor woman thou hear, me has she done wrong and harm."
- P. 502. l. 8710. *gale* C, *calle* F, *tal* G. *Gale* can hardly mean joy or gladness, but decision (?); see *gale* in Rich. C. de L. 3545.
- P. 508. l. 8819. *beting* C; *beding*, *biding* F G, *profur* T. C's *beting*=improvement, betterment. T's *profur* looks like a translation of F's *beding*, proffering.
- P. 510. l. 8856. *yark* C, *make* F, *ordayne* G T (see l. 8982). For *yark* compare M. E. *zearkien*, *zarken*, *zerken*, *gerken*, O. E. *gearcian*, prepare, make ready.
- l. 8876. *wase* F. I can make nothing out of this except by connecting it with Swed. *vass*, a reed. *As a wase*=as a (dry) rush or reed.
- P. 516. l. 8963. *scurn* C, shyness, timidity. See the verb *skurn* in ll. 19446, 23338, to be afraid, where G has *schurn*, as in l. 20960, where F has *greued*, and T *shoned*. In l. 218901 C has *skurrns*, F *skornis*, G *warnes*, T *werne* (i. e. shuns, avoids).
- P. 518. l. 8986. *nesse*. Cf. *nexse*, weak, Vices and Virtues, p. 87; *nexxin*, to soften, *ib.* p. 145.
- P. 530. l. 9199. *the bok of mining*, the book of Chronicles.
- P. 532. l. 9240. Here the writer expresses the difficulty in making the proper names rhyme.
- P. 534. l. 9261. *mistrun* C (*doute* T), for *mistru* (l. 8433), occurs again evidently for the rhyme in l. 10536; cf. *mistrus* in l. 9351.

P. 536. l. 9303. For after I am dead.

l. 9326. Men so hard of understanding. Cf. hard of hearing.

P. 538. l. 9362. As rose and thorn are two (things) not to be compared together C G. The reading of F and T is wrong.

P. 540. l. 9380. *scrud* C, *schroud* G, *shappe* F, *shap* T, outward form or garb; see l. 3250.

P. 544. l. 9462. That left none of them without defilement.

P. 546. l. 9478. *gildred*, G *gilted*, T *bigiled*. *Gildred* means entrapped, caught in a *gilder*, hence beguiled. Cf. E. Yorkshire *gilders*, hair nooses for catching small birds.

l. 9497. *o freli strand* C, of free stock, freeborn; T *not bonde*. The usual M. E. form is *strend* or *strind*. O. E. *strynd*, race, stock.

P. 548. l. 9519. *mon*=*mone* or *mune*, mention; connected with M. E. *munnen*, *mynnen*.

P. 556. l. 9652. *leind*=lend, shelter, protection. The phrase, to lead us all to *lend*=to lead us all to a safe abode, l. 16974, would seem to connect *lend* with Icel. *lenda*, to land: M. E. *lenden*, to land, remain, dwell, as in l. 9663 below.

l. 9672. *aght-sum*, some eight, eight all told. This use of *sum* with numerals is not uncommon in M. E.

P. 562. l. 9761. One God indivisible is He and one substance in these three persons.

P. 568. l. 9865. Than He is there no other Lord, C=Except He, is there no God of might G T; L, But he is a God of might.

ll. 9867-8. That under another kind of garb (form) fully took (upon Himself) our manhood (humanity).

l. 9875. *biwist* C, *sted*, *stud*, F T, *woning* G, dwelling-place, abode. See l. 13832, where T has *counseles*. Cf. O. E. Hom. II. 161, 165.

l. 9886. *withouten hag*. The castle needed no *hedge* or enclosure to protect it, standing as it did upon a high crag. Maetzner takes *hag* as an epithet of crag, and to have the sense of the Scotch *hag*, notch, break. See Castle of Love, l. 676. "He stont on heiȝ roche and sound." We find in the Ayenbite, pp. 230, 240, *heg*, a hedge, corresponding to a N. *hag*, *hawe* (cf. O. E. *haga*, hedge). The form *hegge*, *hege*, a hedge=O. E. *hegge*. We find also *haye*=O. E. *hege*? in *hay-warde*.

P. 570. l. 9920. *Ind*; see l. 9991, *heu that es of Ind*=Indian blue.

P. 576. l. 10010. *hede vertus*=*vertus cardinals*, ll. 10007-8, Justice, Moderation, Prudence and Virtue (strength). In Sawles Warde (O. E. Hom. I. p. 247), the four virtues are called the "fowr heaued þeawes"—(1) Warschipe (=forsight), (2) gastelich strengþe (=strength), (3) meað (=meth), (4) rihtwisnesse (=rightwisnes). In the Ayenbite the "uour virtues cardinales" are (1) sleȝþe (prudence), (2) temperance (moderation), (3) strengþe, (4) dom or rihtuolnesse (justice). In another place, p. 262, justice or equity is called *rihtnesse*. In the Castel of Loue the "Foure vertues cardinales" are, (1) strengþe, (2) sleihschupe (prudence), (3) rihtfulnesse, (4) worschupe (virtue).

l. 10038. The seven sins are (1) pride, (2) envy, (3) glotony, (4) lechery, (5) greediness or covetousness (avarice), (6) wrath or heat, (7) sloth or ill-heaviness. The seven virtues are (1) obedience, (2) charity (love), (3) abstinence or moderation, (4) chastity, (5) freedom or generosity, (6) meekness or forbearance, (7) spiritual gladness or joy. (See Castle of Love, ll. 828-842.) The Ayenbite has the following order of the deadly sins—(1) pride, (2) envy, (3) hatred, (4) sloth, (5) avarice, (6) lechery, (7) glotony.

P. 578. ll. 10059-60. But through the grace that from her bursts (pours forth) are amended the faults of all this world. The other readings are faulty. See Castel of Loue, ll. 849-50—"þorw whom þe grace þat ouer-fleot, so coureþ all the world ȝut." Here we see that *brestes* answers to *ouerfleot*, and *bett er* to *socoureþ*.

l. 10076. þat scholde al his pousté to-dryue, C. of L. l. 862.

l. 10088. See note to l. 874 in Castle of Love.

l. 10091. *þe yatt sperd* = *þe faste ȝat*, C. of L. l. 877.

P. 580-1. ll. 10110-10114. *slaunes*, *wreth*, *pride*, *envy*, *couaityse*, *foli-liking* (*lechery*), *gloteri*, are the seven deadly sins. In the Castel of Loue (ll. 9000-9004), they are *pride*, *wraþþe*, *sleuþe*, *covetyse*, *onde*, *glotenye*, *vuel-wille*. For *wreth* in l. 10111 C, we must read *nith* (= *envie* in l. 10043), corresponding to *onde* in the Castel of Loue. *foli-liking* = *vuel wille*. For the seven deadly sins, see pp. 1526-46 where we have the following order—(1) *pride*, (2) *nith* (*envy*), (3) *wreth*, (*anger*), (4) *suernes* (*sloth*), (5) *couaitise*, (6) *glotori*, (7) *luchery*.

P. 582. l. 10135. *unnaitship* C G = *wanton mode of life*, *unprofitable life*, *vntounship* L, *wantounship* T = *wanton-ness*. Cf. M. E. *untohen*, *undisciplined*. O. E. Hom. I. p. 247.

P. 584. ll. 10154-5. This lady was St. John the Baptist's mother.

P. 590. l. 10283. *geld alland*, *alone without children*; *geld*, *impotent*, also *barren*; see l. 11018.

P. 592. l. 10287. *brixling* C, *schame* G L T; see l. 10319, from Icel. *brigzla*, to *upbraid*; cf. *bruxlez*. All. Poems, III. 345.

l. 10293. He went among the moors (heights) of the wilderness.

P. 594. l. 10324. *þou* C = *nevertheless*, *though* = *thou-queðer*. All the later texts omit *þou*, while G substitutes *right* for it; see ll. 10798, 10895.

ll. 10325-7. Oft-times he allows a man to be hindered (delayed) in getting a child by a woman until their further (old) age. For *lates* C G; T and L have *suffrep*, *suffers*, *permits*.

P. 596. l. 10385. *he gaf to lottes* C? *he gaf to lotte* = *he allotted*; *to lotte* for a share. Cf. Swed. *lott*, a share, portion.

l. 10386. *scottes* C, *stostis* G. We ought to read, perhaps, *stottes*. See Skeat's note on P. Pl. xxii, l. 267.

P. 602. l. 10494. *geld* is placed after *moder* on account of the rhyme; but it belongs to the noun implied in the word *i*.

l. 10496. *sixing* C, *sihting* G, *sorwes* L T. The true reading is *sighing*. We have several instances of *x* for *gh* in C's text.

P. 610. l. 10626. *penned ord* C, for *pennys ord* G = *pen's point*.

l. 10637. *solewid* C, *sullied*, *defiled*, *fowlid* G, *fouled* T. Cf. *witvten sin* or *sulwines* (*defilement*) in l. 10887.

P. 618. l. 10771. When Joseph saw that no secrecy (*hiding*) availed. C's *dught* = *doght*, in ll. 16204, 16538. G's text leaves out *na hide*, and turns *ne dught* into *ne might noght*.

P. 626. l. 10874. *to weild*, to possess, enjoy; see l. 10328, where we have *child to weild*.

P. 628. l. 10944. Bot God at the last sent them *one* (a child).

P. 634. l. 11056. *kerling* C G. The later texts could evidently make nothing of this. It is the Icel. *kerling*, an old woman, the fem. of *karl*, a man.

l. 11058. *pece* is here used for *child*.

P. 638. l. 11103. He left both *kith* and *native land*. T and L read *fode*, *food* (*fostering*) for *thede*. Our phrase *kith* and *kin* occurs in l. 11106.

l. 11133. He found without (any) other warning.

P. 640. ll. 11149-50. On her he would on no account lay suspicion (*mis-trowing*) of adultery; see l. 11170.

l. 11208. *wemming* C G, *wem* T L, *defilement*, *blemish*; the latter form is the more common form. *With-uten wemme* = *immaculate*, l. 11226; cf. M. E. *wemmen*, to defile, stain.

l. 11225. *stemme*, *difficulty*, *hindrance*; Icel. *stemma*, to dam up; but see Glossary. T and L avoid this difficult word by altering the line. Cf. l. 12797, to *wete þe soþ withoute stem* F.

l. 11231. *flescheliker* C. Read *sleigheliker* or *sleiliker*, more secretly. G has

sliliker. T's *kyndely*, naturally, i.e. according to nature, may be the sense of *flescheliker*; cf. "after our flesh."

l. 11237. *cribbes* C G, *cracches* L T; see l. 11253. The two words *crib* and *cratch* are from the same source. The form *cracche* or *creeche*=O. Fr. *creche*, *crache*. Pr. *crepia*, *crepcha*.

P. 644. l. 11240. *chamber curtin ne tapit* C, *curtens redels ne tapyte* L, *curteyn ridelles ny tapite* T. See *rydelle* in Cath. p. 307.

P. 646. l. 11262. *wited* C G, *went* L T; see Hampole's Psalter, v. 3; viii. 8.

P. 654. l. 11406. *desselic* or *desseli* occurs only in three places in our text (see ll. 17719, 19033) in the sense of constantly, daily. T alters it to *bisily*. It has no connection with M. E. *duseli*, foolishly. Ray has the North-country word *dessably*, 'constantly.' In the Whitby dialect it signifies 'orderly.'

P. 656. l. 11438. *can vnkyth* C G, did not appear. T has *wolde not shyne*!

P. 662. l. 11536. *calling* C G, here means invitation; cf. *callynge* to mete, invitacio, Prompt. P. p. 58. T reads *noble*.

P. 674. l. 11744. *on ferrum fra*=from a far C F G. T has *fere and nere*.

P. 676. l. 11807. *fox* C F, *for* G, *ferde* T. *Fox* seems to be a blunder for *for*, behaved.

l. 11809. *O carles costes al til vnknauin*. This refers to Herod, a man of churlish deeds (hitherto) quite unknown.

P. 678. l. 11821. *thring* C G, *to þringe*. Can *thring* here mean pleurisy, or a 'stitch' or pricking (in the side). Cf. "stiches i þi lonke," Hali Meid. p. 35.

l. 11823. *crache* C G, *skratting* F, *ꝛicche* (itch) T. The form *crache* is the same as *cracchyng*, scratching; M. E. *cracchen*, to scratch. With *skratting* compare *scratte* in Hampole's P. of C. l. 7379; Swed. *kratta*, to rake; *krats*, a scraper.

l. 11833. On each side the disease afflicted him.

l. 11835. *worsum* and *ware*, putrid matter and filth. See *wursum* in A. Riwle, p. 274. With *ware* or *wore*, &c., compare Swed. *var*, pus, matter; *varsar*, a running sore; O. E. *wyrms*, *wyrs*, corrupt matter.

P. 680. l. 11848. *isked* C, *praid* G, &c. C's reading is correct. Cf. M. E. *ꝛiscen*, to covet, desire; *ꝛiscunge*, covetousness.

l. 11855. Ye see he has no shape (or form) of a man.

P. 682. l. 11885. *lede* C, a cauldron, copper; O. E. *lead*. See Chaucer's Prol. l. 202, and *lead* in Tusser, Husbandry, 56. 14.

l. 11896. For they have kept their promise with regard to him.

P. 684. l. 11924. *schond*, was afraid; *suld* G, *shulde* T are wrong.

l. 11935. *fur* C L, a channel, conduit; literally *furrow*. G's of *foure*=a *fowre*. In O. E. we have *fur* and *furh*; in M. E. *furgh*, *forgh*, *furw*, *forw*, *forow*, *fore*.

l. 11936. *lade*, a lode, or course; O. E. *lād*, a way. See l. 12019.

l. 11941. *nith* and *enst* C, *erthe* L T, *erd* and *enst* G. In l. 23138, *nith* and *enst* C; G *nyste* F for *nithe* F; *nythe* and *onde* T. In l. 23279 *enst* and *hete* C G, *envye* and *hete* F, *wrappe* and *nype* T. This last reading of T's would seem to show that *erthe* (l. 11941)=*wrepe*=*wrath*?

P. 686. l. 11973. Jesus that was filled full of courtesy (*houe*). Cf. Swed. *hof*, measure; *hof-sam*, moderate.

P. 690. l. 12020. *temed*, emptied. Icel. *tæma*; Swed. *tömma*, to empty, drain; Icel. *tomr*; M. E. *tom*, *tome*, empty. See M. Arthure, l. 1801.

l. 12033. *scou* C, [s]chou G. The reading of C=*scu*, a shove, a side-thrust, not perhaps connected with *shove*, O. E. *scufian*, but with O. Du. *schuwen*, *schowen*, to turn aside. Cf. M. E. *of-skwyn*=askew.

P. 694. l. 12113. *sundri* C G, departed T=excepted, exempt. Compare *vttan*=out-taken in l. 12115.

l. 12172. He will not refuse to teach him book learning. Cf. Icel. *warna*, to warn; O. E. *wyrnan*, refuse, forbid.

l. 12175. *to tille*, to entice. We have also the form *tollen* in M. E. Cf. *to till* me til syn, Hampole, Ps. xxiv. 2.

P. 700. l. 12196. *wanis* C F, *wantes* G, *wante* T. *Wanis* = *wanes* may be right, and the line may mean, "to whom are wanting both wisdom and reason." G's reading, *wantes* lack, renders the line of easier construction.

l. 12213. *clumsed* C G (benumbed), *a combred* T, *concluded* F. In l. 12227 C and F have *clumsed*, G *clungen* (dried up), T *clyngeþ* (dries up).

P. 702. l. 12231. G's reading seems the best, but perhaps we ought to read, "*Bot me caitif al nu biscorn*." Cf. l. 16611, where C has "*þe riche men bi-scornd* him." Dr. Kaluza takes *biscorn* = *bischorn*, shorn, confounded.

l. 12239. *hardens* C G, *arguis* F, *argueþ* T. The first reading means, makes difficult or hard.

P. 706. l. 12292. *put*, *putte*, to throw or push down. See l. 12299, and compare *puttest*, O. E. Hom. p. 15, l. 24.

P. 714. l. 12433. *eri*, wretched, probably for *ereþ* or *areþ*, timid. O. E. *earh*; M. E. *eruh*, *æru*, *arþe*, *arwe*, &c.; Dan. *arrig*, fearful, timid. Fr. has *sary*. In l. 17685 G has *eri*, C *sori*, T L *ferdy* (fearful).

P. 722. l. 12565. *mansipe* C, *manshepe* F is wrong; *metschipe* G, *meteship* T is right. The former means (1) manhood, (2) homage, the latter meal, feast; see l. 7453.

P. 728. l. 12675. *ontinkel*, probably a compound, *on-tinkel*, resembling, alike. It occurs once more in l. 21132, "*þai war ontinkel an and oþer*," where F has *sib* and T *likely*. The etymology is doubtful. *On-tinkel* may represent an O. E. **ontingol*, 'related,' from a root cognate with Icel. *tengja*, to tie, fasten; *tengðir*, ties of affinity.

l. 12681. *of al and alle*, of any kind whatsoever.

P. 734. l. 12779. *frelsen*, to deliver. We find in our poem *frels* also. l. 10082, Swed. *frälsa*; Icel. *frjálsa*, to save. F read *clenses*, G *blissen*, T *bringe*.

P. 744. l. 12962. ? *nobot lepe nu dun to þe grund* C.

P. 746. l. 12992. *bok o spell*, the book of Deuteronomy (see vi. 13 and x. 36).

P. 752. l. 13109. *sclanders nozt*, is not offended; see St. Luke vii. 23.

P. 754. l. 13142. *mister* C, *mystri* F, "dancing business," *maistri* G T.

P. 756. l. 13184. *greithful* C, *greful* G (grievous), F *dredeful*. T's "open" looks as if the copyist had *graithful* before him.

l. 13187. *wit [gret] semble* C, with a great crowd.

ll. 13188-9. Of those that come out of that race that slew the goodman (St. John), they become mad. These two lines are parenthetical, and put in to explain the "wod men" in l. 13186.

P. 758. l. 13229. *wall*; not a *well*, but a *wall*. Maundeville, p. 107.

P. 762. l. 13285. *waitand* C, *baitand* F G, *leyond* (laying) T. The reading of F G stands for *betand*, 'mending.' See Matth. iv. 21, where Wycliffe has "*makyng aþein or beetyng her nettis*."

P. 766. l. 13336. *wrenches* C T, *wrenkes* G, wiles, deceits. O. E. *wrenc*. G's is the true Northern form.

P. 772. l. 13448. *gleg*, keen-sighted C G, *sizty* T. The Scotch dialects have *gleg*, Icel. *glöggr*, clever, quick. Cf. O. E. *gleau*; M. E. *gleaw*, *gleu*.

P. 774. l. 13506. *laues o bere* C = *barly lauis* F, barley loaves; *laues of bred* G. Cf. the older expression *berene hlaf*.

P. 778. l. 13546. And he took some of that ointment away C G. F's reading is absurd. T's *wafte* is difficult to make out. It may be meant for *wase* or *wose*, slime (cf. *lame* in; l. 13568), *salfe*, salve.

P. 780. l. 13590. *groigned* C, *gronid*, *groined* G, *groped* T. The reading *groigned* or *groined* is quite correct; cf. Fr. *groigner*; Pr. *gronir*. T's *groped*, made inquiry, searched, is a mere guess.

P. 784. l. 13663. *for-scotten* C, *forschotin* G, *shotin*, expelled. Cf. *scott*, turned out, in l. 13658, where T has *huntid*!

P. 786. l. 13741. *sculked* C G, *stale* T, *shuldered* F. Perhaps *shuldered* = *sculderd*, and is connected with *sculd*, a scattering, dispersion in l. 15541. In M. Arthure we find *skoulkery*, lurking, ambush, l. 1644. *Sculked* means slunk (off). Cf. Dan. *skulke*, to slink; Swed. *skolka*, to shirk.

P. 790. l. 13763. *vinere* C F G, *ryuere* T. *Vinere*, a vinery, vineyard. Cf. Low Lat. *vinarium*.

l. 13767. *blend* C G, to trouble, disturb. Cf. *drove*[d] in l. 13769, C G T; *blende* F.

P. 792. l. 13801. The Jews held it dear for (as) a holy (day).

l. 13814. *heliand* C, *hailand* G, *hele* T, healing, health. C's *heliand* is for *heiland*. The difficulty here lies in the use of a present participle instead of a noun, *heling* or *heiling*; see l. 13263. F and T alter the lines so as to get rid of the word. In l. 13822 *lightand* C is a noun and not a participle.

l. 13817. *litere* C G T, *litere*, a portable bed (O. Fr. *litier*e), *gere* F (gear).

P. 794. l. 13837. *samen sank*, assemble together; see l. 27663. T leaves out this, probably the transcriber could make nothing of the line; see l. 13843, *sanck-ing*. Cf. Swed. *samka*, to gather, to bring together. See l. 16042, where T avoids this word.

P. 814. l. 14201. *suime* C G, *squyme* F, *swyme* T, is here used in the sense of sleep; but it usually signifies a swoon. Cf. Swed. *svimma*, to swoon, faint. See l. 5072, where we have *suijm* C, *squowin* F, *suoune* G, *swoun* T. We have in M. E. the forms *sweem*, *sweam*, *swem*, *sume*.

l. 14371. Lepers that were in a sorry plight or sadly afflicted.

P. 834. l. 14557. To him fell the worst lot (fate) of all. F has *hel-potte* for *pe werst lot*.

P. 836. l. 14608. *lare þai lete* = *late þai lete* G. Cf. l. 12496, *pe late* = *þai lete* . . . the noise they made. T gets out of the difficulty fairly well, but F makes *sli lare*, &c. into *madli thai lete*.

P. 838. l. 14638. For C's text read *þat yee war yemd* [gern] *haf i ben* = that ye should be saved eager have I been. G has *sauf garn* for *yemed*.

P. 844. l. 14730. *beft* C G, *reft* F, cast out T. Both beasts and buyer drove he out. *Beft* has the meaning of (1) beat (see ll. 15831, 24840); (2) drove out by beating. See ll. 2264, 23291. Maetzner under *beffen* quotes a passage containing *beft*, but he throws no light upon the origin of the word.

l. 14745. A resort or den of robber and thief; *to-draght* C G, *to-drazt* F, *den* T.

P. 846. l. 14783. Or he is Christ himself promised to man C G. For *es het* T has *ful sete* = full set, fully appointed?

l. 14791. For *it* C we must read *is* or *es*; *to teme* here signifies to bring forward (as a testimony or witness to the truth of a thing). O. E. *téman*. In l. 6170 *teme* means to bring forth (as an offering). T has *lete falle*. In ll. 5070, 12797 *i teme* = I warrant or affirm.

P. 852. l. 14880. *þai had leuer se* shows how our phrase "they had (or would) rather see," came into use out of the older expression, *þam were leuer se*.

P. 854. l. 14912-13. He will quite unbidden offer himself, for fast approaches the necessity of suffering death for his (people). See *for his* (disciples), l. 14942.

P. 564. l. 15114. *fare* (proceeding) C F G, *bere* bearing, behaviour T. See 16055, T.

P. 868. ll. 15171-2. The flesh, that naturally desired to have peace, was fearful of dying.

P. 876. l. 15303. *tite* C F, *titt* G, *drouze* T (drew). In l. 15837 C has *tite*, G *titt*, and T *pulde*. G's *titt*, to pull, tug, is the best reading. See M. Arthure 1801, Hampole's P. of C. 7216.

P. 877. l. 15312. *beonde* not *being*, but probably for *bezonde*, beyond (=in the next world).

P. 880. l. 15387. *morsel* C, *mossel* T, *snade* F G. Cf. O. E. *snæd*, a piece.

P. 884. l. 15457. *hails* C F, *hals* G. T's to clippe aboute þe necke, translates *hails* or *hals*, to embrace. "I halse one I take hym aboute the necke, je accolle" (Palsgrave).

P. 885. l. 15468. To cause his lord be taken C F G, to be his lord's bane (death) T.

P. 886. l. 15511. *gernerd*, yearned C F G, *greithed* (prepared) T.

P. 888. l. 15524. *fan* C F G = winnow. T alters and ends the line with *foon* (foes).

P. 902. l. 15785. *neues* C G, *knyuis* F, *fustes* T; *neve* for *fist* is still a common word in the North of England.

l. 15786. *vnrekenli* C F G. See l. 15825, where T has *loposumly*. Cf. *unrekenedinttis*, Morte Arthure, l. 3754; the *rekeneste* redy mene of the Rownde Table, Ib. l. 4081; *reken*, well-ordered, Allit. Poems, A. 5.

P. 904. l. 15812. *sett* C G, ordained to be fulfilled. T's *det* may be an error for *iset*.

l. 15825. *rugged* C G, *lugged* T, *ronsaked* F. See ll. 21920, 24838. Both *rugge* and *lugge* come from the same source. We have also a M. E. *roggen*. to shake. See Hampole's P. of C. 1230, York M. Plays, 339/52; 425/120.

l. 15826. *hogh* C G = hill; *scogh* F = wood, *slowze* ? *scowze* T. Hampole has *how*; other M. E. forms are *hoz*, *ho*, and *haw*.

P. 910. l. 15922. ? *Nai!* *ebber fole* thou ert, coth he = *Nay!* utter fool thou art, quoth he. See l. 13041, where *ebber fole* occurs. This suggested amendment only alters the order of the words. G's *ebbert hwert nai* makes no sense, for *ebber* is not a noun but an adjective.

P. 918. l. 16074. *for-kid* C G, *chaunged* T. Cf. O. E. *forweðan*, and see St. Katharine, l. 389.

P. 928. l. 16262. To whom all falsehood is wanting = who is free from all untruth.

P. 948. ll. 16615-6. *a crun . . . o scarpe tre* = a crown of thorns. Cf. *a staf o rede*, l. 16622.

P. 974. l. 17017-8. *cheuing* C G = taste; *felyng* F, *fele* T = feeling. F makes *speche* to be one of the five senses. In O. E. Hom. I. p. 245, we have *sihðe*, *herunge*, *smechunge*, *smeallunge*, *belunge*. F *speche* = *smeche* = *smack*, O. E. *smæc*, taste. See O. E. Hom. I. p. 189, where we have "mid muþ ispekin oþer ismaht."

P. 983. l. 17244. And moderate thyself with regard to ale and wine.

P. 986. l. 109*. *lempninge*, ? *leueninge*, lightning. See l. 17678, and cf. *a golden (red) leme* (l. 17865) with *purpur hewe*, l. 17867.

P. 1003. ll. 17464-5. *forboght* C G, bribed, bought over. See Gower, I. 212. *Forbiggen* or *forbuy* means also to redeem. See Ayenbite, p. 78.

l. 17478. *moned* C G, *walked* C T. The true reading is *iorned* or *iurned*, journeyed = wayfaring?

P. 1008. l. 17591. *clinttes*, cliffs, rocks C, is not an error for *klistes* G. See Maetzner's Dict. s. v. *Clint*.

P. 1022. l. 17819. *suar* C, *sare* G, *fare* T. The true reading is *suar* = *swar*, speech. Cf. *ansuar*, l. 18045.

P. 1040. l. 18155. Those woeful *recesses* so deadly dim, not fetters or chains but corners, recesses. Swed. *vra*; Icel. *ræ*. In l. 18242, for *waa* C G, *wa* G, *wo* T, read *wra*?

P. 1048. l. 18307. *wonges wete*, wet cheeks C, *wondis wete* G, *wordes swete* T.

P. 1056. l. 18454. *dernhede[s]* C, secrets, *priuets* G, *priete* T. We find *dernscipe* in M. E., but *dernhede* seems unique.

P. 1066. l. 18630. *diming dale* C, *deming dale* F, *dinning dale* G. *deming dale*, ? vale of justice. In Hampole we read: "He says al men sal ryse to þe dome, And in þe vale of Iosaphat come"—P. of C. 5163-4. I think we ought to read *into þat dimming dale*=in that dale of darkness, *i. e.* in hell. Cf. the following from Vices and Virtues, p. 113—if Adame . . . ðe swo manize hundred wintre hefð iðoled þo ðesternesse of helle. See Maetzner, s. v. *dimming*.

P. 1072. l. 18735. *a smitt* C G, a particle; *quitte* (whit) F, *del* T. See 19650, where F has *blenke*, G *stime*.

P. 1078. l. 18837. *clift* C F, *sched* G, *sheed* T, parting (of hair). We have *clift*, a fissure, opening (in the sky) in l. 19841.

P. 1084. l. 18927. *in firen sight*, in the appearance of fire. The Cursor has a number of adjectives, as *boken clouden*, &c., in *-en*.

P. 1086. l. 18953. *crak*, an allusion to the *sune* or thunor blast in l. 18915.

P. 1094. l. 19101. Repent you and be confessed. *onknaun* C, *vnknaun* G, *knowen* F, *aknowen* T. Cf. "I am wel *bicnawe* ðat ic habbe of earned þat ðu scoldest me furwurpen."—Vices and Virtues, p. 83: see p. 145.

l. 19146. *soithede* C=*sothede* G=folly; T has *sophede* (truth). See l. 19194, where C has *sott-dede*, G *soth hedis*. For bot *sothede* F has *in skorne*. We have *sothade* and *sottwordes* in Vices and Virtues, p. 101.

P. 1104. l. 19277. *rine*, to touch; we have the pret. *rane* in l. 24391. In M. E. we find *arinen* and *et-rinen*, *at-rinen*. See O. E. Hom. I. pp. 115, 197.

P. 1106. l. 19307. That was to strengthen their faith in (its) foundation, *i. e.* that was to establish the ground of their faith. For *he* in T read *her*=their.

l. 19310. *demesters* C, *justice* F, *justise* T. The word *justise* occurs in Vices and Virtues, p. 105.

P. 1108. l. 19343. *vr eldrin god*, the god of our forefathers.

l. 19345. *lithed*=lifted, exalted as in C F; *sett* T.

l. 19353. *wrenke and wrest* C, *wrenche and wraist* F, *wrinck and wraist* G, *wen al mate* T. The phrase means, to turn and twist, to become unresty. The readings in F G show that we must read *wraist and gnaist*. See l. 19435, where T has *grynde* for *gnaiste*.

l. 19355. *suepes* C G=scourges, whips; O. E. Hom. I. p. 283. *swappes* T=blows.

ll. 19357-8. And bad them flee, as they would death, and advised them to name Jesus no more, C. This agrees with T, if we read *nomore*, for *more*. T's *menge*, to mention, is a translation of *neuen* in C F G.

P. 1110. l. 19382. *cristen-men* C F, is right; see l. 19385. G's *cristen-dame*=cristendome, as in T, l. 19385.

l. 19400. And also did the true faith.

ll. 19401-2. And of the priests there were many that forsook their sin and became loyal (true). The reading of C may be *liuede*, though G's points to *worthede*.

P. 1112. ll. 19413-14. There seems to be an allusion to wrestling. They tried many a trick (feint), but could not trip him up.

l. 19464. took care meanwhile of their clothes.

l. 19480. *vnwraiste* T. We have also the M. E. forms *unwreast*, *unwreste*, O. E. *un-wræst*. The other texts have *althermast* or *aldermast*, "most of all."

ll. 19496-7. Wherefore by fewer than three may no bishop be consecrated.

P. 1118. l. 19520. For his works were like marvellous signs.

l. 19523. *Goddess vertu*, the great power of God (Acts viii. 10).

l. 19526. F *blere paire* eye gives the sense of "mak the man be dueld."

P. 1122. l. 19581. *will* C G, *il wille* F, *euel wille* T. *Will* is right, and means desire, wish.

l. 19602. *of a warriand*, of one harrying, persecuting. See *warris*, ll. 19620, 19623. "As for Saul, he made havock of the church" (Acts viii. 3). Cf. *werrur* in l. 25798.

l. 19611. *sek* C, *seke* F, *spe'te* G; *spere*, *quere* T, ?enquire.

P. 1126. l. 19652. *stime* C G. In l. 19648, G has *stime* for *smitt*. F's *blenke* looks as if both words meant a glimmer, ray of light. Cf. M. E. *stemen*, to shine; *steem*, a gleam of light, a flame. O. E. *stýman*, to smoke, steam. See Gloss? to Havelok, s. v. "stem."

P. 1136. l. 19845. *nokes*, *nooks*, *corners*; the *listes* probably refer to the length of the list or tilt-yard.

P. 1138. ll. 19870-2. Thou need'st not hesitate to do that, it is not right to call that common which our Lord God has cleansed.

lete. l. 19870 has the same sense as *wand* in l. 19876.

P. 1150. l. 20076. *witouten right* C G unrightly = wrongly; F T *wipouten silt*.

P. 1154. ll. 20183-4. *tuix & quene* C = *tuixand quen*; the lines mean, I *meanwhile* would gladly know *when* to take leave of my kinsmen. Compare the use of *bitwixand*, *meanwhile*, *until*, in the Cursor.

P. 1164. l. 20362. The reading *confort* in the later texts show that C's *clad* is a blunder for *gladden*. See Glossary, s. v. *clad*.

P. 1184. ll. 20715-6. for *wern* C, we ought perhaps read *war*; and for *þe bern* C, *þai bar*. The Northumbrian dialect had no plurals in *-n*.

P. 1188. l. 20758. *sualm* C G, *talme* F, *qualm*. See *swelme* in Allit. P. C. 3. For *talme* compare M. Arthure, l. 2581. Icel. *tálma*, to hinder; *talman*, hindrance.

l. 20759. *rine on þam*. T has *touche hem*. Cf. Blickling Hom. p. 153, *æthrin þu heora eagan mid þysum palmtwige*.

P. 1194. l. 20882. *skaldand* C F, boiling, seething (cf. *skald*, boiled, l. 15988); *flouand* G, *flowyng* T.

P. 1196. l. 20932. *chesing fetil* C, *vessel of chesing* G T, a chosen vessel.

P. 1198. l. 20958-60. To the halt he gave the state (power) of walking. See l. 20885. The venomous serpent so strong with her sting he feared not. With *þe nedder o venum* compare *a gast o gile*, a lying spirit, l. 20953.

P. 1210. l. 21144. *walker stang* C G, *saa stange* F, *walker staue* T. F's *saa-stang* = Swed. *sa-stang*, a pole to carry a tub on; *walker staue* = a fuller's pole.

l. 21160. Three score and a half and two.

P. 1236. l. 21611. *Mande* = Maundy Thursday; *Maundee*, maundy, the washing of the disciples' feet on the Thursday before Easter. It was an ancient custom to wash the feet of the poor on this day and to sing the anthem—*Mandatum novem* (John xiii. 34).

P. 1238. l. 21706. *taken-hid* C, *taken-hede* G. We must read *taken hid* the secret hidden token, as *hid* rhymes with *did*; *hede* would rhyme with *dede*.

P. 1244. ll. 21750-2. *þe laghes tuin*, &c., the laws of the *two* tables summed up in the New Test. as the duty (or love) to God and to man.

P. 1246. ll. 21763-4. But that was to make amends for the tree that was forbidden.

l. 22031. *twin*, pair, referring to the father and mother of Antechrist, the father being a reprobate, and the mother *a foul scold* (harlot?).

P. 1264. l. 22093. *titeld* C, *stighlid* G, *stiglið* E, *licande* F. The reading *ordeyned* T, shows us that we must read in C E G, *stightlid*. Cf. *stizttelys*, arrange, in M. Arthure, l. 3622; O. E. *stihtan*, to arrange.

l. 22115. *wiers* C, *wiers* G, *wers* F, *wieris* rh. *aferis*. *wieres* may = *weres*, men, vassals, but it seems to mean *wizards* here. T's *him vp to bere*, looks as if the copyist took *wiers* or *weres* to be connected with *were* = protect.

l. 22164. He, refers to Simon Magus. Simon entreated Nero to behead him, saying he would rise again on the third day. When the head was brought to light it proved to be a *sheep's head*. For the whole of this quaint story, see Blickling Homilies, p. 183.

P. 1270. l. 22201. See *stek* F, *steck* G, *stecke* E, *reke* T (heed). C has *sterck*, which does not rh. with *brek*. The true reading is probably *strek*, rush out.

(See Gloss.) Cf. *streke* streke ouer the strem, M. Arth. l. 3101; cf. M. E. *stricken*, to go quickly, run.

ll. 22198—22202. At that time he shall be so alarmed (that) never shall he heed where-out he may get; to leave all his worldly goods and to get away he shall rush out so as to leap over a hill and break his neck. For *out . . . win*, to get out, see l. 23204 F.

P. 1280. l. 22395. *at his hindwin* C G, *fondament* F, *out of him bihynde* T. See the account of the death of Judas Iscariot, p. 943.

ll. 22397-8. *driten* C. The scribe probably was thinking of *drit*, dirt. But *drede* is the true reading. So shall he perish, all be fouled and also woebegone with (through) fear.

P. 1296. l. 22683. *thran[g]ing* C; the reading suggested in the Gloss. *thrauing* = *þrawing* E (casting F, *strenth* G, *strengþe* T), means hurtling, violent force. Cf. O. E. *þrawan*, to whirl, twist.

P. 1298. l. 22691. *stret* C, *straite* F, *strait* G E. See note in Preface on this passage, p. xxvi.

l. 22705. *vmlukes* C E G, *vmlappis* F, *compasseþ* T = surrounds.

P. 1310. l. 22927. *Weue*, tissue, shred? Icel. *vefr*, Swed. *väf*, web, texture. It can hardly be the Norman-French *weif*, as suggested by Dr. Hupe, p. 251, which gives us *waif*.

P. 1326. l. 23198. *na grund*, no bottom, bottomless.

l. 23221. *fern fell* C = *firen fell* E, *hille of fire* F, *fire[n] fell* G. Cf. *firen bandes*, l. 23257.

P. 1328. l. 23224. *rose* C, *worre* F (worse), *cald* G, *colde* T, *wor[th]e ise* E = become ice. For *rose* read *yse*.

l. 23229. *wlatsum* C E = disgusting; *wlapsum* F, *laithsum* G, *loþsum* T. C's lection is right; other forms in M. E. are *wlatsome*, *latsom*; cf. *wlatunge*, disgust, loathing; O. E. *wlátung*, nausea. See P. of Cons. 459, 656.

l. 23235. *vndemnes* C, *vndemenes* F, *heuvines of*, *vndemis of* G, *dispitous*, T. Cf. *vtenemes*, ll. 1315, 22591, "extraordinary."

P. 1330. l. 23291. *wit-uten houe* C F G = immoderately, *ever on on* T = continually, incessantly.

P. 1340. l. 23452. *fald*. Cf. *faldying*, a kind of cloth (Chaucer Prol. l. 391). See Cathol. p. 121.

P. 1356. l. 23727. *strete* here means pathway. See Hampole's Psalter.

l. 23729. *rape* C E F G, *lace* T; as if *rape* = rope. As *rape* often signifies to seize, so "rin into his rape" may mean "fall into his clutches or power."

l. 23750. *nithful* C C, *nedeful* F, *hateful* T, *estful* = *enstful* E (envious).

P. 1358. ll. 23779-80. Who will not wait to try a tustle (with his opponent), but fals down before he's thrown.

P. 1366. l. 23910. Refuse not this rough work.

l. 23913. I pray thee, Lady, if thou wouldst see fit.

l. 23932. That he (the devil) may go to hell empty-handed.

P. 1368. ll. 23948-50. But what in heart's hoard (treasure) lies, must needs burst out to brew some remedy for the bale.

P. 1370. l. 23981. *wede o welth*, sumptuous clothing. T's *i n wil* stands for *i ne wil* or *i nil*.

P. 1372. l. 24005. All my blood became curdled (see l. 24098), I thought to yield (give up) my spirit (life). Cf. "give up the ghost" = died.

l. 24024. *snoberli* C, *snubererlik* E, *sorfuli* G; C and G's reading means abusively, with snubbing words.

P. 1374. l. 24029. *Sling* F is wrong, as *stong* or *steng* signifies a stick, club, as well as a pole.

l. 24044. That cruel biting crown of thorns. See l. 24083.

ll. 24051-2. that I wot it must ever remind him of that sorrow that was so keen. *muȝt* in F is due to *mund* in C; G and E's *mad* is easier to construe.

l. 24086. Scarcely I recognized his features, there saw I none would pity him.

P. 1380. l. 24131. Thou cruel Death without an equal.

P. 1384. ll. 24221-3. Though his pain was inexpressible, to (his) heart there went also thy pain; so that there was an addition to his (pain).

P. 1386. l. 24267. *andersith*=formerly. Compare *ender-day*, *endurs-day*, *enderes-night*, *ender-ȝere*.

P. 1392. l. 24328. *we stemmed*=we remained silent. Cf. our *stem*, to stop, and "withouten *stemme*," l. 11225. See Gawayne, l. 1116.

P. 1394. l. 24365. When I, delivered of that dear one. Cf. the use of *lightnes* in l. 24480=deliverance, ease; and *light*=delivered, free, l. 2467.

P. 1398. ll. 24446-7. F G *raxlande*, *raxland*. Restlessly straining (my eyes) to the rood (cross), that was all that I could do.

P. 1402. l. 24500. I might not forbear *my* weeping. See l. 24522, "to weeping is turned all my glee."

P. 1404. l. 24526. *eft sith* C G F; *kipe*=manifest F. *Eft-sith* has here the sense of *eft-sone*, soon.

l. 24541. With cruel pangs was I bestead C, *stanging* C=piercing, stinging; *staking* E is a noun with the same meaning as *stanging*.

P. 1406. l. 24559. *mines* C=*mous* G=*moves*? E has *mupis*=*muwis*=moves? F's *muȝt* seems to point to "þat euer man *mund* (or *mond*) min." See note on l. 17478.

P. 1408. l. 24590-2. The meaning seems to be this—Though thou didst desire thy son to be (honourably) buried, yet it was distasteful to thee to part with thy son's body, (the keeping of) which was a relief to thy sorrow. See ll. 24560-1.

l. 24094. And I had but him alone. See l. 23974, þat had na child bot an.

l. 24606. *for-toglid* C, *fortuglid* E, *fortugild*, wearied, harassed. We have a M. E. *toggen*, to draw; compare Eng. *tug*, and *tuggle*.

P. 1410. l. 24629. *luue-langing*, great affection, a longing after, or a bewailing for the love of a lost one.

l. 24637. All to his tomb they thronged.

P. 1412. l. 24671. Evidently F takes *fere* to be "fear" instead of companion, fellow. The line means, thy faith was not united to cowardly fear.

l. 24681. Whatsoever temptation they experience.

l. 24683. *less* . . . *angels* C. but read with G E, *lele* . . . *angele*.

l. 24686-8. *leueli ladi*=*liuelade*; "but this mode of life (virginity) that few like, from the time that it is once lost it remains so for ever more." Once lost, it is beyond recovery. See l. 24690.

P. 1414. ll. 24698-700. If thou wast generous and art not now, do thou give gladly, then art thou (so). Such defects one may make good. See *fill*, l. 24938. G's *felle*=put an end to, does not rhyme with *wille*.

P. 1416. l. 24722. *ereande* C, messenger; *erande*, *erende*, *ernde*, usually means a message, but cf. *prisuns*=prisoners, &c.

l. 24728. *leind*=lend, shelter, refuge. F makes nonsense by reading *be for wende* for *be vr leind*. The only meaning this would give is, We pray that lady that she should go before (us), i. e. be our messenger.

P. 1420. l. 24814. *at lite* F=*atilet*=*attled*=*aghteld* C, arranged.

l. 24824. With fair promises he got their good will.

P. 1422. l. 24844. *reuth*, *rewȝe* C E, *dole* G. F has, "full few of them then thought on bread!"

l. 24853. *wansum* C G, *wantsum* E. For *full wansum* F reads *wiȝoutin witte*. *Wansum* has the sense of *wilsum*, and of *wil* in *wil o rede*.

P. 1424. l. 24872. They commended themselves to God himself.

l. 24885. *ferr-cost* C, *farcost* E, *ship*; *schip* F G.

- l. 24902. *leth* C, *lepe* E, *lause* F, *sauue* G. See note on l. 31.
- P. 1432. l. 25038. *muth o mell*, mouth of mill?
- P. 1440. ll. 25183-4. G gives the true sense. For through our wicked mode of life we close the righteous Judge's ear.
- P. 1444. l. 25231. *wike* not *wicked* but ?*dwel*, O. E. *wician*. "hwer ich habb *iwiket*." St. Kath. l. 1743.
- P. 1456. l. 25430. *sandes* C G=creatures, *bestis* F=beasts.
- l. 25451. For bold was I to gad about; *to bidd vndo*=not to do abiding, not to stay in one place.
- l. 25460. Now then inclination makes me take to peace C. *Eild* in G, *elde* F=old age.
- ll. 25461-2. Lord, with Thy mercy take (receive) me, (who) has been brought back from the false one? This is C's reading; but *falsen* may be an error for *fallen*, and then we must render the lines as follows—Lord, with Thy mercy take me, brought back (is he who) was fallen away from Thee.
- P. 1458. l. 25464. Nor gaily arrayed steed, nor fine reins, nor purple cloth, nor rich fur. Cf. Of robes with rich *pane*, W. of Palerne, l. 5357. For the expression *gra ne grene* (ll. 25459, 25463) compare *fou ne grei*, O. E. Hom. I. p. 181, l. 351. *gro* and . . . *grys*, Altengl. Dicht., p. 145, l. 16. The form *gra gro* must be referred to a Scandinavian source; cf. Icel. *grar*; Dan. *graa*; Swed. *gra*. The O. E. *græg* gives us *grei*, *grey*, and *grai*.
- l. 25466. *veir* and *grise*. Cf. *pat werede veyr* and *grys*, Maximion, l. 98. (Altenglische Dicht., p. 248). For *veir* we sometimes find *feir*, supposed to be the fur of a kind of weasel. *Grys*, a kind of costly fur (of the grey squirrel?).
- P. 1462. l. 25527. *vnbutxs* C G, rhymes with *us*; F has *vnbutsum*, disobedient. It can hardly be meant as an abbreviated form of *vnbutsum*, but must be a false reading for *unfus*, unready, not well-disposed. Cf. *vnredi*, in l. 25478.
- P. 1468. l. 25645. *thrin* read *estrin*, and compare l. 21097, "fast he soght *pat estrin* thede."
- P. 1470. l. 25708-25711. For penance is the *second* plank that floating carries a man over the ford; when his ship is ought wrecked with sin, it shall win for him the haven of mercy. The first plank is *baptism* (l. 25714).
- l. 25717. *gamli* for *gainli*, profitably, serviceably.
- P. 1476. l. 25811. *sinne* ? *swine*, labour, toil.
- P. 1477. l. 25828. ? *Qua-sum* dos sua, &c. C=whosoever does so.
- P. 1478. l. 25886. How efficacious it is to suffer what lasts but a little while.
- P. 1480. l. 25950. To lie and delite us in our sin.
- l. 25952. *thre-sum*. T's rendering of *tresoun* shows that the transcriber did not know the meaning of this idiom. See Barbour's Bruce, l. 420.
- l. 25956. *of-redde* C, should mean *dead*, as far as the mere sense goes, but the word is a mere crux. It may mean *read of* as suggested in the Glossary. See the English works of Wycliffe.—Note on p. 341, l. 10.
- P. 1481. l. 25986. *solin sake*. Dr. Kaluza explains this as *sullen sin*; *sullen* or solitary in M. E. is *soleyn*, *sollein*. One would like to read *soluand*, defiling. Cf. *sulpande synne*, defiling sin. Pearl, 61. 6; *bisulpez*, 57. 5. Perhaps *sulpand*=*sulwande*, as we find occasionally in MSS. *p* confused with *w*. See l. 29037.
- P. 1482. l. 26020. *a casting gin*, a mangonel (see l. 4302) for battering down walls.
- l. 26021-3. Knocking down a mound of accumulated sin that stood like a wall betwixt us and God.
- l. 26026. *heis* seems an attempt to alter *harus* to *heris*. It cannot stand for *hens*; see l. 29340.
- P. 1483. ll. 26044-26051. Now through sorrow that he has of sin then may he shake those pillars two (lust of flesh and pride of life). This house shaking, down does he drive and lay low that house of hell (in which he must himself dwell)

and slays himself, (that is to say) what he was previously, and becomes a new man for the future. (For *his*, l. 26047, and *es*, l. 26048, read *hus*; and for the sense of *skail*, see l. 26021.) In other words, the sinner is to mortify the body of sin, to slay the old Adam and to become a new creature.

P. 1484. l. 26099. Whether it of necessity be or not. Cf. *nedinges*, l. 26921.

P. 1488. l. 26219. *þe curst* = *þe kirk*. The scribe may have written *curst* for *crist*, but see l. 26221.

l. 26221. *þof skander* for *þus he sklanders*?

P. 1489. l. 26257. *þe griþ fordon*, broken the peace. See l. 29250. C's text is wrong.

P. 1490. l. 26303. I know not to whom belongs the fault.

l. 26306. Or may be it is owing to my want of knowledge.

P. 1491. l. 26349-50. C gives ten points of shrift, but F rightly fifteen; *oft at reu* C, *oft atte new* F. We must read *oft at neu*. (Cf. ll. 26403-26408.) It refers to renewal or repetition of shrift. See *oft at neu*, *oft a new*, l. 26620. For the meaning of *scire*, see ll. 26609-26613.

l. 26350. *wreiaud* stands for *self-wreiaud*, the ninth point of shrift (see l. 26687); because the penitent must wry (accuse) himself (see l. 26701) when he comes to be shriven; if he does not he shall have *wriers*, accusers, on doomsday. The tenth point is said to be *tumsome*; C *turnsome* (= *tumsome*), or *tomesome*, leisurely, deliberate, from *tome*, leisure. In the description of the tenth point the writer says that shrift is to be done with forethought, not hastily as men that take (?count) pennies, and draw two at a time so as to get the business over. From this we may gather that *tomsome* or *tumsome* is quite right and needs no emendation.

P. 1492. l. 26391. *ruffeld* here seems to mean tricked up, faced so as to appear better than it is; see ll. 26581-4.

P. 1498. l. 26577. Thyseld in person express sorrow for thy sins; *on stade* = *on stad*, in the presence of the priest.

P. 1499. l. 26631. For delay is exceedingly bad.

l. 26636-9. It fares with shrift as it does with a wound that has long been unprobed to the bottom—a probe the worse will reach it, when it rots for default of a leech (surgeon).

P. 1503. l. 26782. As a dog hastens to what he previously cast up. As a dog returns to his vomit.

P. 1505. l. 26844. *moght* for *als mikel* or *als plighti*. For one sin is as great as five.

P. 1506. l. 26849. ? Read *Quilk men may clep penaunce false*.

l. 26864. *soth þe queþer*, sooth (truth) nevertheless.

P. 1508. l. 26936. *scubardis* for *cuardi* = *cuardie* = *cowardie*. Cf. O. Fr. *couardie*, cowardice. The spelling *cuard*, a coward, occurs in l. 23767. T's *foly* is correct, but *company* is wrong. The brave man does not tell his foly to others. Perhaps *scubardis* is an error for *surewidrie*.

l. 26944. For enforced shrift may have no reward. *Neding* C, of necessity; *þret* F, forced. Cf. O. E. *þréat*, pressure; *þreátiōn*, to threaten.

l. 26950. *yate*, the same as *zate* or *zete*. Cf. *yetes* C = *grauntes* F, l. 27428. Icel. *játa*; O. E. *geátan*, to grant.

P. 1509. l. 26989-90. It is good to have hope with discretion, but it is not worth a glove if it is unreasonable.

l. 27032-3. The first that many souls has ruined, C. The first when through his own guilt he well perceives that he is ruined.

P. 1512. l. 27106. *wicare*. The priest is God's deputy.

P. 1514. l. 27172. *werlds man*, a layman, a man of the world. Ichulle fordon *þe wisdom of þeos wise weorlð-men*. St. Kath. l. 879.

l. 27178. *manath*, perjury; O. E. *mánáð*, for *mán wickð*.

P. 1515. l. 27207. *parsainer*=*parcenere*, a sharer. Cf. M. E. *partynere*; O. Fr. *parcenere*, *parsenere*.

l. 27214. *meild*=*meld*, spoken, from *meles*. O. E. (ge) *mælan*.

P. 1516. l. 27235. *the abusiones twelve*.

l. 27243. *vnboandnes*=*unboghandnes*, unbendingness, not bending the knee, making no genuflexions. Cf. *vnboand*=*vnboghande* in l. 27796.

P. 1517. l. 27264. *burwimmen* C=chambermaids; *borow wemmen* F=pawnbrokers, usurers. This is the true meaning as seen in the use of the words *okeryng* . . . *wede* in l. 27265.

l. 27270. *mister-men*, men following a mistery or craft, tradesmen.

l. 27282. In those kinds of things chiefly.

P. 1521. l. 27405. *suernes*, sloth, heaviness C. *squering*=swearing F, is nonsense. Instead of sloth it is appointed that in service he should be loving towards God and man.

l. 27670. *woning* C=*wening*, suspicion; *wap* F, *wreghing*, Galba=accusation. See l. 27695.

P. 1538. l. 27769 He blames his lot and curses his time (of birth).

P. 1540. l. 27792. Delay of shrift, foolish talk.

l. 27833. *vnknaulage*, denial, not acknowledging, disowning.

l. 27842. *nithinghede*, parsimoniousness, want of liberality. Cf. *nithing*, a niggard, l. 28741.

P. 1544. l. 27884. ?*þan alle his manhede, als we wate* C=then all his manhood, as we know.

l. 27886. It causes a man's secret to be disclosed.

l. 27960-1. But do thou thyself take care, bethinking thee, that thou in no such sin *should* be, so that thou may not in schrift have to acknowledge thyself (guilty). Therefore it falls not to me to specify it. We ought perhaps to read *suld* before be.

P. 1550. l. 28003. ?*or tirid or tut* is difficult to explain. Should we read, *or turnd up tuc* (dress) ?

l. 28013. C. And study how to colour your hair. How to adorn and how to paint. Galba has, And study neck and hair to colour.

l. 28032. *dubbing ware*, your ornamental gear. Cf. M. E. *spices ware*, *watress ware*. O. E. *wæru*, collection.

P. 1552. l. 28082. *costy kyn*, ?*costenyng*, extravagance, though this would not rh. with *wyn*. ?*cost o kyn*=*cost o kynd*, natural qualities.

ll. 28087-8. That I often held in light esteem (see l. 28274), to my master (lord) I am unfaithful? C.

l. 28101. Wrongfully have I twisted (distorted) a fault (so as to make it appear worse).

l. 28106-7. When man praised me, often I extolled myself, though, it may be, they lied with regard to me.

ll. 28123-4. I would oft make excuses for myself, and lay on other men the blame. *songyng* is a mere blunder for *soygné* or *sogné*, excuse, as in ll. 2266, 16395.

P. 1553. l. 28155. And nevertheless let my duty be undone?

l. 28161. For harm-taking (injury).

l. 28166. I rejoiced oft at *his* ill luck. For *paind* read *pai-ud*=payed.

P. 1554. l. 28222. My anger would be very immoderate.

l. 28242. *bene leue to suere*, been willingly very lazy or slothful. See l. 28284.

l. 28245. *vn-reckesly*=*unrekenly*? unreadily, heedlessly.

l. 28248. Read *to say* for *say*.

l. 28310. *frete*? sorcery; see l. 29255. Augury with sacred things? see l. 29311-3. See O. E. Hom. II. p. 11.

P. 1555. l. 28339. *Bot or eingning hert ? or gleuinge here*=or to hear music.

See l. 1521. In O. E. Hom. II. p. 29, "glowmen and hores" are classed together. See l. 27932-3.

And harlot sagh, spech o disur,
Rimes unright, jest o Jogolour.

P. 1556. l. 28372. Or on others I do not recollect.

l. 28391. *sammenly*=sammertale, in harmony, concord.

l. 28392. I have stolen, and defiled more often; for *ful þe*, read *fuled*?

l. 28409. Hath oft been a trader against (the law of) my sacred office.

ll. 28422-3. And that I have, I acknowledge, drawn other men to commit perjury.

P. 1557. l. 28434. When I have found a thing got by an oversight in the reckoning; *over-raght* is strictly the pp. of *ouer-reken*, and here means misreckoned?

ll. 28450-3. I have taken (so much) of meat and drink as to surfeit my natural appetite, and so spoilt my power (to retain what I had eaten), that I was forced to loathe it again (*i. e.* to vomit it).

l. 28461. *stulth* is not a mistake for *stelþe* or *stalþe*, but is of Scandinavian origin. Cf. Icel. *stuldr*; M. E. *stouth*, stealth. In l. 27263 F has *stulþe*, C *stelth*.

P. 1558. l. 28508. *crist i [it] mene*. See ll. 28220; cf. I cry godd merci, l. 28242, 28602.

l. 28526. *rengd haf i*=I have ruled the roost, or held the sway. Cf. Chaucer's Prol. l. 548.

l. 28541. *buteward*, as in l. 27696=*abuteward*, where F has *aboute*, does not signify not serviceable, but forward, busy.

l. 28563. As wrath that is short and sudden.

P. 1560. l. 28628. *scarsnes*=stinginess, avarice. Galba has *scailknes*=*sairsnes*. We find M. E. *scarsli*, *scarseli*=sparingly, parsimoniously.

l. 28629. *alyns* Galba, written for *al þus*.

P. 1561. l. 28652. *sonen* C, read *soine*; *assoyn* Galba=excuse, shirking. See *soyned*, excused, l. 29437.

l. 28653. According to what appertains to the sin: *apentes*=*apendes*=belongs, appertains.

l. 28655. *Ya dei*=*ya drei*, yea suffer all for his soul's health (salvation).

ll. 28655-7. For it is right that (penance) be done which shall win righteousness for him. For the phrase *right wil þat*, see l. 28874. For *droun*, *woun*, in C we must read ?*don*, *won* or *dun*, *wun*; for *has* (l. 28657) read *sal*. Galba gives the sense correctly.

l. 28663. *Theudli*. We except *theufulli*, but *theudli*, if not an error for *treuli*, may signify "with a good grace."

l. 28679. *legges*=aledges. See l. 28680, where C has *legghes*.

P. 1563. l. 28735. Or shamefully *fall* under that burden.

l. 28740. For what need is there for the steward to be niggardly when the master is liberal.

P. 1564. l. 28766. He shall be accused if he die.

ll. 28781-2. For if so be God hears the one, the other hinders him with his suit (or counter petition).

l. 28772. *vnmedi* C, *vnmedeful* Galba=not meritorious, devoid of merit.

l. 28779. What good is it to pray for thy weal, if another pray for thine ill-hap?

l. 28787. Which of the two shall have his way. *for*=*fare*. The reading *furth* in Galba points to *frith*=blessing.

l. 28793. *vnhers*=refuses to hear.

P. 1565. l. 28805. Let me find thee like a money-lender to me (see l. 28820), by returning something to me of less value than what I gave thee.

l. 28817. *quime*=*queme*, acceptable.

l. 28818. If thou hadst *property* and had need. See *lede* in ll. 28821-2, where the word is explained.

l. 28820. *yijis* = *yis* = yes. See l. 7363.

P. 1566. ll. 28831-2. Who little sows the less he mows (reaps). We ought to read *daus* and *maus*. See O. E. Hom. II. p. 153.

l. 28843. [*pe*] *sauer-gilt* = the sowers guilt. See l. 28839, where *sere* = *sauere*.

l. 28859. *bemester* C, a trumpeter. Galba has *mesanger*. See Blickling Homilies, p. 163, he was *béme* = he was trumpeter.

P. 1567. l. 28877-9. That Christ regards not the *deed* (gift) according to the mode of life (need) of the suppliant, but (takes note) of the goodwill of the giver.

l. 28897. For a similar reading see l. 28959.

P. 1568. l. 28915. ? For sin[ners] agh we reu[th] and care, &c.

For sinners we have pity and sorrow,

Good men we ought to pity more.

P. 1569. l. 28940-5. *Gentris* means that thou shouldst offer thy alms to one of worthy condition, and especially him who has been well-off, who is courteous and virtuous, and who has fallen into poverty through no fault of his own.

P. 1570. l. 28975. *wand*, the rod or stick, hence discipline or correction. See ll. 29086-7. *Wak* = vigils, watches. See l. 29112. See O. E. Hom. II. p. 13.

P. 1571. l. 29037. *sulwines*, filth. Compare *sulwed*, l. 22491.

P. 1572. l. 29052. *hone*, moderation. See l. 29072. Compare *vnhone*, l. 28222.

P. 1573. l. 29090. *hare* = *haire*, hair-cloth. See O. E. Hom. II. pp. 127, 139.

l. 29091. *vneses lair* C, bed of sickness = *ill-liging* Galba.

l. 29101. *smerting* C, pain = *sekenes* G.

P. 1575. l. 29162-3. Be not quite wise in laying on (penance), the sinner also in his taking (undergoing) it. G's *tellyng* = confessing, suggests *talking* for C's *taking*.

l. 29166. To the amount of (the amends for) that guilt, *all* because that sin ought to have been righted here. For *agh* read *all*?

l. 29168-70. But after that hard pain (in purgatory) they shall be born into rest (Paradise) certainly, if only there may be granted to them grace to get away.

l. 29170. ? Certes, *if bot su þer mai*.

P. 1576. l. 29207. *The seven giftes fre*: see O. E. Hom. I. 99, where they are given as *wisdom*, *andȝite*, *iðohte*, *streinðe*, *gode dede*, *trewfestnesse*, *godeseiȝ*.

P. 1578. l. 29258. Read ? Or fals trowth *mak* or *elles* tru.

l. 29262. *at his witand*, he being aware of it; see *þin unwitand*, l. 29430

l. 29263. Or to his sin is ought assenting. Galba's *cursing* is decidedly incorrect.

l. 29269. *o þe dede*, on account of the deed. Cf. *þat ic am cursed o þe dede*, l. 28191.

l. 29274. On them this cursing first takes place.

l. 29276. Read ? Fals trowth, *ogaines* cristen state. *Fals trout* = wrong faith. Cf. *triwe treofestnesse*, O. E. Hom. I. 109.

P. 1579. l. 29290. *strenthes aght* read ? *es anentes aght* = is respecting property.

l. 29301. For which Church has afterward need of re-consecration. The Church was to be hallowed again for sacrilege such as robbery, adultery, or murder, l. 26258.

P. 1580. l. 29341. And usurers from *the time* that (soon as) they be discovered.

P. 1581. l. 29359. To be absolved and re-instated.

l. 29370. *wit laiser*, deliberately, with premeditation.

l. 29387. because there would be fear of death in meeting with him.

P. 1582. l. 29389. does service (helps) to slay his master.

l. 29398-9. Law wills it, though one smite a cleric, in these cases he shall have no blame.

l. 29410. *crun*=crown, seems to mean *tonsure*, see l. 27251.

l. 29412. Read ? And funden *es* in landmans thede=and is found in a foreign land.

l. 29416. Read ? þou mai *him* bete, if he als theue.

P. 1583. l. 29426-7. Be thou not overbold to smite, except thou art defending thyself.

l. 29447. Read ? þat wit husband ledes hir life.

P. 1584. l. 29466. *man walkand* the same as *iorned man*. See note on l. 17478.

l. 29471. Read ? To *cursed* man mai þu þe buu=to banned man may thou betake thyself.

l. 29476. Read ? And þou *him* þan may ask þi dett.

l. 29477. To pay him his (debt) is no man obliged.

l. 29479. Fellows dwelling in one community.

ll. 29484-96. The one of doom (judgment), the other of death. The one deprives an obstinate man of the good things he has in the fellowship of holy church and the sacraments, the second banning includes all men lying in deadly sin, for though they be in fellowship here their souls are severally separated from God. For *and* in l. 29487 read *he*.

P. 1585. l. 29495. Read ? Fra crist þair *saules sundri ere*. See *sundri*, l. 12114 and cf. *sundre and sere*, l. 332.

ll. 29496-7. Read ? And *cursed* man has no pouste Wit ani right to curs þan þe.

l. 29500. If thou didst a sin knowingly with another priest's parishioner.

l. 29511. Read ? Wit *hatreden and wrething wode*=with hatred and mad rage.

ll. 29521-2. Read ? þat forwit crist *himself es dere*. And *mani* laused here o band.

l. 29546. *Steres C, takes Galba*; *Steres* may mean *stirs*, but it seems to stand for *sceres=scheres*, separates, cuts off. See Glossary, s.v. *scer*.

INQUIRY INTO

THE SOURCES OF THE "CURSOR MUNDI."

By DR. HAENISCH.

INQUIRY INTO THE SOURCES OF THE "CURSOR MUNDI."

THE purpose of the following essay is to find out the sources from which the author of the *Cursor Mundi* drew his information. As the four MSS. of the *Cursor* agree with one another almost word for word, it does not much matter which of them we choose for our quotations. I prefer the Cotton MS., because it is pretty complete, and has preserved the northern dialect. Ten-Brink¹ supposes the following books, beside Holy Writ, to have been used by the poet: Biblical commentators and homilists, apocryphal books, as the *Pseudo-evangelium Matthæi*, *Evangelium de Nativitate Mariæ*, *Evangelium Nicodemi*, and perhaps Robert Grosseteste's *Chateau d'Amour*. This enumeration, however, which only refers to the Christian period, is, when compared with the various contents of the *Cursor*, neither exhaustive nor accurate enough. From a treatise of Dr. Robert Reinsch² we learn indeed that some passages of the *Pseudo-evangelium Matthæi* were certainly known to the author of the *Cursor Mundi*. But I do not think any one else has said a word about this question, which, considering the importance of the poem, undoubtedly deserves our full attention. I have therefore taken it up.

I.

PETRUS COMESTOR'S *HISTORIA SCHOLASTICA*.

In the Latin religious literature of the Middle Ages, there is a book which, owing to its careful and terse wording, was often made a source for religious writings. I mean the *Historia Scholastica* of Peter Comestor, which was composed between 1169 and 1175. As it has been clearly proved³ that an earlier English poem, called *Genesis and Exodus*, is founded almost wholly on the first part of this work, the author of the *Cursor*, who treated the same subject, is very likely to have made use of the same widely-known original.

¹ *Geschichte der englischen Literatur*. Berlin, 1877. Bd. I. p. 360.

² *Die Pseudo-evangelien von Jesus' und Maria's Kindheit in der germanischen und romanischen Literatur*. Halle, 1879.

³ Ten-Brink, *Gesch. d. engl. Lit.*, p. 274; Kölbing, in *Engl. Studien*, III. p. 273 ff.; Fritzsche, in *Anglia*, V. p. 43 ff.

Omitting all the passages which the *Cursor* has in common with Scripture, since they cannot afford us any evidence, I shall now set forth the most strikingly corresponding passages in the *Historia Scholastica*¹ (= H. Sch.) and the *Cursor* (= C.).

The very first lines contain a remark, not found in the Vulgate, concerning the four elements :

C., l. 355 ff.
þis elementz þat al thinges bindes
Four er þai, als clerkes findes.
þe neþermast es watur and erth,
þe thrid es air, and fir þe ferth.

P. C., H. Sch., ch. 1, p. 1055 C.
et in principio natura quosdam atomos
solidavit in terram, alios in aquam, alios
in aëre, alios in ignem.

Much more characteristic is the following passage :

C., l. 713—16.
Quen sathan sagh þat he was chosin
To win þe blis he had forlosin,
Sorful bicom þat fals file,
And thought how he moght man biwile ;

H. Sch., ch. 21, p. 1072 B.
Lucifer enim dejectus a paradiso spiri-
tuum, invidit homini, quod esset in pa-
radiso corporum, sciens si faceret eum
transgredi, quod et ille ejiceretur.

The region where paradise was situated is mentioned in the same place in both works :

C., l. 1006.
In erth toward þe est it standes

H. Sch., ch. 13, p. 1067 A.
. . . paradisum in Eden ad orientem.

Adam's mourning for Abel during a hundred years, his vow to keep apart from his wife, and the breach of it in consequence of God's order, C., l. 1191—1199, are found in the H. Sch., ch. 25, p. 1076 C, and 29, p. 1080 A.

Adam was blessed with thirty sons and as many daughters, l. 1216—17 = H. Sch., ch. 29. Though we find the same notice in a Latin legend, called *Vita Adæ et Evæ*,² the poet cannot have borrowed it from this book, for the account of Adam's life differs materially from the *Cursor* :

C., l. 1469—70.
He was þe first þat letters fand,
And wrot sum bokes wit his hand.

H. Sch., ch. 30, p. 1081 A. Add. 1.
Henoch quasdam litteras invenit, et
quosdam libros scripsit.

C., l. 1471.
To paradis quik was he tan.

H. Sch., ch. 30, p. 1080 D.
et transtulit illum Deus in paradisum
voluptatis.

On Doomsday, Enoch will return with Elias : C., l. 1473—74 = H. Sch., ch. 30, p. 1080 D. With Noah, ends the first age of the world : C., l. 1491—92 = H. Sch., ch. 30, p. 1081 A.

¹ *Patrologiæ Cursus completus*, ed. Migne, tom. cxcviii.

² *Vita Adæ et Evæ*. Herausgegeben und erläutert von Wilhelm Meyer. Aus den Abhandlungen der k. Bayer. Akademie der Wissenschaften. I. Cl. XIV. Bd. III. Abth. München, 1879.

C., l. 1501.
Til him was spused calmana.

C., l. 1523—25.
A sister had þis breþer alsua,
And sco was heiten noema;
Scho was þe formest webster . . .

C., l. 1513—14.
þis lameth was cald lameth þe blind,
Caym he slogh wit chaunge, we find;

And

C., l. 1533—38.
Tua pilers þai mad, o tile þe tan,
þe toþer it was o merbul stan;
þair craftes al þat þai moght min,
þai put þam in þeir pilers tuin;
þe stan, egain watur for to last;
Again þe fire, þe tile, þat it ne brast;

C., l. 1574—5.
þe toþers wijf lai be þe broþer;
þair cursnes was noght unkid,

C., l. 1627—30.
Fiue hundret yeir had þan noe
Quen he had geten his suns thre;
þe first was sem, cham was the toþeir,
And Japhet hight þat yonges[t] broþer.

C., l. 1677—8.
Fiueten on heght, þat es þentent,
Fra grund unto þe tabulment;

In the *Cursor* the measure is expressed in *ellen* (l. 1675). From other similar statements of measure, given also by the Vulgate, it is evident that one ell is the same as two cubiti.

In describing the arrangement of the different rooms of the ark, Peter Comestor quotes several traditions, one of which agrees with the statement in the *Cursor*:

C., l. 1691—1700.
In þe ouermast stage þi self sal be,
þe fouzules alþernest be þe;
Siþen efter alþernest hand,
þe meke beistes sal haue þair stand,
þat es, þai þat er tame and mild,
And under þam sal stand þe wild;
And þou sal alsua mak a boure
For to hald in þi wermestore;
In þe boþem sal be na stall,
For al þeir filth sal þedir fall.

H. Sch., ch. 27, p. 1078 B.
. . . cum uxore sua Chalmana . . .

H. Sch., ch. 28, p. 1079 C.
Soror vero Tubalcain, Noema, quæ invenit artem variæ texturæ.

H. Sch., ch. 28, p. 1079 C.
Lamech vero vir sagittarius diu vivendo caliginem oculorum incurrit . . . casu interfecit Cain.

H. Sch., ch. 28, p. 1079 B.
. . . ne periret ars inventa, scripsit eam in duabus columnis, in qualibet totam, ut dicit Josephus, una marmorea, altera latericia, quarum altera non diluetur diluvio, altera non solvetur incendio.

H. Sch., ch. 31, p. 1081 C.
filii Cain abutebantur uxoribus fratrum suorum nimis fornicationibus.

H. Sch., ch. 31, p. 1081 B.
Noe vero cum quingentorum esset annorum, genuit Sem, Cham et Japhet.

H. Sch., ch. 32, note, p. 1083 C.
. . . quod dicitur arca habuisse triginta cubitos in altum . . . id est a fundo usque ad tabulatum.

H. Sch., ch. 32, p. 1083 B.
Alii vero has quinque cameras in altitudine sola disponunt, inferioremque et sentina stercoriam dicentes; secundam supra illam apothecariam, tertiam immitium animalium et serpentum . . . quartam mitium animalium; supremam hominum et avium.

In l. 1698, the word *wermestore* might lead us to believe a special room to have been set apart for reptiles (*worm, werm*). Two manuscripts show *warne* and *warnistoure*; but the Trinity MS. reads *wardestoure*, that is, the store-room, corresponding with *apothecaria* in the Latin work.

C., l. 1701—4.

It sal be mikel wit-outen pere,
In making sexsith tuenti yere;
Sua lang terme i haue hem lent,
pat wil come til a-mendement,

H. Sch., ch. 31, p. 1082 A.

Et tamen prius quam disperdam eum,
dabo ei tempus poenitudinis, si voluerit,
eruntque dies illius ad poenitendum,
scilicet centum et viginti annorum.

C., l. 1885—7. The remark, that the raven sat on the dead body of a drowned beast, is not mentioned in the Bible, but in the H. Sch., ch. 34, p. 1085 B: . . . *vel inueniens supernatans cadaver in aquis est illectus eo*.

C., l. 1917—20.

A tuelfmoth was gan with þis;
For als þat ilk dai I-wijs
Tuelfmo[n]th þat he ȝod þar-in,
He self it euermar to min,

H. Sch., ch. 35, p. 1085 D.

Et egressus est Noe cum universis, quæ
erant cum eo, eadem die, qua ingressus
fuerat, revoluta anno.

C., l. 1921—2. The poet himself says that he has used a work of peris (peirs):

Als peirs mayner, þe god clerk,
Telles of þis in sumkin werk.

After considering the parallel passages above cited, we may justly identify this Peirs with Peter Comestor. The word *mayner*, I believe to be an anglicized form of the Latin *manducator*, a surname generally given to the canon and dean Peter Comestor. The other manuscripts give *maior* instead. This, I suppose to be a mistake of the copier.

Other corresponding passages are—

C., l. 2001—2.

Quen Noe left þe schipp allan,
He had sex hundret yeir and an,

H. Sch., ch. 34, p. 1085 C.

Igitur sexcentesimo primo anno vitæ
Noe . . . aperuit Noe tectum arcæ.

C., l. 2047—8.

Herbi mai men understand,
Was funden þan na breke in land.

H. Sch., ch. 36, p. 1087 A.

Patet quia nondum homines utebantur
femoralibus.

C., l. 2087—90. In apportioning the earth to the sons of Noah, God gives Sem Asia, Ham Africa, Japhet Europe. H. Sch., ch. 37, p. 1087 D: *Sem Asiam, Cham Africam, Japhet Europam sortitus est*.

C., l. 2175.

þe toþer eild endis in thare,

H. Sch., ch. 41, p. 1091 A.

In Thare terminatur secunda ætas.

The accounts that follow are taken from the Vulgate, with the exception of C., l. 2757—61.

C., l. 2757—61.

If þou þar findes fiue sith tene,
Fifty or fourte o þi lele men,
Tuenti mai fall, or tuis fiue,
Ne sal þai alle haue þar for liue?"
þus said our lauerd;

H. Sch., ch. 52, p. 1100 A.

Si fuerint quinquaginta . . . item, si
quadraginta. quid, si triginta? quid, si
viginti? quid si decem? Et ait Domi-
nus: Non delebo eos propter decem.

It is true, the Bible mentions in the 18th chapter the same dialogue between God and Abraham; but it is just this striking abbreviation of it in the H. Sch. and in the Cursor, as against the longer discourse in the Bible, that clearly proves the H. Sch. to have been the source of our poem even in this passage. It is the same thing with C., l. 2861—2880, compared with H. Sch., ch. 53, where the region of Sodom and Gomorrha, destroyed by the Lord, is described: in their stead, is now a sea killing all life.

C., l. 2873—80.

If þou a brand þar-in wil cast,
þe fire it haldes þar stedfast,
Thoru brennyng of þe brinstane,
Quare-of þar es sa mikel wan.
þar-bi groues sum apell tre,
Wit appuls selcut fair to se;
Quen þai ar in hand, als a fise bal,
To poudir wit a stink þai fal.

H. Sch., ch. 53, p. 1101 C.

Lucerna ardens superenatat, exstincta
mergitur. Multis in locis nigras glebas
bituminis vomit . . .

Dicitur etiam quod poma nata in ar-
boribus circumpositis, usque ad matu-
ritatem coloris sunt viridis, matura si
incidat, favillas intus invenies.

C., l. 3214. Sarah is buried in the burying-place of Adam:

C., l. 3214.

. . . þar formast was grauen Adam.

H. Sch., ch. 59, p. 1106 A.

Adam, et Eva jam ibidem sepulti erant.

The struggle of Esau and Jacob for the priority of birth was already begun while they were in their mother's womb:

C., l. 3481—2.

þan wex þe fight mare þan be-forn,
Quilk o þir tua suld first be born;

H. Sch., ch. 66, p. 1110 A.

Movebantur enim mixtim pueri, ut vi-
cissim alter prior altero videretur posse
prodire ad ortum.

C., l. 3864.

He [Jacob] was master hird of his fee;

H. Sch., ch. 74, p. 1115 C.

Tandem curam gregis eum habere de-
crevit.

On returning home, Jacob finds his mother no longer alive:

C., l. 4024.

Rebecca his moder ded he fand.

H. Sch., ch. 85, p. 1123 C.

. . . et jam mortuam invenit matrem.

After having sold Joseph, the brothers tell Reuben what they have done (l. 4204). In the Vulgate this fact is not mentioned.

C., l. 4204.

And þai him tald wat þai had don.

H. Sch., p. 1126 B.

Ruben . . . non invenit puerum, et cre-
dens eum interemptum, scissis vestibibus
ejulabat. Sed accepto quod viveret, quievit.

C., l. 5604—6. Aram had three children, Moses, Aaron, and Mary, corresponding to H. Sch., ch. 5, p. 1143 C.

C., l. 6615—26 = H. Sch., ch. 73, p. 1190 B. Moses breaks the golden calf, grinds it to powder, and puts it in water which all were made to drink. The guilty immediately had their beards gilt; on the innocent, there was nothing extraordinary to be seen.

Moses is buried by God in a hidden place :

C., l. 6921—2.
For, wist þe Juus quare he lai,
Honor him als godd wald þai.

H. Sch., ch. 20, p. 1260 B.
quod ideo factum autumant Hebræi, ne
ipsi Moysen pro Deo colerent,

C., l. 7003—4.
. in his¹ time was
þe cite made of Thebas.

H. Sch., ch. 5, p. 1274 C.
In diebus Othoniel Cadmus regnavit
Thebis.

C., l. 7013—14.
Manigath² com after him;
Troi was bi-gunnen in his time,

H. Sch., ch. 6, p. 1275 D.
In Dardania regnavit Tros a quo Trojam
conditam ferunt.

The English poet differs from his original at this place. In the H. Sch. Tros is already reigning under the predecessor of Samgath, but mention is not yet made of the foundation of Troy.

C., l. 7027—8.
In time o þis Iedeon, wees
Bath orpheus and hercules.

H. Sch., ch. 8, p. 1281 A, incidentia.
Orphæus clarus habitus est. Linus
magister Herculis claruit.

The Cursor, omitting Linus, especially lays stress upon Hercules, whereas the H. Sch. only accidentally quotes him as a pupil of Linus. The poet may have omitted the latter as quite unknown to him, or his Latin text was corrupt in this passage.

C., l. 7037—40.
In grece þan regned priamus,
Als ald stori telles us.
In þis ilk Iairs time,
Was letters funden o latine.

H. Sch., ch. 10, p. 1283 B, incd.
Priamus filius Laomedontis regnavit in
Troja.
ibd. C. Carmentis nympa litteras
Latinas invenit.

C., l. 7045—7.
Sebon [Esebon] sipen, sais þe bok,
Tok israel to lede and lok;
He leed þam seuen yeir and mare;

H. Sch., ch. 13, p. 1285 A.
Post Jephthe judicavit Israel Abessan,
vel Essebon . . . septem annis.

Although the same remark is given in the Vulgate [Judicum, ch. xii. 8], the name of Essebon there does not correspond with the English poem; the conciseness of the passage also points to Peter Comestor.

¹ Othomel's.

² In the other MSS. Samgath, Sanigath, Sanygath.

C., l. 7048—50.
 Alexandre, in þat siquar,
 þat paris hight, raiuist helayn,—
 Quarfor þat mani man was slain.

H. Sch., ch. 14, p. 1285 B, incl.
 Eo tempore Paris Helenam rapuit, bellum decennale surrexit.

During Ladon's reign, Troy was taken :

C., l. 7059.
 In his time was troi nomyn,

H. Sch., ch. 15, p. 1285 C, incl.
 Hujus anno tertio capta est Troja.

There is the remarkable fact to be observed here, that in C., l. 7064 ff., the exact numbers of the Greeks and Trojans (870,000 and 686,000) are stated, which notice is wanting in the H. Sch. It is possible that the poet was indebted for it to another source, or that he has invented the numbers only for the purpose of adding more probability to his account. The superscription to C., l. 7861 ff. is found in three manuscripts.

C. (Gött. MS.), l. 7861 ff.
 Here biginnys ful witterli,
 þe feird elde, at (þ)e king dauī.

H. Sch., ch. 2, p. 1325 B.
 Hic inchoatur quarta ætas (sc. with the anointing of David).

L. 8553—4. Under David, Carthage is founded = H. Sch., ch. 3, p. 1350 A:
In diebus David, Carthago condita est.

C., l. 9175—6.
 Achaz, his sun, him efter come;
 þat sith was made þe tun o rome.

H. Sch., ch. 25, p. 1406 D, incl.
 Sub Achaz Roma condita est.

C., l. 9183—4.
 þat time was, als sais stori,
 A sibile þat hight osami.

H. Sch., ch. 33, p. 1415 B, incl.
 In diebus Manasse, Sybilla Erophila claruit in Samo; unde et Samia dicta est.

Osami is a contraction of "of Samy."

C., l. 9197.
 Josias gat Jeconiam.

H. Sch., ch. 38, p. 1418 D.
 Reliquit autem Josias tres filios, Eliacim, qui et Jechonias dictus est.

In the Bible, the name of Jechonias is not to be found.

But the poet does not make use of the H. Sch. in that part of C. which comprises the contents of the Old Testament only; the influence of this work is to be seen in the later parts too.

Compare C., l. 11380, etc. with H. Sch. in Evgl. ch. vii, p. 1541 C. The poet quotes Chrysostom as his authority for a tale of Jesus' birth found in a book of the prophet Balaam.

This short notice which the poet found in the H. Sch. may have led him to the tale of the wonderful arrival of the three kings from the East; for P. C. does not give a detailed account of this story.

C., l. 13210—13.

His disciplis þat war bun,
 þai ledd his licam ute o tun,
 Til sebastin wit mikel far,
 þe hali cors þai birid þar.

H. Sch., ch. 73, p. 1574 D.

Discipuli vero Joannis tulerunt corpus
 ejus de carcere, et sepelierunt illud
 Corpus vero in Sebaste sepul-
 tum est.

The fate of John's corpse is described thus :

C., l. 13235—41.

Bot sco did efter haipen lede,
 þis bodi ute of erth þai hint,
 And al to pouder þai it brind.
 Siþen war hali munckes send,
 To gedir þaa askes þat þaa brend,
 Pouder or ban þat þai fand þar,
 þai gader up, and wit þaim bar.

H. Sch., ch. 73, p. 1574 D.

Quæ (ossa) rursus collecta, ab eisdem
 cremata sunt, et pulvis ventilatus
 Cum autem colligerentur ossa, quidam
 monachi a Jerosolymis magnam
 eorum partem tulerunt.

In lines 13185—13187, the poet says the beheading of John is still remembered in our days ; on St. John's day, people in France are accustomed to go to church. H. Sch., p. 1575 B, gives more particulars. The beheading of St. John took place at Edessa. From this town the head was brought to Constantinople, then to Gaul. This legend is probably to be derived from the gradual propagation of the worship of the Saint.

The blind soldier who pierced Christ's side with a spear, received his sight again through the blood that ran down :

C., l. 16841—4 (Cotton MS. l. 28—32).

Bothe blode & water oute lett
 By þe spere, til his hand
 Ran doun of his blode :
 He wipped is egen þer-withe,
 And siȝt he hade ful gode.

H. Sch., ch. 179, p. 1634 A.

. . . . et qui lanceavit eum, ut tradunt
 quidam, cum fere caligassent oculi ejus,
 et casu tetigisset oculos sanguine ejus,
 clare vidit.

Our poet follows the H. Sch. especially closely in the account of the first Christian communions. Compare, for instance—

C., l. 19419.

Tua wittnes fals þai þam puruaid,

H. Sch., Act. Apost., ch. 31, p. 1663 C.

. . et surrexerunt duo falsi testes.

In the Vulgate no number is mentioned.

It is likewise mentioned only by P. C. that the witnesses, as the law commanded, were the first who stoned him :

C., l. 19457—60.

þe fals wittnes stain him bigan,
 þat said þai herd him drightin bann ;
 þai held for lau wit-uten sin,
 þat þe wittnes suld þat bigin.

H. Sch., Act. Ap., ch. 38, p. 1668 A.

Et testes, duo scilicet falsi, qui primi
 secundum legem tenebantur lapides pro-
 jicere, quia in lege dictum est de blas-
 phemo : Prima manus testium lapidabit
 eum.

To the account in the Bible, that the clothes of the persons stoning Stephen were laid down at the feet of Saul, the poet adds the remark that Saul was

afterwards called Paul. Of course this change of the name must have already been known to the poet; but its being found just at the same place and with the same words in the H. Sch. increases the probability that he had H. Sch. before him; for in the Vulgate this fact does not occur here. Compare—

C., l. 19465 ff.
 þat ilk þat þan was hate saul,
 Sifen he was apostel paul.

H. Sch., Act. Ap., ch. 38, p. 1668 A.
 deposuerunt vestimenta sua, secus
 pedes adolescentis, qui vocabatur Saulus.
 Postea vocatus est Paulus.

Another passage evidently taken from the H. Sch. is l. 19481—8. After the death of Stephen, the holy church of Jerusalem is specially persecuted:

C., l. 19481—8.
 For he, [Stephen,] þat ouer-man was
 slan,
 Was o þe seuen dekens an;
 Disciplis folud þai sa herd,
 þat þai þam draf ute o þair ward,
 Sauue þe apostels þat þam ledd,
 þai stod, bot all þas oper fledd:
 All oper þam fledd, bot yeitt þai stod,
 Sua dos þaa hirdes þat er god.

H. Sch., Act. Ap., ch. 38, p. 1668 B.
 Et facta est persecutio magna in Ecclesia,
 quæ erat Hierosolymis, quia occiso beato
 Stephano uno de principibus Ecclesiæ,
 quasi primicerio septem diaconorum,
 coeperunt alios persequi graviter, in tan-
 tum, quod omnes discipuli, præter apos-
 tolos, qui ut pastores gregis, cæteris
 erant constantiores

In the same way—

C., l. 19491—6.
 Alphei sun þat hight iacob,
 O ierusalem þai mad biscop;
 þai laid þair handes him apon,
 Petre and iacob and sant iohan;
 For-þi o quoner þan o thre,
 Mai na biscop sacrid be.

Ibid.
 Tunc . . . ordinaverunt Jacobum Alphæi
 episcopum Hierosolymorum, et impo-
 suerunt ei manus Petrus, et Jacobus, et
 Johannes. Ideo non a paucioribus quam
 tribus episcopis, episcopus hodie conse-
 cratur.

God, who protects the good, does not suffer Saul to kill any one:

C., l. 19502—4.
 Als godd wald, nan o þam he slogh,
 For godd him geit, þat euer es god,
 Un-wemmed his hend in sacles blod.

H. Sch., ch. 39, p. 1668 D.
 Neminem tamen occidebat, Domino cus-
 todiente manus ejus, ne sanguine inno-
 centium polluerentur.

C., l. 19509—10.
 Philip, þat was o dekens an,
 þe neiest fra steuen was slan,

H. Sch., ch. 39, p. 1668 D.
 Philippus autem Diaconus secundus a
 Stephano, descendens prædicabat
 ibi Christum.

The latter line in C., stating the death of Philip, is not found in the H. Sch. I assume a misreading here, especially as the three other manuscripts differ:

Efx. þe neist to telle fra saint stephan
Göttg. þe neist to tell fra sant stephane
Trinity. Next aftir steuen was gone

Simon suffered himself to be baptized only for show, in order to become the confidant of Philip and to learn his wonderful deeds :

C., l. 19534—8.

Bot for he wend at come þar-to,
þar-for tok he baptim faint,
For to be wit philipp a-quaint,
To be him als his priue nere,
þat he moght of his craftes lere.

H. Sch., ch. 39, p. 1669 A.

. . . nec ita facile putavit ex quadam industria fieri, ideo fecte baptizatus est, ut familiarius ei adhæreret, et addisceret artem, qua similia posset facere.

The precept that only bishops are allowed to perform the rite of confirmation :

C., l. 19549—52.

Herbi mai se þat oght es wise,
þat þof summen mai baptise,
Mai naman þat es in land
Conferming giue, bot biscop hand.

H. Sch., ch. 40, p. 1669 C.

. . . quia manum impositionem reservavit apostolis, quæ propterea reservatur hodie solis eorum vicariis, id est episcopis, qui manus imponunt, et frontem liniunt in confirmatione.

The lines 19553—6 in C. relate that Philip had not been an apostle ; for although he might have laid his hands upon the person to be baptized, yet he did not, for

þat ilk ful wel þis philipp wist,
For-þi of all þat he baptist,
He heild þam to þe apostels ai,
þat þai suld on þam handes lai,

H. Sch., Act. Ap., ch. 40, p. 1669 C.
Si enim Philippus iste apostolus esset, statim baptizatis manus imponeret, nec ad hoc alios expectaret.

In this place, indeed, the poet has not, as usually, translated literally ; the substance, however, of the two versions is the same.

Saul learned all that he afterwards taught, within three days and nights :

C., l. 19653—5.

Wit-in þaa thre night and thre dais,
Mikel he lered, als summen sais,
O spelling þat he siþen spak,

H. Sch., Act. Ap., ch. 42, p. 1671 C.
In quo triduo creditur a Spiritu sancto didicisse Evangelium.

The command from Heaven, "Peter, kill and eat," is followed in the Cursor by an explanation of these words which quite agrees with the H. Sch.

C., l. 19854—8.

Al sua [say], 'gang and þou sal gete
þe Iuen folk, o-mang þou ga
þe heþen lede, for þou sal sla
þair lastes þat es noght to prais,
And haali halikire up-rai.

H. Sch., Act. Ap., ch. 47, p. 1676 B.
Ac si diceretur in spiritu: Transi ad gentes, et occide in eis vitia, et sic Ecclesiæ incorpora.

The influence of the H. Sch. on the Cursor is evident in the lines 19881—8, which treat of some details in the rite of baptism :

C., l. 19881—8.
 Saint ambros sais þat we sai thre
 Rehercing quen child sal houen be.
 "Trus þou in godd," ya, þis es an,
 þe toþer, "for-sakes þou sathan,"
 þe thrid es, "wil þou baptis be ;"
 And alsua, smerling es þar thre,
 In brest, in suldres, and in frunt,
 And thris þan es he put in funt.

H. Sch., Act. Ap., ch. 47, p. 1676 C.
 Nam, ut dicit Ambrosius, in catechismo
 fit trina interrogatio, scilicet, credis in
 Deum? abrenuntias Satanæ? vis bap-
 tizari? Similiter trina unctio, in vertice,
 sive fronte; in scapulis; in pectore; in
 baptismo quoque fit trina immersio.

Peter sees that God makes no difference between persons :

C., l. 19945—6.
 Ne he ne be-halds queþer it be
 Iuen or haïþen, thral or fre,

H. Sch., Act. Ap., ch. 48, p. 1677 C.
 —nec discernit inter Judæos et gentes.

The Vulgate (Act. Apost., ch. 10, l. 34) contains this exclamation of Peter too, but it does not directly oppose Jews and heathens, as is done by P. C.

C., l. 19990—2.
 And þis it was þe first passage,
 þat þe apostels in parti
 Mad mang þe folk o paeni.

H. Sch., Act. Ap., ch. 49, p. 1678 B.
 Et hic fuit primus transitus particularis
 apostolorum ad gentes,

With these lines the poet, for the present, closes the history of the Apostles; he treats of their life more particularly in another section, beginning with l. 20849.

The miraculous deeds of the Apostles Peter and John, not mentioned above, exactly agree with the Vulgate (Act. Apost., ch. 2—5).

Another passage corresponding with the H. Sch., ch. 141, is :

C., l. 22441—2.
 Als Jerome sais þat man wel truus,
 Sais he fand in þe bok o Juus,

ch. 141, p. 1611 A.
 Hieronymus autem in annalibus Hebræ-
 orum invenit signa quindecim dierum
 ante diem iudicii.

But the fifteen signs before Doomsday cannot be taken as a proof that the Latin work was made use of, because the quotation of Jerome appears in a great many poems which mention those signs. [See Nölle, *Die Legende von den fünfzehn Zeichen vor dem jüngsten Gericht*. Halle, 1879, p. 6.] Moreover, the order of the signs is quite different from that in the H. Sch.

II.

WACE, *L'ÉTABLISSEMENT DE LA FÊTE DE LA CONCEPTION NOTRE-DAME*.

From l. 10123—11232 the poet treats of the Virgin Mary's conception. The details of this legend might be taken from different apocryphal gospels—

(1) the *Pseudo-Matthæi evangelium*, (2) the *Evangelium de nativitate Mariæ*, (3) the *Protevangelium Jacobi minoris*,¹ as well as from a French poem of Wace, *L'établissement de la fête de la conception Notre-Dame*.²

Now, the question is, whether the English poet, for this part of his work, made use of the Latin works above mentioned, (which undoubtedly were very well known at his time,) or preferred the more developed telling of the story as we find it in the poem of Wace. An accurate examination of all these texts shows that there are a good many passages, where C. mentions single circumstances, which we only meet with besides in the work of Wace. Compare—

C., l. 10214.
A mikel fest in winter fell,

W., p. 11, l. 17—18.
En yver, ce trovons lisant,
Une feste faisoient grant;

In none of the Latin texts is there a remark that the festivity took place in winter.

Joachim, cursed by the priest for his childlessness, flees into the desert :

C., l. 10293.
Into wildirness he went *Fairfax*.
He went amang þaa wildrin laus. *Cotton*.

W., p. 16, l. 5.
Joachim as deserz ala.

C., l. 10302—3.
In praier, wak, and weping sare,
And fastand was in wil to be,

W., p. 16, l. 7—8.
En plorant faisoit oroisons,
Géunes et afflictions;

Again—

C., l. 10341—42.
pat of egypti was hei stiward,
And al þat land had in his ward.

W., p. 18, l. 6—7.
Qui eut d'Egipte la baillie
Et trestoute la seignorie.

The English poet has correctly translated the French word *la baillie* with the correspondent *stewardship*; whereas, in the Apocryphal Gospel, Joseph is called *dominus Egypti*.

C., l. 10357—59.
For sco sal be al godd be-kend;
Til him offrid at thrid yere end,
Als þou of hir þi wou has made,

W., p. 18, at the bottom.
A .III. ans iert a dieu donnée
Et présentée a damdé,
Issi con vos l'avez voé,

The angel orders Joachim to sacrifice :

C., l. 10375—76.
Bot ar he went, he bad him mak
A sacrifics for drightin sak.

W., p. 19, l. 17—18.
Torna s'en, mais primes li dist
Que sacrefice à Dieu féist.

¹ Edited by Tischendorf. *Evangelia Apocrypha*, Leipzig, 1853.

² Edited by Mancel et Trébutien, Caen, 1842.

The next part of the story, relating Joachim's sacrifice, is wanting in the Latin texts. I set some passages of the English and French poems side by side :

C., l. 10377—88.

Sir Ioachim was fain and blith,
And up he sett an auter suith,
Mad sacrificijs on maner suilk,—
First ten lambes, quitte als milk
pat beres takins o þam-self;
Sipen þer neist, boles tuelue,
And at þe last, a hundret scepe;
Hu [he] þam delt ta nu god kepe.
To godd, þe lambes he gaf to lottes;
And to þe pouer, þe bul scottes;
pis hundret scepe þat i of melt,
Til al þe comun war þai delt;

W., p. 19, last line—p. 20, l. 7.

Mult fu liez, et Dieu mercia
Joachim si sacrefia
Doze aingniaus blans premierement,
Doze toriaus, oeilles cent.
A Dieu donna les .XII. aigniax;
A .XII. povres, les toriaus;
Et les oeilles toutes cent,
Mist au pueple communement;

In the following lines the poet explains the meaning of the sacrifice mentioned above :

C., l. 10391—407.

pir lambes ten, þam al als an,
Bitakens iesu crist was tan,
And don on rode for our wite,
And for us sufferd gret despise;
þe bulles tuelue he offrid sua,
pou sal þe tuelue apostels ta,
pat tholod for crist bath soru and sare,
And martird for his luue þai war.
pir hundreth scepe þat þar was bun,
War don to dele al to þe comun,
Bitakens felascip i-wiss,
Of halus hei in heuen bliss;
þe taking of a hundret tale,
Al fullines it takens hale.
For þai þat stad er in þair blis,
Wit-uten seke, wit-uten sare,
Mai nankin nede be funden þar.

W., p. 20, l. 10—p. 21, l. 8.

Par les aigniaus que il ocist,
Nos senefie Jhesucrist,
Qui en la croiz fu mors et pris,
Et por noz pechiez fu ocis:
Li .XII. tor senefierent
Li .XII. apostle qui prechierent,
Et puis furent sacrefié
Por amour dieu et martreïé.
Les cent brebiz qu'ot demandées,
Au pueple furent devisées:
Ce nos est avis, senefie
La celestiaus compaignie,
Car cent, cist nombres, ce savon,
Senefie perfection.
Icil qui sont el ciel lassus
Sont parfait, ne lor estuet plus;
Sanz enferté sont, et sanz vice,
Sanz mauvestié et sanz dampnice.

From C., l. 10409, both works show so striking a likeness that there cannot be the slightest doubt about the fact that the author of C. knew the poem of Wace, and made use of it for his poem. I compare only a few passages :

C., l. 10409—13.

Leue we nu ioachim þus-gate,
And speke we nu of anna state,
Of hir site and of hir care,
Hu seo it for hir husband bare,
Quen þat he heild him fram hame.

W., p. 21, l. 13—16.

De Joachim vos avons dit;
Or, dirons d'Anna .i. petit,
Qu'ele fist, comment se contint,
Quant ses sires en maison vint.

C., l. 10415—16.

pis leuedi was o mikel prise,
Loued and lered, bath war and wise,

W., p. 21, l. 17—18.

Anna fu dame mult proisie,
Mult loée et mult ensaingnie:

C., l. 10417—23.

Quen sco had herd al þis tipand
Of ysacar and hir husband,
Sco tok on hir cleþing o care,
Sco sperd hir dore, and wepid sare,
Weped and mornd night and dai,
Hir lijf in langing lastand ai,
O gladscip was hir alþer-leist.

C., l. 10424—27.

Quen þat þair dai was comin o fest,
þan men suld bald þam to be blith,
And ilk man al his malice mith,
Fair scrud on þam to take,

W., p. 22, l. 1—7.

Quant le reprovier ot oï
Que l'en ot fait a son mari,
Dras de dolor et de plor prist;
Clost sa maison, et grant duel fist,
Plora la nuit, plora le jour,
Toute sa vie ert en tristor,
Onques de joie ne li tint.

W., p. 22, l. 8—10.

Quant li jors de la feste vint,
Que l'en s'en devoit esbaudir
Mieuz conréer et mieuz vestir.

The Latin Gospels do not know this fact, nor do they know anything about the consolation which the maid-servant of Anna gives to her lady; whereas the French poem agrees almost literally with C.:

C., l. 10431—34.

Sco had a maiden hight vtaine,
þat was hir priue chambur-laine,
“Leuedi,” sco said, “for drightin dere,
þou mend þi mode, and turn þi chere!”

W., p. 22, l. 11—14.

Si vint Item sa chamberiere
Si l'apela en tel maniere:
“Anna, dame, conforte-toi,
Por quoi ne prenz conroi de toi?”

Or,

C., l. 10437—42.

“Hu lang sal þou þus-gat be wroth?
þou cleth þe wit sum better cloth.
þou agh um-thinc þe, leuedi lele,
þat þou es of kind of ysrael;
Ne wat þou noght, it semes nai,
Quat a fest it es to dai?”

W., p. 22, l. 15—19.

“Dessi qu' à quant issi ploras?
Vestoi, dame, pren meilleurs dras:
Tu te doiz contenir plus bel,
Qui es del lignage Israel;
Dont ne sez tu la feste est hui?”

The Cursor continues—C., l. 10443—50 = Wace, p. 22, l. 20—p. 23, l. 4. Utaine tries to cheer her lady. She says: “I am very sorry to see you always so mournful, whereas you should be glad, cast off your melancholy, and array yourself better for the feast of God.”

W., p. 23, l. 5—12 = C., l. 10452—61. Anna forbids her maid to speak; she cannot have any pleasure if she does not see her husband.

W., p. 23, l. 13—20 = C., l. 10462—70. The reply of Utaine, wanting in *Evgl. de Nat. Mar.*, is also shortly given in *Psd. Mth. Evgl.* ch. ii.

From Wace, are further taken, lines 10471—94 = W., p. 23, l. 21—p. 24, l. 20. Anna goes into her orchard to weep and complain there; she begs God to bless her with a child, as he had blessed Sarah; she mourns the day of her birth, being now cursed by church and community.

W., p. 25, l. 7—9. The apparition of the angel and the promise of a child, which are spoken of from line 10495, are also to be found in *Evgl. de*

Nat. M. ch. iv. The discourse, however, between Anna and the angel, is wanting there; she devotes her child to the Lord's service = C. 10503—5.

Further, from l. 10506, the angel tells her that there are many wives whom God has not blessed with children till their old age, as Sarah and Rachel. This account is also given in *Evgl. de Nat. M.* ch. iii., but the words are addressed to Joseph instead of to Mary. All these facts are found, in just the very same succession, in Wace, and have in the Cursor the mark of the correctest translation. W., p. 25, l. 11—p. 26, l. 13.

I add to these some other particulars not given in *Pseudo-Matth. Evgl.*, or in *Evgl. de Nat. M.*; but only to be found in Wace's poem.

W., p. 26, l. 14—15 = C., l. 10530—32; W., p. 27, l. 1 = C., l. 10542; W., p. 27, l. 9—20 = C., l. 10551—62; W., p. 7, l. 19—20 = C., l. 10573—74; W., p. 29, l. 9—11 = C., l. 10599—601; W., p. 30, l. 9—14 = C., l. 10623—28; W., p. 30, l. 15—p. 31, l. 11 = C., l. 10629—46; W., p. 34, l. 19 = C., l. 10723.

With C., l. 10835, begins a divergency of the four manuscripts. The Cotton and Göttingen manuscripts still follow the French poem in lines 10835—68. The Fairfax and Trinity manuscripts turn to the Bible. The very unexpected tale concerning the apparition of the angel is remarkable. Mary and Joseph, who have hitherto filled the poet's thoughts, all at once seem to be persons quite unknown to us. Lines 10835 ff. run thus: "God sent his angel Gabriel into a town of Galilee, named Nazareth; there lived a man of the name of Joseph, of David's family. He was married to Mary," etc.

This passage, compared with Luke i. l. 26 ff., turns out to be a literal translation of the Evangelist's words. Another proof, that the Bible was used here, is l. 10861: *And his name shalle pou Jhesu calle.* = Luke i. 31.

Neither Wace nor any one of the Latin works mentioned above makes mention of Jesus's name in speaking of the Annunciation. Nor does Wace say that Jesus shall for ever reign over Jacob's house. See Luke i. 33; and *Evgl. de Nat. M.* ix. From line 10869—900 the other two manuscripts also agree with the Bible. Although Wace in general mentions the same principal points of the story, we see from lines 10892—98 that only the Bible can have been the source of the Cursor.

The angel shows Mary her kinswoman Elizabeth, who then was in the sixth month of her pregnancy, as an example of God's power. Compare with this account, Luke i. l. 36: *Et ecce Elisabeth cognata tua, et ipsa concepit filium in senectute sua, et hic mensis sextus est illi, quæ vocatur sterilis.* And W. p. 40, l. 22 ff.:

*Voiz Elysabel ta parente,
 Qui longues a brehaingne esté,
 Et enfant a tant désirré,
 Concéu a de son seignor
 Un fil qui iert de grant valor.*

In Wace the exact time, six months, is not given precisely. C., l. 10899—900. With God nothing is impossible. Luke i. 37 : *Quia non erit impossibile apud Deum omne verbum.*

Wace makes no mention here of God's omnipotence.

After this short interruption, the poet turns again to his original authority, as is proved by l. 10905—912, compared with W., p. 41, l. 8—17.

After having obeyed the command of God, Mary says : "The Saviour may be born of me, I am my Lord's handmaiden."

He who has all in His power, who was from eternity and will be for ever, is seen in the pure virgin. The poet saying :

C., l. 10909—10.
 pat all wroght, and has in hand,
 Sun and mone, and se and sand,

W., p. 41, l. 12—13.
 Qui tout a fait, tout voit, tout ot;
 Qui mer et terre et ciel enclot,

He has for once deviated from his custom of exactly translating even the very words of his original.

C., 10913—14.
 Wat þou quat for soth i tell?
 þe lauerd es nu bicummen threll,

W., p. 41, l. 18—19.
 Savez que por voir puet l'en dire
 Sers devint cil qui estoit sire,

W., p. 41 end—p. 42, l. 7 = C., 10917—24. The immortal Lord became man, in order to die for us, without being under any necessity, for He would defend us from death and from the fiend.

Once more the poet leaves Wace, from l. 10935, to insert the annunciation and birth of John, wanting in the French poem. He found the matter for it, with the exception of a few additions, in Luke i. l. 5—22. He doesn't return to Wace's poem until l. 11023. Compare :

C., l. 11023—36.
 Quen þai wer mett, þir leuedis tuin,
 þat war bath cosins of a kin,
 Formast sant maria spak,
 And hir greting be-gan to mak
 Til elizabeth þan welforth stadd,
 Hir child in wamb be gladd,
 And for ioi it sett up-right
 For to wirscip þat lauerd dright,
 Again him mad gladnes an glu,
 þof he ne him sagh, wel he him kneu ;

W., p. 43, l. 10—21.
 Quant les .ii. dames s'asamblerent,
 Qui cousines d'un lignage erent,
 Sainte Marie avant parla,
 Sainte Elisabel salua.
 Quant cele a le salu oï,
 Ses fiz del ventre s'esjoï;
 D'amor et de joie s'esmut,
 Son seignor qui venoit connut.
 Cil qui estoit encore à naistre,

Hijs lauereð he kneu welwel bi-forn	Connut son seigneur et son maistre,
þat he was of his moder born,	Criature son criatour,
þe man his lauereð, þe maister his clerc,	Deciples maistre, sers son seignor.
þe maker kneu his hand-were.	

In the same manner the translation of the French poem proceeds. W., p. 43, l. 22—p. 44, l. 19 = C., l. 11037—56. Though the meeting of the two women, and Elizabeth's prophecy, is also found in Luke i. 40—56, the remark, that the two women dearly loved each other and told each other what they liked; that the one was a young girl, the other a married wife, is only told by Wace, p. 44, l. 13—18.

Lines 11115—76 relate the pregnancy of Mary, Joseph's distrust, and his intention of leaving his wife. Though this passage, too, agrees with *Evgł. de Nat. M.* ch. x., as to its contents, the corresponding passage of the Cursor turns out to be a literal translation of Wace's poem, p. 44, l. 19—p. 47, l. 17.

Annexed to the birth of Christ, the poet gives an argument for Mary's immaculateness, which we find again in the very same passage of the French original.

An exact translation from Wace is the following passage :

C., l. W., 11209—12.	W., p. 48, l. 1—4.
Qua godds might kneu witerli,	Qui la puissance Dieu sauroit,
þar-of thurt him haf na ferli :	Nient ne s'esmerveilleroit
Maria barn ber in chastite,	Que Marie virge enfanta,
Sin godd wald þat it sua suld be.	Quant Diex le vout et commanda.

C., l. 11213—26 = W., p. 48, l. 5—p. 49, l. 7. God, who made the dry rod bear blossoms and fruit without its being covered with soil, could also cause a child to be born of a virgin at the end of the ninth month. He who wrought all things in a little time, made the dumb ass speak, and clave the sea to destroy His enemies, could cause a virgin to give birth to a child.

A characteristic testimony for the immaculate conception is likewise taken from the French by our poet :

C., l. 11227—32.	W., p. 49, l. 9—15.
þe liknes o þis barn-teme,	Issi con li soulauz son rai
Right als þou seis þe sun beme	Par la verriere met et trait,
Gais thoru þe glas and cums again,	Qu'a la verriere mal ne fait :
Wit-uten brest, right sua al plain,	Issi et mult plus soutilment,
Bot flescheliker, he com and yede,	Entra, et issi chastement
Saufand his moder hir maidenhede.	En Nostre Dame le fil Dé,
	Pour garder sa virginité.

a. PASSAGES NOT TO BE FOUND IN THE WORKS MENTIONED ABOVE.

After having proved in the preceding part of my essay that Wace was a source of the *Cursor Mundi*, there still remain a few passages whose source I

cannot find anywhere, though I hope some future searches may hit on their original.

C., l. 10783—816. The reasons for which Christ should be born of a married wife are as follows :

1. The fiend should be deceived, that he might not triumph over the soul of Mary, in case of Jesus' bastard birth.

2. The Jews should be prevented from stoning Mary.

3. Mary should not lack a husband's protection.

A similar argument is found in an old English poem. *Geburt Jesu*.¹

Geburt Jesu, p. 81, l. 263—68 :
 Josep weddede in þis entente
 þis clene maide þere ;
 Ac for oþer þing our lord wolde
 þat heo wedded were :
 þat is moder isclaundred nere
 Wiþ childe unwedded were,
 Ne þat þe deuel it under 3ite
 þat amaide achild bere ;
 Vor, 3if he it wuste, e wolde wite
 þat hit were godes sone,
 And habbe destourbed al þe dede
 Of his swete passione.

In this legend, only the first of these reasons is mentioned, therefore the conjecture that this legend was the source of the Cursor is to be rejected. Probably this argument in the Cursor, as well as in the legend, is taken from some common source. An evidence for such a source is found in the legend, l. 413, which contains almost the same words as C., l. 11060 ff.

Geburt Jesu, l. 413—14.
 And, as in some stude is iwrite,
 vorte þat child were ibore,
 þo 3eode he a3en to hire owne hous,
 From wham heo come bifore.²

C., l. 11057—64. Mary remained at Elizabeth's till the birth of John, and helped her with her own hand ; the poet adds :

And,—als i in sum bokes fand.

For the following lines I have not succeeded in finding a source : l. 11101—14, where the poet tells us, that John, when seven years old, went into the wilderness to escape from sin. He fed on roots, grass, and honey, and wore neither cloth nor linen.

¹ Edited by Horstmann, *Altenglische Legenden*. Paderborn : 1875.

² The reasons why Mary's betrothal with Joseph was necessary, are to be found too in *Beda*, and in the *Ormulum*.

b. THE STORY OF ELSEY, AND THE FESTIVAL OF THE CONCEPTION.

The institution of the festival of Mary's conception is described, 1. In a Latin *Miraculum de Conceptione Sanctæ Mariæ*.¹ 2. In the Introduction to Wace's French poem mentioned above, p. 1—9. But as I have already proved that the author of the Cursor knew this French poem, it is very likely that his mind reverted to it again when he was near the end of his voluminous work; and it is easy to show that this really was so. The introduction of the tale shows, from l. 24755—62, some accordance with the French poem, both authors expressing their intention of relating the time and manner in which the festival was instituted. Compare with them Wace, p. 1. The *Miraculum* does not contain this introduction. Wace, p. 2, l. 6—15 relates, that Harold's death much afflicted the King of Denmark, and he equipped ships to fight against the Normans, who had usurped the kingdom. The *Miraculum* also knows of the preparations for the combat against the Normans, but here, instead of being led by grief and desire of vengeance upon the murderer of his friend, the King of Denmark wishes to take possession of England himself: l. 24789 contains one word which goes to prove that our poet made use of Wace; the line runs

He gadir sauders her and þar,

that is, he gathered soldiers everywhere.

It can scarcely be explained how this word "sauders" could have the meaning of "milites" in the *Miraculum*,² but "soudoiers" in the French text, p. 2, l. 19, shows apparently the original of the English word.

Compare further the following passages:

C., l. 24793—6.

His consail badd him for to faand,
þe king of danemark wit seand,
For to spek a-bute sum pais
Bituix him and þe danais.

Wace, p. 3, l. 3—6.

A ses barons se conseilla
Q'en Danemarche envoiera,
Savoir se ja par nul endroit
As Danois pais faire porroit.

The conspicuous qualities of Elsey are not to be found in the *Miraculum*, but in Wace's poem:

C., l. 24800—2.

A hend man he was and wise;
A gret resun wel sceu he cuth,
Wit-uten ani mer in muth.

W., p. 3, l. 9—12.

Bien cointement savoit parler,
Et bon conseil prendre et doner;
Mult estoit de bonne éloquence,
Si parloit par grant sapience.

¹ Printed in the appendix to Wace's *Conception Nôtre Dame*, ed. by Mancel et Trébutien; Caen, 1842, p. 87. Cf. G. Sarrazin, *Ueber die Quellen des Ormulum* in E. Kölbing's *Englische Studien*, vi. p. 7.

² *Miraculum*, p. 88. . . . et ex circumjacentibus regionibus milites quam plurimos congregavit.

In the same way,

C., l. 24808—11.

O presaundes mani, and riche gift,
O siluer and gold giftes to bede,
Mar þan mister es to rede;
Þe sing o pes alsua to bring.

W., p. 3, l. 15—18.

Livra li mult bons garnemenz,
Et d'or et d'argent granz presenz,
Qu'il au roi des Danois portast,
En signe de pais li donnast,

The *Miraculum* only gives the following remark : *Salutes ac munera atque servitia ex Guillelmi Regis parte obtulit.*

C., l. 24818—26.

His presand to þe king he mad,
His presand welcum was and he,
Als bringand wont was to be;
Til earls and baruns o þat rike,
þan gaf he serekin giftes rike; etc.

W., p. 4, l. 3—8.

Au roi vint, si fist son present,
Cil le reçut mult doucement;
Et as contes et as barons
De la terre donna granz dons,
Et tel i ot qui li promist
L'ost remanoir, cil tant lor dist.

He gave the earls and barons presents, speaking so well, that the army was allowed to remain in the country. Compare with this the short notice of the *Miraculum* : *Deinde omnia ut sibi jussum fuerat, inquisivit.*

W., p. 4, l. 9—12 = C., l. 24827—32. After having settled his affairs, Elsey, richly endowed by the king, betakes himself with his men to the ship.

The *Miraculum* does not make any mention of the royal presents, nor of the ship's being favoured by a fair wind :

C., l. 24835—37.

At þe last moght þai noght se,
Bot heuen aboue þam and þe see:
Þe weder als in somer smeth,

W., p. 4, l. 13—16.

A la mer vinrent, enz entrerent;
En mer s'enpainted et siglerent.
En haute mer ja loinz estoient,
Fors ciel et mer riens ne véoient.

W., p. 4, l. 17—p. 5, l. 3 = C., l. 24838—48. The vivid description of the storm, where no details are omitted, the darkness of the clouds, the roaring of the sea, the contrary wind, the breaking of the masts, is an accurate translation of the corresponding passage in the French poem. W., p. 5, l. 10—11 = C., l. 24856—59. After useless efforts, they let the helmless ship drive.

C., l. 24863—68. The English poet inserts a prayer of the shipwrecked sailors, not to be found in Wace's poem; this prayer seems really to be the only passage where the *Miraculum* has influenced the English poet :

C., l. 24865—68.

"Leuedi," þai said, "þat es sa mild,
Prai for us to þi suet child,
All mon we drun, sa wailawai!
Leuedi! nu help, for well þou mai."

Mir. de Conc. S. Marice, p. 89.

Maria mater Domini, ora pro nobis
miseris, tuo filio, ô Domina, commenda
nostra flamina.

The lines 24885—86 of C. point again to Wace :

W., p. 6, l. 14—15.

All þaa þat in þat ferr cost fard Tuit cil de la nef s'esbahirent
War medd quen þai him sagh and herd; Quant ils le virent et oïrent;

The effect of the angel's coming is not so great in the *Miraculum*, where we read : *admirantibus omnibus quaenam esset persona illa . . .*

The line 24893 : "*Quen þou cums in-til england*," means that Elsey was to establish the festival mentioned above in England ; and this mention of the country not being made in either authority, the more accurate remark may be attributed to the English poet himself, who only wrote for his native country.

The end of the tale, l. 24957—68, also agrees with Wace, p. 9, l. 7—12. Having come home again, Elsey established this feast in his abbey, and many other abbeys followed the example. The results of my inquiry in reference to this part of the poem are, that the poet here once more made use of the famous work of Wace, with the exception of one passage, which he borrowed from the Latin prose.

III.

ROBERT GROSSETETE'S *CHATEAU D'AMOUR*.

In l. 9514—16 the poet says :

A sample for to tell herbi,
A sample cordant, þat i tok
Ute of sent *Robert* bok.

Now, as this parable is given at great length in *Chateau d'amour*, or *carmen de Creatione Mundi*, by Robert Grossetete, bishop of Lincoln, the lines quoted above lead us to Robert Grossetete's work. Besides the French original¹ there exists a Middle-English version,² which dates from the beginning of the fourteenth century.³

A part of the allegory, viz. 440 lines, containing only the first parable, is printed in Horstmann's *Altenglische Legenden*. Neue Folge. Heilbronn, 1881. No. 16, p. 349. *De principio creationis mundi ; eine Allegorie, von Grosthed*. It is now our task to decide whether the author of C. was acquainted with the

¹ Cf. Robert Grossetete's *Chateau d'amour*. London : printed and published for the Caxton Society, 1852, ed. by M. Cooke.

² *Castel off Love*, (*Chateau d'amour* or *carmen de Creatione Mundi*), an Early English translation of an old French poem by Robert Grossetete, bishop of Lincoln, ed. by Richard Francis Weymouth, M.A. London : 1864.

³ Cf. *Weymouth*, p. 5.

Middle-English version of the French poem, or went to the French original. In the French poem, the tale given in the Cursor begins at l. 205 ; in the English version at l. 275.

The following is a summary of the contents of C., l. 9517—9816 : A mighty king had a son so wise that he made him his partner in all his acts ; he had, besides, four daughters, Mercy, Truth, Justice, and Peace, without whom he could not reign. A servant of the king was, because of a crime, given over to his foe. Mercy, disliking this act of severity, begs the king's pardon for him. Truth is astonished, and says if it depended on Mercy, crimes would no more be punished ; but the servant ought to be punished. Justice consents to the sentence of death. Poor wretch ! His foe deprived him of mind and strength, all his kin are enslaved and killed, but Noah and his family. Truth and Justice shall keep Peace in the country, that Mercy may be heard. No judgment can be passed except by the unanimous assent of the four sisters. Peace also begs for the servant ; the king's son supports her ; he will suffer the punishment for him. The explanation of the allegory is as follows : God is threefold, Father, Son, and Holy Ghost. Adam, after his fall, could not be ransomed by the angels nor by the prophets ; there must be one, who was both God and man, and thus God Himself came on earth.

THE PARABLE OF THE CASTLE OF LOVE AND GRACE, l. 9877—10094.

A castle of help and comfort stands high on a rock, so polished that no weapon can touch it ; it is enclosed by four stone walls and a deep ditch, fortified with battlements and seven barbicans, with gate and tower. Every fugitive can take refuge here. It is painted with three colours, the foundation green, the middle blue, the battlements red. A clear well, from which run four all-healing streams, springs from the tower. Within that tower is a throne, with the brilliant light of which the bright colours mingle. The castle is the shield against our enemies. The polished rock is Mary's heart, the green colour betokens her end, the blue is her love and truth, the red her holy charity. The four towers are the four cardinal virtues ; the seven barbicans represent the seven other virtues which quell the seven sins. The well is Mary's mercy, which can never be exhausted, the brilliant throne is Christ, who made His seat in Mary's soul.

The account of C. agrees most closely with the French source mentioned ; the very introduction distinctly shows the strong likeness of both works :

C., l. 9517—22.

It was a king o mikel pris,
Wight he was, worthi and wis.
pis ilk king þat i of mon,
He had an anlepe son,
þat wit his fader was sa wele
þat wist his wisdom ilk dele, etc.

C., l. 9527—28.

All þat his fader wald ha wroght,
Thoru him til end it suld be broght.

Grosset., l. 205—10.

Un reis esteit de grant poeir,
De bon voleir, de grant saveir.
Iceu rois un filz avoit
Ki tres tut son seu savoit.
Tut autre tens cum fu le pere,
Si est le fiz en sa manere. etc.

Gr., l. 215—16.

Quankil voleit comenceir,
Par son fiz le vout cheveir.

In the English version (ed. by Weymouth) this passage is not clearly put ;
in l. 287—88 we read there :

[What þat was of] his begynnyng,
þe fader wolde to ende bringe.

Whilst in the two former poems it is the son who carries out his father's
orders, in the translation the king himself performs his work.

The king distributes presents to the daughters :

C., l. 9537—39.

Of his sustenance he gaf ilkan,
And ilkan gaf he substance an,
Als to þair fader it aght to fere,

Gr., l. 223—25.

De sa substance ot chescune,
E trestut est substance une,
Ka lur pere avenait.

In the Middle-English version this passage is translated in a different way :

M.E., l. 290—91.

And to uchone sunderlyng
He ȝaf a dole of his fulnesse,

Respecting the unhappy servant, the Cursor reads :

C., l. 9550—52.

pis ilk king, þat i of rede,
A seruand had in his baili,
þat gain his lauerd had don foli, etc.

Gr., l. 237—40.

Iceu rei dont jo vous di,
Un serf ot kiert maubailli.
Ki par un tres grant forfet,
Ke ver son seignur ot fet: etc.

This fact is, of course, also mentioned by the M.E. translator :

M.E., l. 307—10.

pis king, as þou herdest ar þis,
Hedde a þral þat dude amis,
þat for his gult strong and gret,
Wiþ his lord was so i-vet.

But the French lines are much closer to the Cursor.

C., l. 9557—58.

For he ne had neuer sa gret envie,
Als þis man for to be baillie.

Gr., l. 245—46.

Kar dautre rien neurent envie
Fors kavoïr li en lur baillie.

The translation of these words in the M.E. poem is not so accurate :

l. 315—16.

þat of no þing heo nedden onde
Bote hi to habben under honde.

Mercy begs for the prisoner :

C., l. 9593—94.
I sal noght fine merci to cri
Bituixand he haue þi merci."

Gr., l. 281—82.
Pur lui merci crierai
Tant ke merci troverai.

Our poet is always inclined to adopt French words, whilst the English translator, on the contrary, prefers old English expressions. Compare :

M.E., l. 355—56.
þi milce for him I crie euer-more,
And haue of him milce and ore."

C., l. 9597—99.
And þat sco was algat a-bute
For to bij his prisun ute,
Be-for þe king fote sco stode,

Gr., l. 285—87.
E veut enfin le serf sauver
E de prison deliverer,
Devant le rei sest areste.

The M.E. poem enters more into the details :

l. 359—62.
And wolde þis þral of prisū bringe,
þat Riht hedde hī i-demet w^t-outē ēdige ;
Al heo chaunged hire mood,
And bi-foren þe kyng heo stood.

C., l. 9601—2.
Sli selcut haue i herd to-dai,
þat i mai not forber to sai.

Gr., v. 289—90.
Teu merveille ai oie
Ne puis ke jo nel die.

M.E., l. 364—65.
I ne may for-bere to telle hit þe
Hou hit me þinkeþ a wonder þing.

C., l. 9621.
Rightwisnes rais þan and said

Gr., l. 311.
E justice a tant se leve
Si dit.

The earlier M.E. translation takes three lines to express the same thought :

l. 395—97.
Riht i-herde þis talkyng ;
Anon heo stod bi-fore þe kyng.
" þi douȝter," heo seiþ, etc.

C., l. 9645—46.
Ilkman sco gis ai wit will,
þair right to haue god and ill ;

Gr., l. 335—36.
A chescun done par saveir
Quankil doit par dreit aveir.

The manner of representing this thought in the M.E. version is somewhat different :

l. 421—22.
þorw wisdom heo demep alle
As wole to his gult bi-falle."

C., l. 9647—48.
For sothfastnes has said his sake,
And þar-of dom wil on him wrak,

Gr., l. 337—38.
Verite de mal la tice
E dampner le veut justice.

While in both works Truth alone demands the doom of the servant, in the M.E. version Truth is assisted by Right:—

M.E., l. 423—24.

Sop and Riht lo þus heo suggeþ,
And þis þral to deþe juggeþ.

C., l. 9649—50.

Agh naman god him sai in werld,
Sin þat pite es nu noght herd."

Gr., l. 339—40.

Ni ad nul que bien li die
Puis ke pitie nest oie.

M.E., l. 425—26.

Neuer nouþer ne spekeþ hī good,
Ne non [of hem] merci understood.

C., l. 9653—54.

Ne he mai scap, ga quar he ga,
pat him ne sailles ai his fa,

Gr., l. 343—44.

Ne se peut garir ou kil aut
Kel enemi nel assaut.

M.E., l. 429—30.

Ne helpeþ hī no þīg wher-so he wende
pat his fo fetteþ hī in uche ende,

Sometimes the poet deviates from his principle concerning a literal translation; passing over insignificant passages, he docks his tale, as l. 9681—86, containing the complaint of Peace at her sisters, which takes up more lines in the French poem [l. 371—86] and the M.E. version [l. 457—74].

C., l. 9695—96.

Sauf es i noght nu in þis werld
Bot-if þat merci mai be herd.

Gr., l. 395—96.

Mes sauve ne su jo mie
Se misericorde nest oie.

The M.E. version renders this same thought in another way:

M.E., l. 483—84.

Ak he ne louede [me] neuere to fere,
pat Merci my suster nul not here.

C., l. 9697—706.

pou agh me here, wit-uten less,
For fader es þou, and prince o pes.
Pes endes al þat wel es wroght;
Qua has na pes, he has als noght.
Qua(t) es richness, qua can me sai,
Quar wisdom, quar pes es awai?
Qua wil for pes his trauaill spend,
In pes for-soth þan sal he end.
þan agh wel pes be herd for-þi,
For þis prisun þat cries merci:

Gr., l. 397—406.

Mon dit doit porter grant fes,
Kar tu es prince de pes.
Peis est la fin de tuz biens;
Ki peis ad, ne li faut riens.
Ne sanz peis ne vaut avoir
Ne richesce, ne saveir.
Ki pur peis aver se travaille,
En peis aura definaille.
E pur co peis doit estre oie,
Pur ceu serf ki merci crie.

The corresponding lines in the M.E. version, compared with these, show a complete transposition of some lines, viz. l. 503—11:

Of uche goodschipe Pees is ende,
Ne fayleþ no weole þer heo wol lende;

Ne wisdam nis not worþ an hawe,
 þer Pees fayleþ to felawe;
 And hose Pees loueþ wiþ-uten gabbe,
 Pees wiþ-uten ende he schal habbe.
 Mi word ouȝte ben of good reles,
 For þou art Kyng and Prince of Pes,
 "For-þi þou ouȝtest to here me, etc.

But I think these passages are sufficient, and I now confine myself to some very striking lines, *e. g.* :

C., l. 9749.
 I sal cri pes in land, i-wis.

Gr., l. 453.
 E peis en terre frai crier.

M.E. l. 551.
 And maken I chulle Pees to londe come.

Transposition of single lines is to be met with in M.E., *e. g.* : Gr., l. 463—64 = C., 9759—60, corresponding to l. 561—62 in the M.E. version ; Gr., l. 509—18 = C., l. 9818—27 = M.E., l. 607—16 ; Gr., l. 535—36 = C., l. 9845—46.

Sli scap to se was na ferlik, Merueillus nient ja nomez,
 Bot monstres moght man call þam like. Mes mustres soient apelez.

M.E., l. 633—34.
 Ac hit is as hit mot nede ben,
 Of un-mete kuynde a forschipte streon.

In what follows, the Parable treats of the prophecy of Isaiah : *Christ shall be called wonderful*. The poet explains how we are to understand this word. It is not to be misconceived ; for a child with three feet or hands, or any other misshaped creature, would not be called wonderful, but a monstium.

It is strange that both the M.E. version and the Cursor should have misconceived the original text in the following line 555 :

Kar en defaute nest pas fet.

The meaning of this line is without any doubt : Christ was not created in sin.

According to Weymouth, this preposition "en" was thought by the English poet to be the pronoun ; accordingly he translates l. 651—52 :

And wiþouten (synne he is) euere ;
 For wone (thereof) dude ne neuere.

And the corresponding line in C. must have the same meaning : l. 9862 :

And all es fulli þat he wroght,

C., l. 9883—84 tell of the Castle of Love :

	Gr., l. 575—76.
A-pon þe mathe it standes traist,	En la marche est assis,
O fede ne dredes it na fraist ;	Nad regard de ses ennemis.

M.E. renders these lines less accurately :

M.E., l. 671—72.
In þe mere he stont bi-twene two,
Ne haþ he ferlak for no fo ;

	Gr., l. 587—88.
C., l. 9891—92.	
Wit walles loken four a stan,	Enuirun ad quatre tureles,
þat fairer in þis world es nan.	En tut le mund ni a sibeles.

The latter remark is totally wanting in the M.E. version at the corresponding passage :

M.E., l. 685—86.
(Foure) smale toures (þer) beþ abou
To witen þe heiþe tour wiþ-uten.

	Gr., l. 607.
C., l. 9913.	
O thre colurs o sun-dri heu,	De iii colurs diversement

The superfluous remark of the two poems, that the three colours were different, is omitted in the M.E. version, l. 705 :

Wiþ þreo heowes þ^t wel beþ sene ;

	Gr., l. 617—18.
C., l. 9923—24.	
þe thrid ouermast of all	La tierce colur par enson
þat þe kirkels ar paint wit-all,	Les karneaus covre environ.

The latter remark is again wanting in M.E. :

l. 715—16.
þe þridde heuþ an ouemast
Ouer-wriþeþ all and so is i-cast

In a similar way the influence of the French poem is to be seen :

	Gr., l. 621—22.
C., l. 9925—26.	
It castes lem ouer al sa bright,	Tant refflambeie environ,
þat reches to þe dunjon light,	Ke tut covere le dongon.

M.E., l. 717—18.
þat wiþ-innen and wiþ-uten
þe castel lihteþ al abouten,

Ll. 9929—32 are translated from Gr., l. 623—26 ; the M.E. version, l. 721—26, gives the lines in another order.

C., l. 9985, apparently misunderstands the French poem ; the meaning of the lower colour, the green, being explained by "*þat es end o þat mayden clene.*" Grosset., on the contrary, says, l. 679 : "*c'est la foi de la virgine.*" So we have in all English MSS. of C., l. 9989—90 :

For god ending of al and all,
Of al vertus it es grund-wald.

Contrary to the original work, Gr., l. 683—84:

Kar foi est apertement
De tutes vertuz fundement.

On comparison, we find the M.E. version rightly expresses the idea of the original, that faith is the principal virtue.

l. 777.

[pat is] þe Maydenes bi-leue so riht,

And so—

M.E., l. 781—82.
For bi-leue is apertement
Of alle vertues foundement.

The prayer to Mary (C., l. 10095—10122), though not literally translated, yet derives its contents from Gr., l. 787—818. The M.E. version gives it too, l. 881—910.

Our poet, now leaving his original, turns to his readers and says, l. 9765—9816, "You have now heard of the creation and Adam's fall, and that the angels could not ransom him. If angels had saved him, they would have become weaker and would have easily fallen, like Lucifer; neither patriarch nor prophet could ransom Adam; now, as no angel nor man could carry out the redemption, who was to do it?" As this passage is wanting in both poem and translation of Grossetete, I believe it to be an original addition of our poet.

After the prayer to Mary, Grossetete's *Chateau d'Amour* continues with a discourse between Jesus and Satan.

But the author of the Cursor, intending to glorify Mary and her family, leaves his source, and turns to the conception of the Virgin Mary, from l. 10123—11232.

L. 11233—372 treat of the birth of Christ, exactly following the Bible, Luke ii. 1—38.

Lines 11373—594 set forth the wonderful journey of the three kings from the East. John tells us (from a book of Balaam) of a new star seen by a people near the Eastern ocean; this event had been foretold them by a writing of Seth, which had been intrusted to twelve men, who lived on a mountain and waited for the appearing of the star. They then went to Judea. When after a two years' journey they entered Jerusalem, the three kings at their head, the star had disappeared. As they inquire after it, the Jews are greatly astonished; Herod, troubled by the rumour, asks the wise men of his realm what the star

means. Informed of Christ being born at Jerusalem, he wants the three kings to tell him the child's abode. The star reappears, though seen by none but the kings, and leads them to Bethlehem, where they offer the child their gifts. Warned by an angel, they avoid Herod, who orders all children two years old to be slain; the number of the poor victims amounted to 144,000. Reinsch¹ says, with reference to this tale, that several accounts have been made use of by the poet—*Pseudo-Matthaei Evgl.*, ch. xvii.—xviii., and Pseudo-Chrysostomus,² ed. by Montfaucon, 6, p. 28 (or *Patrologiae Cursus Compl.*, series Graeca, ed. Migne, vol. 56, col. 637.)

IV.

PSEUDO-MATTHAEI EVANGELIUM.

From l. 11595—12576 the poet treats at great length of the life and the miraculous deeds of the child Jesus. In early times existed a great number of legends, concerning the youth of Christ. From the Latin legends, sprang, in the middle ages, works in all Christian literatures; the story was very popular, for example, in Middle-English poetry.

For the Latin versions I have used the following editions :

1. *Pseudo-Matthaei Evangelium*, ed. by Tischendorf; *Evangelia Apocrypha*. Leipzig : 1853.

2. *Tractatus de pueritia Iesu secundum Thomam*, *ibid.*

3. *Evangelium infantiae Salvatoris Arabicum*, *ibid.*

The legend was known before our poet's time in English literature. He might have availed himself of one of the English versions : two of them are printed in Horstmann's *Altenglische Legenden*. (Paderborn : 1875, Heilbronn 1878):—

1. *Kindheit Jesu*, from Laud MS. 108.

2. *Zur Geburt Jesu*.

Ten Brink, *Geschichte der engl. Litter.*, p. 360, supposes the source of the *Kindheit* and that of the Cursor to be nearly related. The *Kindheit*, it is true, agrees with the Cursor in the details of the tale, but the description of the events is far slighter in the *Kindheit* than in the Cursor, and therefore, the former cannot be the source of our poem. The common source must be

¹ Reinsch, *Die Pseudoevangelien von Jesu und Maria's Kindheit in der roman. u. german. Litteratur*. Halle, 1879. p. 133.

² The second source is quoted. Curs., l. 11380—81.

Iohn gilden-moth sais wit þis dome
pat he fand in a nald bok, etc.

the *Pseudo-Matthaei Evangelium*. All the other works quoted above, either totally omit the first events on the journey to Egypt, or only mention them briefly ; in the *Psd. M. Evgl.* not the least trifle is omitted. Thus, there is missing in each of the four works mentioned above, the notice, C., l. 11597—98, that Joseph had with him three lads and a girl, beside his family. Cf. *Psd. M. Evgl.* xviii. : *Erant autem cum Joseph tres pueri, et cum Maria quaedam puella, simul iter agentes.* Or C., l. 11610, the lads cry out when they see the dragons ; cf. *Psd. M. Evgl.* xviii. : . . . *egressi sunt multi dracones, quos videntes pueri prae nimio timore exclamaverunt.*

The English poem *Kindheit Jesu* contains the strange tale of the dragons too, but does not mention the terror of the boys.

Or l. 11611—14 = *Psd. M. Eng.* xviii. Jesus, seeing the dragons, left his mother's knee and stood upon the beasts, which bowed to him. In the other works there are also wanting C., l. 11615—18 = *Psd. M. Evgl.* xviii. : Thus was accomplished the prophecy which was told of the child, "The dragons shall bow to the Lord."

C., l. 11633—52. On catching sight of the wild beasts, Mary was greatly afraid ; Jesus, however, comforting her, says that this must happen so, in order to fulfil the prophecy, "*The wild beasts shall feed together.*" Incidents of the journey are also related in the *Kindheit*, l. 74—88 ; details in the *Cursor*, however, are not mentioned there, but only in the *Psd. M. Evgl.*, ch. xix.

C., l. 11635. Jesus joyfully looked at Mary.

C., l. 11641—42. Joseph had with him asses, oxen, and carts, bearing their luggage ; cf. *Psd. M. Evgl.* xix. *Erant simul duo boves et plaustrum in quo necessaria portabant, quos leones dirigebant in itinere eorum.*

C., l. 11653—56. They had two oxen and a cart containing their luggage, and the oxen required no leader. Having now shown by the preceding passages that the *Kindheit* cannot have been used by our poet, I have only to add, that the other works quoted before, don't call for any regard. They omit the first events of Jesus' childhood, and also deviate from the *Cursor* in relating the later events. The only source is the *Psd. M. Evgl.*

In order to give an idea of the poet's method of translating it, I shall quote one passage, the two texts being put opposite to each other :—

C., l. 11657—68.
Maria forth þam foluand rade,
Gret hete in wildernes it made,
O gret trauail sco was weri,
A palme tre sco sagh hir bi,

Psd. M. Evgl., ch. xx.
Factum est autem die tertia profectionis
suae, ambulanti bus eis, ut beata Maria
nimio calore solis fatigaretur in eremo, et
videns arborem palmae, dixit ad Joseph :

“Joseph,” sco said, “fain wald i rest,
Under þis tre me thinc wer best,”
“Gladli,” said he, “þat wil resun;”
Son he stert, and tok hir dun.
Quen sco had sitten þar a wei
Sco bihild a tre was hei,
And sagh a frut þar-on hingand,
Man clepes palmes in þat land.

‘quiescam paululum sub umbra arboris huius.’ Josephitaque festinans duxit eam ad palmam, et descendere fecit eam de iumento. Cumque resedisset ibi beata Maria respiciens ad comam palmae vidit eam plenam pomis etc.

In the same way the Latin source is translated throughout. A summary of the story has been given by Reinsch in the work quoted before. The following passages exactly agree with each other :

1. 11657—11708 = Psd. M. Evgl., ch. xx.
 „ 11709—11730 = „ „ xxi.
 „ 11731—11754 = „ „ xxii.
 „ 11755—11768 = „ „ xxiii.
 „ 11769—11796 = „ „ xxiv.

In lines 11797—928, the poet leaves his authority in order to describe at great length the fearful pain and end of Herod. I have not succeeded in discovering the source of this tale.

The author of the Cursor returns to the *Psd. M. Evgl.* at l. 11929:

- | | | |
|----------------|---|-----------------------------------|
| 1. 11929—11982 | = | Psd. M. Evgl., ch. xxv. and xxvi. |
| „ 11983—12014 | = | „ „ xxvii. |
| „ 12015—12028 | = | „ „ xxviii. |
| „ 12029—12078 | = | „ „ xxix. |
| „ 12079—12167 | = | „ „ xxx. |
| „ 12168—12268 | = | „ „ xxxi. |
| „ 12269—12302 | = | „ „ xxxii. |
| „ 12303—12322 | = | „ „ xxxiii. |
| „ 12323—12332 | = | „ „ xxxiv. |
| „ 12333—12374 | = | „ „ xxxv. |
| „ 12375—12386 | = | „ „ xxxvi. |
| „ 12387—12414 | = | „ „ xxxvii. |
| „ 12415—12448 | = | „ „ xxxviii. |
| „ 12449—12486 | = | „ „ xxxix. |
| „ 12487—12516 | = | „ „ xl. |
| „ 12517—12542 | = | „ „ xli. |
| „ 12543—12576 | = | „ „ xlii. |

The 42nd chapter closes the Apocryphal Gospel. Ll. 12577—658, telling how Christ, when a boy of twelve years, made his appearance in the Temple, in order to dispute with the “Maistres of the lawe,” are taken from the Bible [Luke, ch. ii. v. 41 ff.], and have nothing to do with the “Disputison,” edited by Horstmann in his *Altenglische Legenden*; (Paderborn, 1875, p. 212 ff.). The poet himself refers to the Evangelist in l. 12581: *Als lucas us sais, þe gospelere.*

The poet seems to have once more recurred to the *Psd. M. Evgl.*, relating
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the genealogy of Anna, which is found in the preface to the *Psd. M. Evgl.* as well as in Codex B.¹

C., l. 12659—72. After Joachim's death, Anna was married to Cleophas; she had a daughter Mary, who was the wife of Alphaeus, and bore him two sons, James and Joseph.

<i>Psd. M. Evgl.</i> , note to ch. xlii. Cod. B. Anna, beatæ Mariæ mater, cum esset decora valde, mortuo Joachim, nupsit Cleophae, de quo habuit filiam secun- dam; vocavit eam Mariam, quam dedit Alphaeo in uxorem, de qua ortus est Jacobus Alphaei et Philippus frater ejus.	Cod. A., <i>ibid.</i> Mortuo Joachim nupsit (sc. Anna) Cleo- phae, de quo habuit filiam, nomine Mariam. Cleophas autem filiam suam Mariam quam ex Anna habuit dedit Alphaeo in uxorem, de quo ortus est Jacobus minor et Josef alter.
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As the first version calls the second son of Alphaeus Philip, while Cod. A., agreeing with C., calls him Joseph, I infer that the poet made use of Cod. A. This conclusion is confirmed by l. 12693—703. After Cleophas's death, Anna was married to Salomas, and became the mother of Mary, whose husband was Zebedaeus, and her sons James the mikel and St. John the Evangelist. Cod. B., *quam* (viz. *Mariam*) *dedit Zebedaeo in uxorem, de qua natus est Jacobus Zebedaei et Johannes evangelista.* Cod. A. . . . *Haec* (viz. *Maria*) *nupsit Zebedaeo. Ex hac nati sunt Jacobus maior et Johannes evangelista.* In the Cod. B., James has the surname of Zebedaeus, in Cod. A. he is called James the Greater, corresponding with the Cursor.

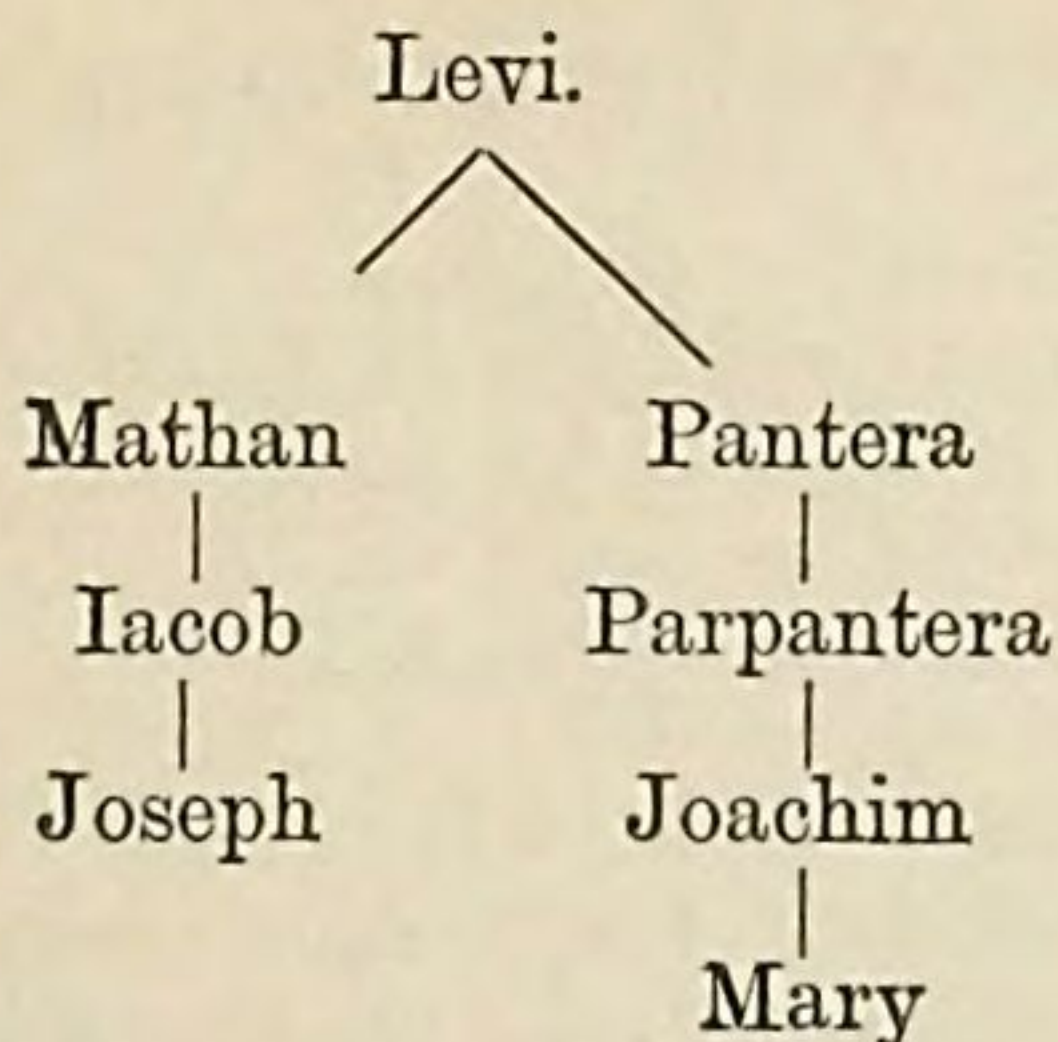
As, however, in the section from l. 11659—751, from which the passages quoted above are taken, we find facts which are missing in the Apocryphal Gospel, it is not impossible that our poet had read a completer version of this Gospel, which is now lost. So, for example, I have not found a source for the following lines :

C., l. 12673—692. James, the brother of Jesus, led a holy life, drinking no wine, eating no flesh; he went without clothes, and spent his life in prayers. He was killed in Jerusalem.

C., l. 12704—732. John was the beloved friend of Jesus, and saw the secrets of heaven. When God began to send out his spirit on mankind, John was his messenger, and taught men to forsake sin and be baptized.

Finally, the poet must have found somewhere the genealogy of Mary. He proves that Joseph and Mary were both descended from a man named Levi. The scheme of the Cotton MS. being too indistinct, I quote from the Göttingen MS.

¹ Both versions are printed at the end of the *Psd. M. Evgl.*



V.

THE VULGATE.

For the contents of the next section, l. 12752—16912, which treats of the deeds of St. John the Baptist, and Christ's Baptism, his life, sufferings, and death, the poet evidently has only used the Gospels, following now one of them, now another, as the following table will show :

C., l. 12752—12843	= Matth. iii. 1—11 ; John i. 27 ; Luke iii. 23.
„ 12844—12877	= Matth. iii. 13—17.
„ 12878—12915	Original.
„ 12916—12999	= Matth. iv. 1—11.
„ 13000—13001	Connecting lines.
„ 13002—13081	= Mark vi. 17—20.
„ 13082—13129	= Matth. xi. 2—10.
„ 13130—13179	= Mark vi. 21—28.
„ 13180—13182	Original.
„ 13183—13187	See Peter Comestor.
„ 13188—13197	Original.
„ 13198—13209	?
„ 13210—13213	See Peter Comestor.
„ 13214—13225	Connecting lines.
„ 13226—13234	?
„ 13235—13241	See Peter Comestor.
„ 13242—13265	= Matth. iv. 12—13 ; Luke iv. 14—16.

(The date in l. 13249—50 is curious :

In aueril þe toþer dai
Was þat he bigan to preche.

Likewise in l. 13258—59 :

Until his aun kind contre,
Tua dais in aueril entre.

I don't know where the author found these notices.)

13266—13273	Original.
13274—13287	= Matth. iv. 18—22.
13288—13303	= Matth. x. 2—5.
13304—13315	Original.
13316—13337	= Matth. xvi. 118—19 ; iv. 19.
13338—13343	?
13344—13359	= Matth. iv. 25.

13360—13423	=	John ii. 1—11.
13424—13447		?
13448—13451		Original.
13452—13519	=	John vi. 1—14.
13520—13685	=	John ix. 1—41.
13686—13759	=	John viii. 1—11.
13760—13871	=	John v. 1—16.
13872—13903	=	John v. 17—31, 45.
13904—13961	=	Matth. xii. 10, 14, and John xii. 44.
13962—13965		Connecting lines.
13966—14027	=	Luke vii. 36—38, and Mark xiv. 3.
14028—14075	=	Luke vii. 40—50.
14076—14109	=	Luke x. 38—42.
14110—14127		Original.
14128—14361	=	John xi. 1—45.
14362—14383		Original.
14384—14545	=	John xi. 47—54.
14546—14555	=	John xiii. 21.
14556—14611	=	John vii. 1—11.
14612—14615		?
14616—14672	=	John x. 12—19, resp. 31.
14673—14711	=	John x. 32—38.
14712—14720		?

The effect of Christ's words are described in the Cursor in a different way from John x. 39; according to whom the Jews will lay hands on Jesus, whereas in the Cursor they are convinced by his words and ashamed at their unbelief.

14721—14745	=	Matth. xxi. 12—13.
14746—14775	=	John ii. 18—21.
14776—14867	=	John vii. 40—42, 15, 47—53.
14868—14931		Original.
14932—14936		Connecting lines are wanting in Cotton MS.
14937—15088	=	Matth. xxi. 1—11.
15089—15112		„
15113—15152	=	John xi. 47—51.
15153—15160	=	Luke xxi. 37.
15161—15176		Original.
15177—15216	=	Luke xxii. 8—14.
15217—15244	=	Luke xxii. 3—4, 19—20.
15245—15248	=	John xiii. 23.
15249—15264	=	Matth. xxvi. 29; Mark xiv. 25.
15265—15280	=	Matth. xxvi. 21—23.
15281—15388	=	John xiii. 4—27.
15389—15432	=	Matth. xxvi. 14—15.
15433—15468	=	Matth. xxvi. 47—48.
15469—15490		The poet is angry at Judas's treason.
15491—15516	=	Matth. xxvi. 35; Luke xxii. 38.
15517—15534	=	Luke xxii. 31—33.
15535—15578	=	Matth. xxvi. 31—34.
15579—15610	=	Matth. xxvi. 36—39; Luke xxii. 39—42.
15611—15630		Exhortation of the poet.
15631—15638	=	Matth. xxvi. 39; Luke xxii. 42.
15639—15646	=	Luke xxii. 44.

15647—15698	=	Matth. xxvi. 40—44.
15699—15706	=	Luke xxii. 43.
15707—15752	=	Matth. xxvi. 45—50; John xviii. 1—3.
15753—15764	=	John xviii. 4—8.
15765—15780	=	Luke xxii. 47—48.
15781—15798	=	John xviii. 10—11; Luke xxii. 49—50.
15799—15804	=	Luke xxii. 51; Matth. xxvi. 52.
15805—15812	=	Matth. xxvi. 53.
15813—15822	=	Mark xiv. 51—53; Luke xxii. 51.
15823—15838	=	Mark xiv. 45; Matth. xxvi. 56.
15839—15870	=	[Matth. xxvi. 55]; Luke xxii. 52—53.
15871—15882	=	Matth. xxvi. 57.
15883—15892	=	Matth. xxvi. 58.
15893—15900	=	John xviii. 16.
15901—15908	=	Matth. xxvi. 58.
15909—15960	=	Luke xxii. 55—62.
15961—16016	=	?

Judas tells his mother his treason; she foretells his ruin, Christ's death and resurrection. Judas incredulously replies: "Jesus can no more rise than this boiled cock." In the same moment the cock flies up and crows, and this crowing is the same that Peter heard. Jesus passes the night in prison.

16017—16046	=	Mark xv. 1—4.
16047—16066	=	Original.
16067—16090	=	Matth. xxvi. 60—61.
16091—16110	=	Matth. xxvii. 11—14.
16111—16128	=	Matth. xxvii. 19.
16129—16148	=	John xviii. 38—39; Luke xxii. 4—5.
16149—16220	=	Luke xxiii. 6—12.
16221—16230	=	Luke xxiii. 14—16.
16231—16238	=	Luke xxiii. 21—22.
16239—16282	=	Matth. xxvi. 62—65.

But the poet puts the words into Pilate's mouth instead of the high-priest's.

16283—16300	=	John xviii. 22—23.
16301—16338	=	John xix. 9—11; Matth. xxvi. 63.
16339—16356	=	Matth. xxvii. 27—31.
16357—16366	=	John xix. 12.
16367—16430	=	Matth. xxvii. 15—17, 21—26.
16431—16458	=	Original.
16459—16508	=	Matth. xxvii. 3—5; Act. Ap. i. 18.
16509—16532	=	Original.
16533—16542	=	Matth. xxvii. 6—7; Act. Ap. i. 19.

Ls. 16543—76. The cross was made of a tree which had lain in the temple from of old. The poet was certainly acquainted with the legends of the Holy Rood, which he wove into his poem. The contents of one of these legends, "The story of the Holy Rood," l. 775—87, is similar to the line last quoted. (See *Legends of the Holy Rood*, ed. by Richard Morris. London; 1871. Early English Text Society, vol. xlvi. No. 3.)

16577—16580 = Luke xxiii. 38; Matth. xxvii. 37.
 16581—16592 ?
 16593—16598 = Luke xxiii. 26.

Ls. 16599—605. The cross was $4\frac{1}{2}$ ells long, and half an ell broad. The legend mentioned before has other numbers,

1. 790—93.
 VIII cubites þai made it lang
 With-outen þat in þe erth suld gang,
 And aþer side of cubites thre
 þat abouen þe heuid suld be.

16601—16610 = Matth. xxvii. 33; Luke xxiii. 27, 33.
 16611—16638 = Matth. xxvii. 28—30.
 16639—16664 = Luke xxiii. 27—31.
 16665—16742 = Luke xxiii. 32—45.

Ls. 16738—39 call the two criminals crucified with Jesus, Dismas and Gesmas; the poet may have taken them from the *Evangelium Nicodemi*,¹ which he used for a later section, or he may have learnt them from some other source, considering the general acquaintance with these legends in the middle ages.

16743—16762 = John xix. 25.

In the Cotton MS. a section of a hundred and forty-nine lines in length is interpolated:

1—22 = John xix. 26—30.
 22—38 = Luke xxiii. 44; Matth. xxvii. 45.
 36—58 ?

In consequence of the wonderful phenomena, Denis of Athens becomes a Christian.

59—69 = Matth. xxvii. 46—47, 49.
 70—81 = Luke xxiii. 46; Matth. xxvii. 48.
 82—95 = Matth. xxvii. 51—52.
 96—141 Original.
 142—149 = Matth. xxvii. 54—55.
 16803—16814 = ?

The Cotton MS. contains sixty-one lines more than the other MSS.

1—12 = John xix. 38—39.
 12—30 = John xix. 31—34.
 31—32 Cf. Peter Comestor, p. 1634 A.
 33—61 Original.
 16849—16858 = John xix. 38—39.
 16859—16868 ?

The cross blossomed from midday till night. This passage is found only in the Cotton and Göttingen MSS.

¹ *Evangelium Nicodemi*, Pars I., Gesta Pilati. ch. x. Similiter et duos latrones suspenderunt cum eo, Dismam a dextris, et Gesmam a sinistris.

16869—16878	=	John xix. 40—41.
16879—16910	=	Matth. xxvii. 62—66.
16911—16912		Remark of the poet.
16913—16922		?

The Jews hide the three crosses in the earth.

16923—17100.	Reflection of the poet.
17111—17270.	Prayer of the poet.
17271—17288.	Connecting lines.

VI.

EVANGELIUM NICODEMI.

The next section is a translation of the Apocryphal Gospel of Nicodemus. The poet refers to it in the lines 17287—88 :

par-for wroght nichodeme a writt,
I tell nu wit þi leue of itt.

I have used for comparison with the Cursor Mundi, *Evangelium Nicodemi*, Pars I., sive Gesta Pilati Latine.¹

The poet begins his translation from this source with the twelfth chapter. The following lines set beside the Latin text, may suffice to show the poet's method :

C., l. 17289—17308.

Joseph, wen the Jews wist
pat he hade doluen iesu crist,
Wrothe with him þai wore & wode,
Alle for-menged in þar mode.
þai send sergantz for to nym
Both sir nichodem & him;
[And oþer XII that for hym spake
When they sought Jesu with wrake,
Alle they hem hid to queme
But forth come Sir Nicodeme]
Sir nichodeme sone come þan,
Als þer prince & ouerman.
[He come to hem with-outyn spare,
As in her synagog they ware]
“Say, 3e man mortherar so crus,
How dare 3e come in godis hus!”
þai said, “bot what þer-in dose þou?
pat hild agayns vus with iesu.
þi part mot euer with him be.”
“Amen, amen, amen,” said he.

Nic., ch. xii.

Audientes autem Judæi quia corpus
Jesu petierat Joseph, quærebant eum et
illos duodecim viros qui dixerant quia
non est natus de fornicatione, et Nico-
demon, et alios multos qui steterant
coram Pilato et opera ejus bona mani-
festaverant. Omnibus autem latentibus
solus Nicodemus apparuit illis, quia erat
princeps Judæorum, et dicit eis: Quo-
modo ingressi estis synagogam? Dicunt
ei Judæi: Et tu quomodo ingressus es
synagogam, quia consentiens illi es?
Pars illius sit tecum in futuro seculo.
Dixit Nicodemus: Amen, amen, amen.

¹ Printed in Tischendorf's *Evangelia Apocrypha*. Lipsiae: 1853. Richard P. Wülcker, *Das Evangelium Nicodemi im Abendlande*, Marburg, 1872, does not say anything of its being also used in the Cursor.

In the same way the translation is continued. C., l. 17309—364 = Nic. Ev. ch. xii.; C., l. 17365—446 = Nic. Ev. ch. xiii.: The soldiers relate the resurrection of Christ. C., l. 17447—535 = Nic. Ev. ch. xiv.: Men from Judæa confirm it. C., l. 17536—74 = Nic. Ev. ch. xv. 1: Nicodemus exhorts the Jews. C., l. 17575—88 contain a reflection of the poet. Whoever will find Christ, must always turn his thoughts to him. C., l. 17589—641 = Nic. Ev. ch. xv. 2 and 3: Jesus is sought in vain. Seven men are sent to invite Joseph. C., l. 17642—68 = Nic. Ev. ch. xv. 4: Joseph is found by Nicodemus, and is asked by the Jews to tell the events which happened at his deliverance from prison. C., l. 17669—706 = Nic. Ev. ch. xv. 5: Joseph tells of the wonderful events when he was delivered from prison. C., l. 17707—40 = Nic. Ev. ch. xvi. 1: The Jews are struck with terror; Levi tells of Joseph's family. C., l. 17741—80 = Nic. Ev. ch. xvi. 2—4: The three priests, who saw Jesus ascend to Heaven, are sent for. With line 17781 a new section begins in the Cursor, the resurrection of Simeon's two sons.

With the XVIth chapter also ends the first part of the *Evangelium Nicodemi*, and the poet then turns to *Evangelii Nicodemi pars altera, sive Descensus Christi ad inferos*. *Latine A.* C., l. 17781—848 = Nic. Evgl. II. ch. i.: Joseph of Arimathea says that not only has Jesus risen, but with him the two sons of Simeon. By his advice both of them, Carius and Lenthius, are called; they tell in writing their miraculous resurrection. C., l. 17849—924 = Nic. Ev. II. ch. ii.: The brothers tell how a bright light appeared to them. Adam and the patriarchs rejoiced. Isaiah cried, 'he is God's son, the light in the shadow of death.' John prepares the way before Christ.

C., l. 17925—976 = Nic. Ev. II. ch. iii.: Seth relates the occurrences in Paradise, when he fetched the oil of mercy, and adds that after 5100 years God's son will come,¹ l. 17955: *Fyve þousonde þeer fyve skore biskille*. All the patriarchs and prophets rejoice. C., l. 17977—18072 = Nic. Evgl. II. ch. iv.: Satan tells Hell to make ready to receive Christ. Hell fears the deliverance of its prisoners from death. C., l. 18073—160 = Nic. Evgl. II. ch. v.: Jesus and the saints enter Hell and vanquish it. C., l. 18161—228 = Nic. Ev. II. ch. vi.: The Complaint of Satan and Death; the deliverance of Adam from Hell; Satan is thrown back into Hell. C., l. 18229—90 = Nic. Ev. II. ch. vii.: Hell mocks him, the prisoners are deliv-

¹ The Latin text gives the date somewhat differently, ch. iii.: *quinque millia et quingenti anni*.

ered. C., l. 18291—378 = Nic. Ev. II. ch. viii. : Jesus calls the damned ; Adam and the Saints are blessed ; David sings a song of praise. C., l. 18379—402 = Nic. Ev. II. ch. ix. : Adam is led into Paradise ; Enoch and Elijah wait for Antichrist. C., l. 18403—50 = Nic. Ev. II. ch. x. : A criminal, who was crucified beside Jesus, receives leave to go into Paradise. C., l. 18451—521 = Nic. Ev. II. ch. xi. : These are the hidden things that Carius and Lenthius saw. They gave their writings, which were quite alike, to Annas, Caiaphas, and others. The brothers were transfigured, white as snow, and went out of sight. Joseph and Nicodemus told their story to Pilate, who wrote it in a book. The twelfth chapter of the *Evangelium Nicodemi*, relating a dialogue between Annas and Caiaphas, is omitted by the poet ; but he translates with the greatest accuracy the thirteenth chapter, which contains the letter of Pilate to the Emperor Claudius, about what happened at Jesus' death ; [C., l. 18524—84 = Nic. ch. xiii.] introduced by the words "*Pounce pilate gert claudi þe king.*" *Pontius Pilatus Claudio regi suo salutem.*

The poet now ends this tale, adding some particulars missing in the Gospel. C., l. 18585—638 : Jesus was thirty-two years, six months, two weeks old when he died ; then he lay two nights and one day in the grave. During that time his soul flew to Hell, at midnight. On the seventh day of Easter he rose again. Thus came the oil of mercy, which Adam had waited for 4404 years. Lines 18639—60 contain a comparison of Christ with a lion.

The following description of the life of Jesus after his resurrection is taken from the Vulgate, John xx. 19—30 ; and Acts of the Apost. i. 3—11. C., l. 18781—816 are reflections of the poet. Ls. 18817—62 give a description of the Lord's person. He was of middle height, with a stern but loving face ; his hair was long and nut-brown ; he had a fair forehead, a forked brown beard, a steadfast look, and clear gray eyes ; he spoke clearly, his rebuke was awful. He wept thrice, but nobody ever saw him laugh.

I have been unable to find the source of this last passage.

The deeds of the Apostles, briefly told, in lines 18863—19992, are taken from the Bible, *Acta Apost.*, ch. i.—x. ; with the exception of some passages given in greater detail, the source of which has been shown to be the *Historia Scholastica* of Peter Comestor. Further on, the poet once more recurs to the apostles ; each of them is paid diligent attention to : the source of this section will be considered after I have spoken of the Assumption of Mary.

VII.

THE ASSUMPTION OF OUR LADY.

Lines 19993—20064 are the introduction to the Assumption of Mary. Unbounded praise is given her. The blessing of St. John, and a twenty days' ¹ pardon from St. Edmund of Pontenay are promised to the readers of the book. Of this famous legend the following versions might have been accessible to the poet :

1. *Transitus Mariæ*, A.
2. *Transitus Mariæ*, B.²
3. *Sancti Melitonis episcopi Sardensis, de Transitu virginis Mariæ liber.*³
4. Wace, *Conception Notre Dame*, from p. 57.⁴
5. *Assumpcio beatæ Marie virginis* from Harleian MS. 4196.⁵
6. *Assumptio sanctæ Mariæ Virginis*, Blickling Homilies of the 10th century.⁶

But none of these above-quoted writings was the source ; for the poet says himself, in lines 20057—64, that he translated the section in question into the Northern dialect from a Southern-English poem of Edmund of Pontenay. The lines run :

And sant edmund o ponteni,
Dais o pardun þam gis tuenti;
In a writt þis ilk i fand,
He-self it wroght, ic understand.
In sotherin englis was it draun,
And turnd it haue i till our aun
Langage o northrin lede,
þat can nan oþer englis rede.

An anonymous poem on the Assumption, in the South-English dialect, was edited for the Early English Text Society in 1866, by the Rev. J. R. Lumby ; see vol. 14, p. 75.⁷ Let us inquire if this poem is the same that our poet has attributed to Edmund of Pontenay. Comparing it with the other works mentioned before, we find it alone contains many facts which we find in C. ; moreover, our poet follows the Southern author nearly line for

¹ The three other MS. read forty instead of twenty.

² Both printed in *Apocalypses Apocryphæ*, ed. by Tischendorf. Leipzig : 1866.

³ Printed in the appendix to Wace, *Conception Notre Dame*, etc.

⁴ Ed. par Mancel et Trebutien. Caen : 1842.

⁵ *Altenglische Legenden, neue Folge*, ed. by Horstmann. Heilbronn : 1881, p. 112.

⁶ E. E. T. S., 58. 63, 73.

⁷ An inquiry into the sources of this South-English poem has been made by Franz Gierth, *Ueber die älteste mittenglische Version der Assumptio Mariæ*, Kölbing's *Englische Studien*, VII. p. 1 ff.

line, so that there cannot be the slightest doubt that he refers to this very poem. The South-English Assumption is preceded by a short introduction of twelve lines omitted by our poet. The next lines distinctly show that the Assumption in the *Cursor* is nothing else than a literal North-English translation of its Southern source :

C., l. 20065—20074.
 Quen ihesus crist was don on rode,
 And thold ded al for ur gode,
 He cald til him þan saint iohan
 þat was his flexsli kinesman,
 And his aun modir ; bot tam tua
 Ne cald he men til him nama.
 “ Womman,” he said, “ lo ! her sun þine

For mans luue tholi þis pine.

Lo ! hou i hing a-pon þis tre,
 For-soth i wat, it reus te.

Asspt., E.E.T.S., p. 75, l. 13—24.
 Whan ihesu crist was donn on þe rode,
 And þolede deþ for oure goode,
 He callide to hym seynt Iohan
 That was his fleschli kynnes man :
 His moder swete he dide also,
 He callid no men mo him to,
 And seide, “ womman, lo, here þi sone,
 And, man, take hure to moder in good
 wone,
 And þenkeþ on my sorwe nowe,
 How I hange here abowe,
 How I hange apon a tre,
 Ful sore I wote hit it rewep þee.

In this way he has incorporated this legend into his enormous work, only translating the dialect into that of his native country. In what follows, therefore, I only mention facts, which are found in both these versions, but are missing in the other authors.

Asspt., l. 31—44 = Curs., l. 20081—94. The heartrending complaint of Mary at her son's death and her abandonment. Asspt., 45—54 = Curs., 20095—104. Jesus comforts his mother. Asspt., l. 55—76 = Curs., l. 20105—126. St. John first takes Mary into his house, then he leads her to the nuns in the temple, where she served God. She did good to the sick and poor, and was loved by all.

None of the other works has the latter remark ; they only relate that John takes Mary into his house. Asspt., l. 77—88 = Curs., l. 20127—138. The loving care of St. John for Mary. The angel salutes Mary, the flower of the earth, and queen of Heaven :

C., l. 20153—54.
 Flour of erþ, of heuen quene,
 Blisced mot þou euer bene !

Asspt., l. 103—104.
 Floure of erþe, heuene quene
 Blessed mote þou euer bene !

Asspt., 139—150 = Curs., 20191—204. Mary asks the angel's name, but he does not tell it her ; he leaves Mary to call the apostles scattered in all countries.

Lines 20205—20240 [S.E. Asspt., l. 151—182], in which Mary prays for herself and her fellow-creatures, also agree with the North-English *Assumpcio*,

Horstmann's collection, l. 73—100. But the latter remarks that Mary then went to her friends, whereas the Cursor and the Southern English version relate that she called her friends to her.

Asspt., l. 225—226 = Curs., 20283—84. Mary announces to her friends that all the apostles will come.

Asspt., l. 241—242 = Curs., 20299—300. Mary and John weep because they must part from each other :

C.
Vre leuedi wep, saint iohan alsua,
Treu luue was omang þam tua.

Asspt.
Oure ladi wept and Iohan also
For trewe loue was bitwene hem two.

Asspt., l. 257—268 = Curs., 20315—326. St. John complains that after Mary's departure his joy will also be at an end ; Mary comforts him in vain ; she will beg Jesus to take him too to heaven.

John exclaims in great pain :

C., l. 20357.
Wald mi lauerd i wald be dede.

Asspt., l. 297.
Wolde my lord I wolde be dede.

Asspt., l. 310 = Curs., 20370. John salutes the apostles with the cry of "Deo gracias." In the North-English *Assumpcio*, l. 200, all the apostles salute each other with this greeting.

Asspt., l. 358 = Curs., 20427. The apostles kneel down to Mary.

Asspt., l. 359—68 = Curs., l. 20439—48. Mary kisses the apostles, and asks, how they are brought together there, and they answer.

Asspt., l. 393—408 = Curs., l. 20475—490. The angel blesses all that are present, and bids Mary be ready. At midday she joyfully lies down on her bed surrounded by the apostles.

Asspt., l. 411—486 = Curs., l. 20509—590. Jesus summons the angels to accompany him to his mother ; he tells how man had lost his bliss through eating the apple ; he himself had become man, and dwelt thirty winters on the earth to teach men ; but they did him great wrong, and hung him, though sinless. His mother was greatly grieved for him, as well as his cousin John, whom he had trusted with the care of his mother. Then his soul departed ; he took his friends out of hell. Risen on the third day, he went to heaven, and now it is time to take his mother with him ; the angels shall come with him with joyful songs.

Asspt., l. 487—498 = Curs., l. 20591—600. The address of Mary to Jesus is also given by the North-English *Assumpcio*, l. 295—98, but not in such detail as in the Cursor and in the Southern-English poem.

On the other hand, the invitation of Jesus to Mary to come with him, Asspt., l. 499—502 = Curs., l. 20601—604 is, in both these poems, shorter than in the North-English *Assumpcio*, l. 300—314.

A second far longer invitation follows in the Cursor several lines after (from l. 20611—660), corresponding to the Asspt., l. 509—556, as an answer of comfort to Mary's request for protection against the devils. This passage is wanting in the English poem ed. by Horstmann.

Both our works are, in this passage, exactly correspondent. Jesus replies: "Mother, do not fear; thou shalt see none but me and my angels, thou shalt not suffer pain, but live with me in Heaven. For love of thee I will help all who truly worship thee. If any have been in sin, and at last repent and confess, they shall be pardoned for love of thee." On the prayer of his mother, Jesus will grant repentant men forgiveness.

The preparations for the funeral of Mary, and the burial itself, are described at large in all versions of the legend, but some peculiarities, only to be met with in these two English poems, show once more that they are intimately related to each other.

For example, the command of Christ that the bells shall be rung at Mary's funeral, and that her dead body shall be accompanied with torches and candles. Asspt., l. 595—598 = C., l. 20699—701, or Asspt., 607—610 = Curs., l. 20711—14. John begs to begin the procession and pass singing through the town.

C., l. 20719—40. Contrary to his hitherto exact observance of the succession of the lines, the poet omits the miraculous conversion of the Jewish priest at the bier of Mary, and treats of the attack made by the Jews upon the corpse of Mary. They are punished with blindness and lameness.

The attack is not described in the S. E. Assumption till l. 691—710; in the Cursor the conversion of the priest is more shortly given, C., 20741—55.

In the tomb of Mary nothing is found but sweet-smelling flowers:

C., l. 20787—88.

Mai naman find na thing bot flur
Springand up of suet saur.

According to the S. E. Assumption, l. 767—68, the apostles find manna; but after the tale of the girdle which Thomas receives from Mary (omitted in the Cursor), this poem also runs as follows, l. 845—47:

No þing þer Inne þei ne founde,
But a manere floure at þe grounde;
That floure was manna yclepid.

The poet, somewhat anxious to end his tale, often omits lines of his source ; he may, therefore, not have seen the first remark, and only used the second.

The results of my inquiry into this part of the story are, that the Southern-English version of the legend, which the author of the C. ascribes to Edmund of Pontenay, is identical with that Southern version which we possess.

The poet's attributing his original to Edmund of Pontenay, was caused by a misunderstanding of the lines 893--96 of the S. E. Assumption :

C., l. 20057—60.
And sant edmund o ponteni,
Dais o pardun þam gis tuenti;
In a writt þis ilk i fand,
He self it wroght, ic understand,

Asspt., l. 893—96.
And þe archibisshop seynt Edmound
Haþ graunted XL daies to pardoun
To alle þat þis vie wol here,
Or with good wille wol lere.

The number of the days in the Cursor (Cotton MS.) is only twenty. I believe this to be only a mistake of some scribe ; the three other manuscripts show forty days.

Though in general our poet follows almost literally the Southern version, now and then he has made additions ; for some of these I have found no source, e. g. :

C., l. 20491—508 : After Mary had retired, there came a heavenly song, and all but Mary fell asleep ; an earthquake followed, and Mary then awoke the sleepers.

From l. 20509 the poet continues the S. E. Assumption :

C., l. 20509.
Sittes stell now mar and lesse,
And hers now þis miriness.

Asspt., l. 411—12.
Sitteþ now stille boþe more & lesse
And herkenep of þe moche blesse, etc.

The intermediate lines (20491—508) cannot be taken from *Transitus Mariae*, B. VI., nor from *Melitonis Transitus Mariae liber*, ch. vii. ; because these works relate that all but the apostles and three virgins had fallen asleep.

The North-English *Assumpcio*, l. 270—78, alone offers a pretty detailed description of these events correspondent with the Cursor. But the omission of the earthquake, and the great deviation of the succeeding lines, compared with the Cursor, make it evident that this poem cannot have been used.

When the Cursor (l. 20764) tells us that four thousand men were converted to Christianity, *four thousand men iwis & mare*, contrary to the S. E. poem *twenty thousand & sommedel more*, the deviation is not important, as the poet is more than once inexact in reference to numbers.

C., l. 20775—79. The poet, referring to some book, *son þar efter, sum bok*

sais, relates that Jesus came from his palace to fetch Mary's body home, and now she is in flesh and bone with him.

The assumption of Mary is shortly mentioned in *Transitus Mariae*, B. ch. (xviii.). *Et statim cum haec dixisset dominus, elevatus in nube, receptus est in caelum, et angeli cum eo, deferentes beatam Mariam in paradisum Dei.*

The (XVIth) chapter relates, that Jesus came down on the earth with his angels. As the poet says he had read it somewhere, this passage may be supposed to have been taken from the Latin work.

C., l. 20789—98. The poet quotes St. Jerome, who will not vouch for people's account, that only sweet-smelling flowers, instead of Mary's corpse, were found in the grave. As to the lines following, 20799—820: "However it may be, it is certain that Mary is empress of Heaven, and never stops praying for men. May she ever be our shield against the devil!" I believe they were added by the poet himself. But nowhere could I find the definite numbers: Mary was fourteen years old (Ffx. MS. 21 years) when she gave birth to Jesus. At the age of thirty, Jesus was baptized; he preached three years and three months, and died for all mankind. Forty days after his resurrection he went to Heaven. Mary still lived sixteen years, and died when sixty-three years old. (C., l. 20821—34.)

C., l. 20835—48, contain a prayer of the poet.

VIII.

ISIDORI HISPALENSIS "DE VITA ET MORTE SANCTORUM."

In a preceding section the poet treated of the apostles, drawing material from the H. Sch., and Act. Ap. At l. 20849 he turns again to them, in order to tell his readers their life and deeds very fully. Though there are numerous martyrologies in which the apostles' deeds and sufferings are represented, all of them can be put aside but one, which, when compared with the Cursor, not only shows the same contents, but also agrees with it in the precise descriptions and the succession of single facts. I therefore mention this work only, viz. *Isidori Hispalensis episcopi de vita et morte Sanctorum*. [Cologne, 1617.¹]

Only a few additions in the Cursor refer us to another source; they are taken from a work very frequently used in the middle-ages, the *Legenda Aurea* (L. A.) of *Jacobus de Voragine*.²

¹ *Patrologiæ Cursus Completus*, ed. Migne, vol. 83, col. 149.

² Ed. by Grässe, *Dresdae et Lipsiae*, 1846.

The author of C. first follows this source in reference to the succession of the apostles. He only changes the place of the two last, Mark and Barnabas. We already know from the preceding sections, that our poet is used to translate his sources almost literally; he does so in this part of his work too.

In the following I principally mention passages which are omitted in the L. A.

C., l. 20863—64.
Of hali kirc he is grund-wal,
In crist him-self þat ledis alle.

C., l. 20866—74.
Of all þaa feres was he leued,
Of godd sun first confessur,
Of al man-kind herd of pastur,
Stan o kiir(c), of kingrik caiser,
Luuer o lauwerd, alsua niter,
Nitand he fell, wepand he ras,
And cround in passion he was.
His nam es giuen til him o ded,
And titel of his might o mede,

The poet, after having enumerated all the places where the apostles worked, adds the line 20879, *and in a land hight itali*, corresponding with Isd., ch. lxix., *atque in Italia Evangelium praedicavit*, whilst the following remark, l. 20880, *þat na man cleps lumbardy*, is probably to be attributed to the poet himself:

C., l. 20882—88.
Apon the skaldand see he yede,
A ded he quickend wit his schade
Quils þat he him for-bi glad.
To þe cripels he gaf þam fote,
To parlesi þan gaf he bote;
Bath ananias and his wife,
For suike he dampaid tam o life.

The description of the last days of Peter is likewise exactly translated from Isidor:

C., l. 20901—908.
Quen he of antioche had fund
þe kirk, and graytli set on grund,
Ogain þis ilk smorn he yede.
To rome at turn misleuand lede,
O trout spelland wit-uten spar,
Fiue wynter was he bischop þar;
Sex and thritti winter euen
Fra ihesu crist was stei til heuen.

l. 20912—14.
Uphang his fette, his hed don,
Naild on þe rod he was,
Als for be he-self it chas.

Isidor, ch. lxix.
Petrus in Christo Ecclesiae firmamentum
est.

Isd., ch. lxix.
Confessor primus filii Dei et discipulus
et pastor humani gregis, petra ecclesiae,
clavicularius regni, amator domini atque
negator. negando lapsus,
lacrymando purificatus, passione
coronatus. Cuius nomini ex opere datur
titulus, ex merito potestas imponitur.

Isd., ch. lxix.
Pendulo gressu fervidus, mare calcavit:
praeteriens umbra infirmos sanavit.
Claudo pristinum integravit officium:
paralytici fluida membra, in proprium
reparavit statum, Ananiam & Zaphiram
reos perfidiae, mortis animadversione
damnavit.

Isd., ch. lxix.
Hic postquam Antiochenam ecclesiam
fundavit contra eundem Symo-
nem magum Romam pergit, ibique
praedicans Evangelium, viginti quinque
annis, eiusdem urbis tenuit pontificatum.

Sexto autem et tricesimo anno post
passionem Domini, deorsum verso capite,
ut ipse voluit, crucificatus est.

The obscure word *smorn* in line 20903 is corrected by the other manuscripts to *symon*.

In the *Legenda Aurea*, p. 375, the same facts are mentioned, Isidor being quoted there as the source. "Sexto . . . tricesimo anno" is the reading of Isidor in Migne (ch. lxviii.), though the Cologne edition has "Septimo . . . tricesimo anno."

In the Cursor (l. 20906) Peter was bishop of Rome only five years, instead of twenty-five according to Isidor; this inaccuracy in reference to dates must be attributed again to the poet. Isidor alone mentions that Peter was buried in the east of Rome:

C., l. 20921—22.
Birid his bod was þat tide
Ut-wit þe toun apon þe est side.

Isd., ch. lxix.
Sepultus Romae tertio lapide ab
urbe ad orientalem plagam.

The life of St. Paul in C. is likewise the exact translation of Isidor's 70th chapter. Comp.:

C., l. 20925—36.
Paul, þat saul had first to name,
To-quils he wroght þe cristen scam,
First þe juus auocate,
And siþen he com to apostil state,
Cald of ihesu crist fra heuen,
þar he forcasten herd his steuen.
Wit sight he fell, bot blind he ras,
Of chesing fetil wroght he was,
To þaim he first was verreur,
And after-ward be-com prechur,
Schep o wolf, and mek of fell,
In chesing last, formast in spelle.

Isd., ch. lxx.
Paulus, qui ante Saulus, Apostolus Gen-
tium, advocatus Judaeorum, a Christo
de caelo vocatus, in terram prostratus,
qui oculatus cecidit, caecatus surrexit, ex
persecutore effectus est vas electionis:
ex lupo, ovis. Inter Apostolos vocatione
novissimus, praedicatione primus.

C., l. 20939—44.
þe toþer yeir of þe assencion,
Tok he baptim, and gun sermon.
Fra he had tan þe apostlis hade,
Was nan sua mikel trauael mad,
Gods word to spell and spred
O-mang all mis-leuand lede.

Isd., ch. lxx.
Hic secundo post ascensionem Domini
anno baptizatus, dignitatem meruit Apos-
tolatus: atque plus omnibus laborans,
multo latius inter caeteros Verbi glo-
riam seminavit, atque doctrinam Evan-
gelicam sua praedicatione complevit.

I only mention a few passages more.

C., l. 20945—48. The places where Paul taught the people correspond with those given in Isd., ch. lxx. The only difference is that the poet translates *Italia* by *Lumbardy*.

C., l. 20049—62 = Isd., ch. lxx. St. Paul was taken up to the third Heaven, he cast out an evil spirit, brought a child to life, smote a sorcerer with blindness, and flung an adder into the fire without being harmed by its venom.

Although some of these facts are found in other works too, *e. g.* the raising up to the third Heaven [in the *Legd. Aur.*, p. 392], or the story of the adder [Act. Apost. xxviii. 4—6]; the succession of these miracles, as well as many details, show that this account is founded on Isidor.

C., l. 20963—992 = Isd., ch. lxx. He healed a person sick of fever by his prayer, and suffered much harm from heathens and Jews. He was beheaded at Rome under Nero's reign on the same day that Peter was martyred.

The burying-place of Paul is only mentioned in Isidor:

C., l. 20993—94.
And on þe west half o þat cite,
Birid o cristen men was he.

Isd., ch. lxx.
Sepultus Romæ . . . tertio ab urbe Roma
miliario, contra orientalem plagam.

As to the activity of the Apostle Andrew, Isidor alone corresponds with C.

C., 20999—21000.
Bath thoru cithi and achai
He welk, prechand þe cristen lai.

Isd., ch. lxxi.
Hic in sorte prædicationis, Scythiam,
atque Achaiam accepit.

The precise notices of James's life are the same as those found in Isidor:

C., l. 21011—18.
Þis iacob prechid wide-war,
And send his lettres her & tar;
þe land o spaigne in fait he fest,
And manion oper of þe west.
Of wituten ani wite,
Herods did his hefd smite,
Sipen was his bodi tan
And laid in kist o marbil stan.

Isd., ch. lxxii (lxxi Migne).
Iacobus . . . tribubus, quæ sunt in
dispersione Gentium, scripsit, atque
Hispaniæ et occidentalium locorum
gentibus Evangelium prædicavit.
Hic ab Herode tetrarcha gladio cæsus
occubuit. Sepultus in Marmarica.

Other readings are *Carmarica*, *Achimarmarica*; the poet took the place-name for a common noun.

The wording of the section about St. John, agreeing with Isidor, also proves that Isidor's *Vita Sanctorum* was the source of the Cursor:

C., l. 21019—28.
John, maiden, iams broþer,
Mar luued wit crist þan ani oper,
pat sua til him he bar him nest
pat he slep a-pon his brest;
And o þe wel o witt he dranc,—
pat o reson was nan sa ranc,—
In spelling he bicom sa wis,
Als þou a flum o paradise.
þe grace o godds word he spred
To þam þat he to lagh has ledd;

Isd., ch. lxxiii.
Johannes . . . frater Jacobi, virgo . . .
inter cæteros magis dilectus: qui etiam
super pectus Magistri recumbens, et
Evangelii fluentia de ipso sacro dominici
pectoris fonte potavit, et quasi unus de
paradisi fluminibus Verbi Dei gratiam
in toto terrarum orbe diffudit.

C., l. 21029—40 = Isd., ch. lxxiii. John behaved like a son to Christ's mother; he preached in Asia, and was exiled by Domician to an island, where he wrote his book of Revelations. C., l. 21047—52 = Isd., ch. lxxiii.: The

transformation of tree-branches into gold, and of gravel into precious stones, by John, are only mentioned in these two works.

C., l. 21053—54. The raising of the widow is also told in Isd., ch. lxxiii., only her name (Drusiana) being omitted; this the poet borrowed from the *L. A.*, p. 57.

C., l. 21055—66.

Venim he drank wit-uten wath,
 Þe prusund [poysoned. MS. Ffx.] men
 he raisd rath
 þat war standed for suilk a drink;
 And quen he lang had liued in suink,
 Efter sexti yer and seuen
 Sin our lauerd was stei til heuen,
 Ful-fild of eild, quen þat he sei
 His ending dai him neghand nei,
 First he did his graf to deluen,
 And sipen he laid þer in him-seluen.
 Quen he had said his orisun,
 In þat graf he laid him dun.

Isd., ch. lxxiii.

Bibens lethiferum haustum non solum
 evasit periculum, sed eodem prostratos
 poculo, in vitæ reparavit statum.
 Hic anno sexagesimo septimo post pas-
 sionem domini Salvatoris . . . longo jam
 vetustatis senio fessus, cum diem trans-
 migrationis suæ imminere sibi sentiret,
 jussisse fertur effodi sibi sepulcrum,
 atque inde valedicens fratribus, facta
 oratione, vivens tumultum introiuit; de-
 inde, tamquam in lectulo in eo requievit.

The Cologne edition has "anno LXVIII," but the text as given in Migne was the source of the Cursor. The *Legd. Aur.*, p. 61, and an English Poem, *De Sancto Johanne Evangelista*, l. 569,¹ correspond with the Cursor; but both those works mention that they took it from Isidor.

C., l. 21069—74.

In þe cithi of hephesim;
 Men wenis tarfor þarof him,
 He is noght ded, als mani sais,
 Bot slepand ligges he alwais,
 For þat erth, þai sai, umstund,
 Men sais uprisand fra þe grund.

Isd., ch. lxxiii.

Unde accidit, ut quidam eum vivere ad-
 ferant: nec mortuum eum in sepulchro,
 sed dormientem iacere contendunt, max-
 ime pro eo, quod illic terra sensim ab imis
 scaturiens ad superficiem sepulchri con-
 scendat. Quievit autem apud Ephesum.

The account about Philip is a literal translation of Isd., ch. lxxiv.

In the very same way the Cursor follows Isidor in describing Thomas's life, l. 21089—104 = Isd., ch. lxxv. The next legend is the life of Bartholomew.

C., l. 21105—10.

Barthelmeu borne a sulie,
 He prechid in lathaonie,
 And witnes o matheu we find,
 Godspell he turnd in tung of ind.
 And sipen in a tun alban
 O mikel armenie was tan,

Isd., ch. lxxvi.

Bartholomæus . . . nomen ex Syria
 lingua suscipiens, Lycaoniam in sorte
 prædicationis accepit, atque evangelium
 iuxta Matthæum apud Indos in illorum
 linguam convertit. Ad ultimum in
 Albano maioris Armeniæ urbe vivens...

C., l. 21111—12 [and l. 21113—16, only found in the Fairfax MS.] are likewise translated from the lxxvith chapter of Isd. In lines 21117—22 the poet acquaints us with the fate of Matthew:

¹ Edited by Horstmann. Heilbronn: 1877.

C., l. 21117—22.

Mattheu, a-postil and wangeliste,
O leui cald, & chosin & cald o crist,
First he was a publican
And siþen o gods spellers an;
He speld first in iudea,
And siþen in macedonia.

Isd., ch. lxxvii.

Matthaeus Apostolus et Evangelista, qui
etiam ex tribu sua Levi sumpsit cogno-
men, ex publicano a Christo electus, . . .
primum quidem in Judæa evangelizat,
postmodum in Macedonia prædicat.

C., l. 21123—24. His being put to death by the sword is mentioned in the *Legd. Aur.*, p. 624. Line 21125, *He lijs in a mont o parth*, corresponds to Isidor (in Migne), *Requiescit in montibus Parthorum*.

C., l. 21127—42. The outlines of the account about James the Less exactly answer to Isd., ch. lxxviii.

A single fact, l. 21143—46, that, after James's being thrown from the temple, a Jew broke his brain-pan with a pole, is missing in Isidor's *Vita Sanctorum*. The poet here again used the *Legd. Aur.*, p. 298.

C., l. 21147—50. Judas's sphere of activity is given by Isd., ch. lxxix., and *Legd. Aur.*, p. 708, but Isidor alone mentions—

C., l. 21151—52.

par mad he wit his sermon mild
Mek þe men als beistes wild.

Isd., ch. lxxix.

Feras et indomitas Gentes, quasi bellua-
rum naturas, sancto dogmate mitigat.

C., l. 21155—62 correspond, concerning the fate of Matthew, both with Isd., ch. lxxx., and with *Legd. Aur.*, p. 180; but regarding the lines 21163—64:

Bot of his ending find I noght,
Hou he out o þis lijf was broght,

we see that the poet cannot have used the *Legd. Aur.* at this passage, for in this work the following remark is found, p. 187: *In nonnullis vero codicibus legitur, quod patibulum crucis pertulit et tali martyrio coronatus cœlos adscendit.*

The source was, therefore, Isidor's work, for the poet found nothing of the apostle's death in this book.

The influence of Isidor is also evident in lines 21165—75, with regard to Simon:

Symon zelote & chananeu
Al was a nam he luued tru,
His lauerd al to serue he tent,
Als þou in his luue had brent.
Efter þe right-wis fortald iacob,
O iurselem he was biscop,
þe land of egiptt he tok to lere.
And quen he was o sexscor yere,
Under þe emperour traian
Onrode he naild was, an slan.
Birid he es in boffora.

Isd., ch. lxxi.

Simon Zelotes, qui prius dictus Chana-
næus, zelo Domini fervens accepit.
Ægypti principatum, et post Jacobum
iustum, cathedram tenuit Hierosolymo-
rum. Post annos autem cxx. meruit sub
Traiano per crucem sustinere martyrii
passionem. Jacet in Bosphoro.

With Simon, the Cursor ends its account of the Apostles, in order to turn to the Evangelists. Our author seldom inserts his own ideas in his translation, but whenever possible he translates the different passages, combining the single sections with each other. Thus he takes from Isidor the last words :

C., l. 21177—82.

pir war his discipleis tuelue,
pat folud jhesu crist ai selue,
Spellers o trouth, lerers o lede,
pat þof þai alle be an in mede,
Ilkan þai tok þam sundri stede
To preche, als it forwit redde.

Isd., ch. lxxii.

Hi fuerunt Christi discipuli, prædicator
tores fidei, et doctores Gentium, qui dum
omnes unum sint, singuli tamen eorum
propriis certisque locis in mundo ad prædicandum,
sortes proprias acceperunt.

For the lives of the Evangelists, compare :

C., l. 21195—203.

Lucas was cristes gospellere,
O þe apostols dedis writer ;
Leche o craft, al lerd o gru,
O lare he cuth noght of hebru,
Disciple o paule ai foluand fer
In wel and wa wit-uten ser.
Sin he was born in chastite,
pat was naman moght chaster be.
þe mistruand he tok to teche,

Isd., ch. lxxiii.

Lucas evangelista, et Apostolicæ con-
scriptor historiæ, natione Syrus, arte
medicus, Græco eloquio eruditus, quem
plerique tradunt Hebræas literas
ignorasse. Hic tamen fuit Pauli disci-
pulus, et individuus comes peregrina-
tionis eius, quique ab ineunte pueritia
castissimus fuit, et Evangelicæ prædica-
tionis opus exercuit.

C., l. 21209—16 = Isd., ch. lxxiii., Luke died in Bethany when seventy-four years old. His body was brought to Constantinople.

From l. 21217 the Cursor deviates from Isidor, in so far as it describes the life of Barnabas before Mark ; but the translation itself is as accurate as ever.

C., l. 21217—20.

Barnabas was o nacion
Of a cite of cipriun,
Wit paule o-mang þe hapen lede
He wan unto þe apostlis hede.

Isd., ch. lxxv.

Barnabas, qui et Joseph, natione Cy-
priæ civitatis, cum Paulo in
Gentibus Apostolatium adeptus.

C., 21237—39.

Marc was gospellere wit won,
In baptim was sant petre sun,
Sun and disciple was he lele

Isd., ch. lxxxiv.

Marcus, Evangelista secundus, Petri
discipulus, eiusque in baptismo filius.

The other apostles, Timothy and Titus, mentioned by Isidor, are omitted by our poet.

The results are, that our poet's principal source for this part was Isidor's work, *De vita et morte Sanctorum*.

But we must add that Isidor's account of the apostle's life seemed to him not to enter enough into details. The poet looked out for more extensive materials, which he found in the *Legenda Aurea*. I now therefore collect all the passages, missing in Isidor, where the poet follows L. A.

The explanation of Andrew's name is borrowed from the *Legd. Aur.*:

C. l. 20997—98.

His name bitakens for to rede,
Als fair or man o god manhede.

Legd. Aur., p. 12.

Andreas interpretatur decorus vel respondens vel virilis ab ander, quod est vir.

C., l. 21001—21008 = L. A., p. 17. The cruel death of Andrew, who was crucified during the reign of the tyrant Egeas.

The tale of the miraculous deliverance of St. John is based on L. A.:

C., l. 21041—44.

pat Imperur wend him to mat
In a tun was welland hat;
Fild of oyle he did him schott,
Bot noþer him harmd, hefd ne fott.

Legd. Aur., p. 56.

Domitianus eum in dolium ferventis olei ante portam latinam mitti jussit, ille autem inde exiit illæsus.

Lines 21123—24 = L. A., p. 624. The execution of Matthew has been already quoted, as well as James's death, l. 21143—46 = L. A., p. 298.

The following facts are added. C., l. 21225—32. Wherever Barnabas went, he bore the gospel of St. Matthew about him, with which he healed the sick. In the L. A., we find two passages which show this account. Firstly, L. A., p. 349: *Pergens igitur Barnabas Cyprum cum Johanne evangelium sancti Matthæi secum detulit, et super infirmos ponens, multos Dei virtute sanavit.* Secondly, p. 627—28: *Ejus (sc. Matthæi) autem evangelium anno Domini D, quod manibus suis scripserat, cum ossibus beati Barnabæ repertum est. Quod quidem evangelium beatus Barnabas secum ferebat, et super infirmos illud ponens, omnes tam fide Barnabæ, quam merito Matthæi continuo liberabat.* But the next lines, 21233—35, treating of the last days of Barnabas, point out that the first passage quoted was used by the poet.

C., l. 21233—35.

Quen he had sufferd paines strang,
For cristen folk, and striued lang,
Bath for-draun and brint wit feir.

L. A., p. 349.

. comprehendentes igitur Judæi Barnabam multis affectum injuriis trahabant et judici civitatis puniendum tradere festinabant ligantes igitur funem in collo ejus extra portam eum traxerunt et ibidem eum protinus combusserunt.

The following lines are also taken from the L. A.:

C., l. 21249—50.

pe word þat petre spelled gern,
Marc, men sais, it wratte in dern;

L. A., p. 265.

Quod ille (Marcus) quidem, ut ex ore magistri sui beati Petri audierat, fidei stilo conscripsit.

And afterwards;

C., l. 21253—58.

pe pask-dai messe quen þat he sang,
pen com þat hepen lede wit wrang
þat cristen men to pine war prest,

L. A., p. 267.

. . . cum autem in solemnitate paschali beatus Marcus missam celebraret, convenerunt illuc omnes, et fune in collo

Abute his hals a cord þai fest,
And tilward prison drogh his fell,
þat flesche þar-of in pe[c]es fell.

ejus misso, ipsum per civitatem trahebant, dicentes: trahamus bubalum ad loca bucculi. Carnes autem ejus in terram fluebant . . .

Finally I must mention those passages, the original of which I have sought in vain. It is possible that the poet depended here upon oral traditions, as they mostly relate facts which were pretty well known.

C., l. 21096 : Thomas preached in India and Bactria.

C., l. 21153—54.

He (Judas) was hefdid in abi,
In nerito of armeni.

C., l. 21183—87 : Only two apostles, Peter and Philip, were married. The wife of Peter suffered martyrdom while he lived. C., l. 21189—91 : The first mass which Peter sang was very short, being only the paternoster.

C., l. 21204—8 : Luke was doctor of soul and body ; he wrote two books of medicine for the soul, the Gospel and the Acts of the Apostles. C., l. 21215 : Andrew's body is buried with St. Luke's at Constantinople.

C., l. 21251—52 : Mark founded the first Church at Alexandria.

The Acts of the Apostles are followed by an imaginative allegory on the four evangelists.

C., l. 21263—21318 : The four evangelists draw the wain of Christ. Each draws differently : one walks, the other hies, the third runs, and the last flies. The two axles of the cart are the laws, the bridle is wisdom, Christ is the driver, his body the yoke. The words of the Evangelists are as water, wine, milk, and honey. The book of the first smells of wax ; the second and third of myrrh, and of flowers ; the fourth like *aromat* of all spices. Then they are compared with musical instruments, tillers, lights, and metals.

The comparison of the Evangelists with wain-men, the gospel being the wain, also appears in Beda's commentary on the High Song, and in the *Ormulum*. (See Robert Meadow White, in the edition of the *Ormulum*, in a note to l. 81.)

We rarely find that the poet has inserted ideas of his own. I believe it possible, however, that the other strange comparisons may have originated in the poet's fancy, caused by the comparison above, which he perhaps knew from the *Ormulum*. A similar one he found in the L. A., p. 693, and inserted in the Cursor, l. 21319—346. The beginning lines run :

C., l. 21319—21.

Mattheu, o man he has facium,
Luce has of ox, marc o leon,
John has of ern, þe skil es sere.

And so on.

Our Lord bears the property of each in himself; man, while here; ox, when slain; lion, when he rose; eagle, flying to heaven. The L. A. cites Jerome as the authority for this passage. See S. Jerome's Commentary on Ezekiel, Bk. I. ch. i. v. 7 (Migne, vol. 25, col. 21).

Similar passages are to be found in Migne, vol. 23, col. 247—8, adversus Jovinianum Lib. I. § 26, and Migne, vol. 26, col. 19.

A passage very near to the Cursor is in the Expositio quatuor Evangeliorum, Prologus (Migne, vol. 30, col. 534), and S. Ambrose, expositio evangel. sec. Lucam, Prol. § 8 (Migne, vol. 15, col. 1532).

The text of the L. A., p. 693, runs as follows: *Secundum Hieronymum, Matthæus in homine figuratur, Lucas in vitulo, agens de Christi sacerdotio, Marcus in leone evidentius scribens de resurrectione, Johannes in aquila cæteris altius volans, scribens de Christi divinitate. Christus etiam, de quo scribit, omnia ista quattuor fuit, scilicet homo natus de virgine, vitulus in passione, leo in resurrectione, aquila in ascensione.*

I add to the preceding dissertation a brief statement of the results. The author of the *Cursor Mundi* made use of the following sources:

MATTER.	LINES	SOURCE.
1. Old Testament History and part of the Acts of the Apostles.	1—9222	{ <i>Petri Comestoris Historia Scholastica.</i>
2. Conception of the Virgin. Story of Elsey.	10123—11232 24731—24968	{ <i>Wace, L'établissement de la fête de la conception Notre Dame.</i>
3. The Parable of a king and his four daughters, and of the castle of Love and Grace.	9517—10122	<i>Grosseteste, Chateau d'Amour.</i>
4. The visit of the Magi, and the childhood of Christ.	11373—11426 11595—12732	{ <i>Pseudo-Chrysostomus and Pseudo-Matthæi Evangelium.</i>
5. Birth of Christ; John the Baptist, and Life of Christ; Deeds of the Apostles.	11233—11372 12752—16912 18863—19992	{ <i>The Vulgate.</i>
6. The Harrowing of Hell.	17289—18584	<i>Evangelium Nicodemi.</i>
7. The Assumption of Our Lady.	19993—20774	{ <i>South-English poem of the Assumption.</i>
8. Works and Death of each of the Apostles.	20849—21346	{ <i>Isidori Hispalensis episcopi "de vita et morte Sanctorum;" and Jacobi de Voragine "Legenda Aurea."</i>

In spite of my labour I have not yet succeeded in finding the sources for lines 21347—23704, treating of the Holy Cross and of the end of the world.

ON THE FILIATION AND THE TEXT
OF THE MSS. OF THE MIDDLE-ENGLISH POEM
CURSOR MUNDI.

BY

DR. H. HUPE,

OBERLEHRER AT ST. CATHERINE'S SCHOOL, LÜBECK,
FORMERLY ASSISTANT-MASTER AT GRESHAM GRAMMAR SCHOOL,
HOLT, NORFOLK.

THE FILIATION AND TEXT OF THE MSS.

THE '*Cursor Mundi*,' named by its author 'Cursur o werld,' a well-known compilation of Scriptural history, to which legendary and allegorical tales and reminiscences of secular, Oriental and Occidental, history are added, was edited by Dr. Richard Morris for the Early English Text Society during the years 1874-78. In its five volumes it treats of the '7 eldis of þe werld,'¹ and is foreworded by a prologue of 270 lines, in which the author speaks of the motives which induced him to undertake his work, and gives a brief sketch of the whole of it, and finally declares that he has not made use of French in order that the common folk may the better understand him.

The I. age, ll. 271—1626, treats of the Creation, the Fall of Lucifer, Paradise, Adam's sin, Cain's curse, Adam's death, and the corruption of the world by man's sin (*Gen.* i.—vi.).²

¹ Compare Part IV. Morris, Contents of *C. M.* of Parts I., II., III., IV., and Tables of Contents in the Fairfax, Göttingen, and Laud MSS. in Part V. The above statement is not a mere repetition.

² Compare 'An Inquiry into the Sources of the *Cursor Mundi*, by Dr. Haenisch. 1885,' published by the E. E. T. Soc. Haenisch's very able essay is not quite exhaustive. I should have liked first to have seen what the *Cursor* has in common with Scripture. In the above enumeration I have stated what it owes to the Old Testament. That the Old Testament was the direct source of the compiler is still questionable; for we may some day find some earlier Southern-English poem which treated the same subject, and likewise made use of the *Historia Scholastica*. just as, in another part of *C. M.*, the 'Assumption' is found to be from a Southern-English source. Besides, there is no doubt that, as Haenisch clearly proves, the compiler knew, and availed himself of, Wace and Grosseteste. The parallel passages of *Cursor* and *Historia Scholastica* cited by Dr. Haenisch may often be explained otherwise than he has done it. Only compare l. 3214 (Haenisch, page 7), which contains a common tradition of the Hebrews; ll. 3481-82, and the previous lines may as well refer to *Gen.* xxv. 22; l. 3864 ('Jacob was master hird of his fee') is not to be compared with *Historia Scholastica*—'Tandem curam gregis eum habere decrevit'; l. 4204 will easily be inferred from *Gen.* xxxvii. 29, 30, ff.; ll. 5604-6 (Haenisch, page 8—'Aram [it must be 'Amram'] had three children, Moses, Aaron, and Mary') were surely known to every 'clerk,' and he would also have known Amram's wife, Jochebeth. As to l. 9197, about which Haenisch makes bold to say, 'In the Bible the name of Jechonias is not to be found,' cf. *St. Matth.* i. 11, where the genealogy of Joseph (ll. 9233-47) is also found. I will just mention some other lines, 19509-10 (Philip þat was o deken an þe neist fra Steuen was slan), about which Haenisch remarks: "The latter line in *C.* is not to be found in the *Historia Scholastica*. I assume (Haenisch is of opinion that Philip was

The II. age, ll. 1627—2314, treats of the ark and flood, Noah and his three sons, the family of Shem, ancestor of 'leuedi Mari,' and the tower of Babylon (*Gen.* vii.—xi.).

The III. age, ll. 2315—7860, treats of Abraham, Lot and Sarah, Isaac and Ishmael, Sarah's death, Isaac's marriage, Jacob and Esau, Jacob's wooing, Joseph, Moses, and Pharaoh, the twelve plagues, the passage of the Red Sea, the tree of life and Moses' wands, the golden calf, the laws of Moses, the Jews' entrance into Canaan under Joshua, the Judges, Samson, Samuel, Saul, David and Goliath, and Saul's jealousy of David (*Gen.* xii.—xxxiii., xxxvii., xxxix.—l.; *Exod.* i.—xviii., xix. 20—25, xxi.—xxiii., xxiv. 18, xxxii.; *Num.* xvii.; *Deut.* xxxiv. 5—7; *Joshua* i., iii., xxiv. 32; *Judges* i. 12, 13, iii. 9—11, 15, 31, iv. 4, 6, vi. 11, vii. 7, 25, viii. 10, x. 1—3, xi. 1, 6, xii. 8, 11—14, xiv.—xvi.; 1 *Samuel* vii. 6, viii., ix. 16, x. 1, xvi.—xviii.).

The IV. age, ll. 7861—9228, treats of David's reign, his purpose to build a temple, and his successor (2 *Sam.* vii., xi., xii.).

'The Story of the Three Holy Rods, or Trees,' ll. 7973—8262,¹ which is a legend, I have not found any correspondence to in the Bible, nor have I to the 'Choice of David's Successor,' ll. 8331—8434¹ (which in the Bible is quite differently related), nor to 'The Wonderful Childhood of Solomon,' ll. 8435—8508,¹ nor to 'The Story of David is finished,' ll. 8509—8538.¹

Then there is an account of Solomon's choice of wisdom, and his judgment between the two harlots (1 *Kings* iii.).

In what follows, the text relates Solomon's building of the Temple. Compare the rather legendary substance with 1 *Kings* v., vi., which is quite at variance with our text, especially the insertion of the 'Master Spar,' which the tree in the garden of the King is to furnish; and the tale of the first martyr, Maximilla, ll. 8890—8978,¹ cannot be found in Holy Writ.

At last it tells us of Solomon's death (1 *Kings* xii. 42, 43), and of his successors, which enumeration may have easily been put together from the Bible.

The V. age, ll. 9229—12740, treats of the family of Joseph and Mary (*St. Matth.* i.), Isaiah's prophecy (*Is.* vii., ix. 6, 7, xi.; *Jerem.* xxiii.), Adam's fall, and the scheme to save mankind.

slain next to Stephen), a misreading here, especially as the three other manuscripts differ." That is a gross mistake; for the omission of the relative pronoun, nominative case, which is rather frequent in M. E., is not paid attention to; we must therefore take it as: "Steuēn þat was slān"!

¹ Haenisch, cf. page 9, has omitted these lines in his comparison.

Then we find the insertion of the parable of a King and his four Daughters. Again we hear of prophecies of Jesus, ll. 9817—9876, which first correspond again with *Is. ix. 6, 7*, to which a paraphrase is added.

There follows the parable of the Castle of Love and Grace.

Then the poem treats of a prayer to Mary, her birth, childhood, and marriage, Gabriel, John the Baptist, the birth of Christ, the Three Kings, Christ's childhood, His miracles, His stay in Egypt, how the son of a priest was killed by Him, and another who had struck Him a 'scon'; His first school-life, the resuscitation of a boy fallen out of a loft, and other wonders; how Jesus carried the water in His lap when the pot was broken; how He sowed a grain of wheat which in one day grew, so that they reaped a hundred measures; how the lions fawned on Him; how He pulled the short tree long; how He was brought again and again to school, and how He put His masters to shame by His great learning; how He restored to life the burgess Joseph of Capernaum; how He slew the adder; how the light of heaven shone on Jesus asleep; His disputes with the Doctors in the Temple; Joachim's wife Anne, who, after Joachim's death, married Cleophas, and after his death, Salomas.

The VI. age, ll. 12752—21846, treats of John the Baptist and Jesus, Christ's baptism, His temptation, John's death, Christ's ministry and the choice of the apostles, the miracle at the Bridal at Cana, and other wonders according to St. John, as the feeding of 5000 men with five loaves and two fishes; how He restored to sight the man who was born blind, how He delivered the woman taken in adultery, how, on the Sabbath day, He cured a man who had been diseased thirty-eight years, how He raised Lazarus four days buried; the obstinacy of the Jews and their plot against Christ's life, Christ's entry into Jerusalem, the last supper (*in long lines*), the betrayal and last hours of Christ (*long lines*), the trial before Caiaphas and Pilate (*long lines*), the Crucifixion and Burial (*long lines*); a discourse between Christ and Man, Joseph of Arimathea, the Resurrection of Christ, the Resurrection of Simeon's two sons, Carius and Lenthius, and their story of Christ's entry into Hell; Pilate's letter to Rome; our Lord's life after He had risen, the Ascension; the description of the person of Christ, the acts of the apostles, the descent of the Holy Ghost, the falsehood of Ananias and Sapphira, the imprisonment of the apostles, and their deliverance by an angel; the stoning of Stephen, the persecution of the Christians, and Saul's hand in it; Simon Magus, the conversion of Saint Paul, Peter's vision and preaching to the Heathen, the assumption

of our Lady, and her burial; the works and death of each of the apostles, the finding of the Holy Cross, and the bond-story,¹ the virtues of the cross.

The VII. age, ll. 21847—24968, treats of the arrival of Christ, of Antechrist, the Fifteen Signs before Doomsday, of Doomsday itself, the description of Hell and its nine pains; Heaven, and the seven gifts of the blessed; the state of the world after Doomsday; the author's exhortation to his fellow-men, a prayer to our Lady, the sorrows of Mary (*de lamentacione Marie, in six-lined ryme couee*); the story of Elsey, and the Festival of the Conception.

Of these varying contents I am able to compare 10 MSS., four of which are completely, and five in certain fragments, published by R. Morris,² and one by J. R. Lumby. I enumerate them according to their age, such as I take it to be.

1. Gg = MS. Gg. 4. 27. 2, in the Cambridge University Library, published by J. R. Lumby, for the E. E. Text Soc. 'King Horn, with Fragments of Floris and Blancheflur, and of the Assumption of Our Lady, from a MS. (Gg. 4. 27. 2) in the Camb. Lib., etc., London, 1866.' This MS. of 14 folios, which, according to Lumby's preface, appears to be of about the latter half of the 13th century, contains, on leaves 13b—14b, a fragment, written in double columns of 40 lines each, and occasionally, as the lines are short, with two lines joined into one. The initial letters of the lines are written a little apart from the rest, and coloured. This fragment of 240 lines treats of the "Assumption of our Lady,"³ and corresponds to ll. 20065—20848 of *Cursor Mundi*, of which ll. 20065—20304 are = ll. 11—240 Gg.

2. E = Edinburgh Fragment, in the Library of the Royal College of Physicians, in a thin quarto, vellum, of 50 leaves closely written in double columns, each of about 40—50 lines. This volume, on account of its 3

¹ The attention of the Shakspeare student was called to this—the widely-known story being in Shakspeare's *Merchant of Venice*—by Miss L. T. Smith's paper in the *New Sh. Soc.'s Trans.*, 1875-6, p. 181. Here it is a goldsmith who had borrowed from a Jew a sum he could not repay. The Jew demanded a pound of flesh for the debt. Two messengers of Constantine's mother, Ellen, were to give judgment, and said that he might take the Christian's flesh, but not his blood. The Jew, outwitted, curses them for their judgment, but must pay for his abusive words. So he said he would show where the cross lay, and the queen gave him respite.

² In the following lines I shall not call the attention of the reader to every mistake, or omission in the remarks, or the numbering of lines of our printed text. Only when it is quite indispensable, or I am at a loss, shall I make a remark.

³ Compare F. Gierth's *Ueber die älteste mittlenglische Version der Assumptio Mariæ* (Kölbing, *Engl. Stud.*, vii. 1—33). Gierth compares Gg with A, and other MSS., but not with Morris' texts. My results are therefore different; cf. Gierth, p. 22, 30.

different handwritings, may be divided into 3 parts, the first and third of which contain parts of the *Cursor*. The 3 handwritings belong to the latter half of the 13th century, or to the first quarter of the 14th century,¹ though the orthography is not alike² in them.

C. M., ll. 18989—22417 = leaf 37*a*, col. 1—50*b*, col. 2.

Remarks. l. 19226 is inserted in a different hand, a blank being originally left here; after l. 19476 we find a blank space of 14 lines' width; after l. 19656 such a one of 13 lines, but no lines are omitted; after l. 20149 four leaves are lost, so that, between the leaves 43 and 44, ll. 20150-800 are omitted; at the end of ll. 19717 and 19718, ll. 20849, 50, 54, ll. 20902-23, ll. 22373-8, some letters cut off by the book-binder are wanting; leaves 44 and 45 are much injured; of lines 21024, 28, 32-48, 21073-88, 21135-41, more than half of each line is wanting; ll. 21142-258 and ll. 21259-600 are wanting, only of ll. 21257-64 some letters or words at the end of the lines are preserved. Morris remarks that between leaves 45 and 46 two leaves are wanting, and without calling the attention to the gap of ll. 21142-258, adds that 337 lines are thus wanting, so that he counts from ll. 21264-600. Can the injured lines 21259-64 be on leaf 45*b*, col. 2, on which 48 lines already are? l. 22040 is in the margin, and therefore partly cut off. There are some Latin headings in a later hand.

C. M., ll. 22418—24968 = leaf 1*a*, col. 1—15*b*, col. 2.

Remark. ll. 24360—24520 (of the latter line only 'Sa fersli to fall' is preserved) are wanting between leaves 12 and 13, so that one leaf is lost. Morris only says: 'A gap in the MS.'

3. C = Cotton Vespas. A iii. MS. in the Library of the British Museum. The MS. is a folio-volume, vellum, which contains the completest version of the *Cursor Mundi* on 138 leaves, closely written in double columns, each of about 45 lines, in 3 different hands of the first half of the 14th century, and, in some passages, in a fourth hand of a later time. On 23 other leaves there are several 'Additions.'

C. M., ll. 1—16748 = leaf 2—91*b*, col. 2 written in one hand.

„ ll. 16749—16762, then 149 extra lines, and

„ ll. 16803—814, then 72 extra lines = leaf 92*a*, col. 1—93*b*, col. 1.

l. 8 in a second hand and a different (midland) dialect.

¹ Compare *Engl. Metrical Homilies* from MSS. of the Fourteenth Century, etc., by John Small, Edinburgh, 1862, Introd. XI.

² Observe in part 1 of the MS. f. i. 'you, ye,' etc., and in part 3 'gie, giu,' etc.

C. M. ll. 16849—17288 = leaf 93*b*, col. 1, l. 9—95*b*, col. 2, l. 19 in the first hand. The insertion 'Of the Resurrection,' 466 extra lines, and

„ ll. 17289—17316 = leaf 95*b*, col. 2, l. 20—98*b*, col. 2 are in the second hand again.

„ ll. 17317—17852 = leaf 99*a*, col. 1—101*b*, col. 2 are in the first hand.

„ ll. 17853—18028 are wanting. 'The Cotton MS. seems to have lost a leaf here, as the catchwords "þou late us" are not on the next page.'

„ ll. 18029—20064 = leaf 102*a*, col. 1—112*b*, col. 2 in the first hand.

„ ll. 20065—21172 = leaf 113*a*, col. 1—119*a*, col. 1 in a third hand.

„ ll. 21173—23450 = leaf 119*a*, col. 2—131*a*, col. 2, and

„ ll. 23451—23542 = leaf 132*a*, then

„ ll. 23543—23634 = leaf 131*b*, and

„ ll. 23635—24968 = leaf 132*b*, col. 1—139*b*, col. 1, l. 36 in the first hand.

The pages of leaves 131*b* and 132*a* are misplaced in the MS.

Remarks. In ll. 1037 and 38 the words 'gyon,' 'eufrates & fison,' are in a different hand and ink. l. 6779 and half of l. 6780 do not correspond to the other MSS., and are written in a later hand. In l. 7222 the later hand will read 'hoo' instead of 'þou,' in l. 7252 'hore' instead of 'hare,' in l. 7286 'enoynted' instead of 'smerld'; compare also ll. 7328, 7376, 7399. In l. 7304 'nise' at the end does not correspond to the other MSS., and is in a later hand. In l. 7408 the MS. corrected 'wit his gleu' to 'wit gleu wald.' In the ll. 24306-10 the MS. is torn, so that the beginning of the lines is wanting. In l. 24383 the ryming word 'sare' is to be added.

After l. 24968 come the 'Additions.'

1. An Exposition of the Creed, ll. 24973—25102 = leaf 139*b*, col. 1, l. 37—140*a*, col. 2, l. 26.

2. The Lord's Prayer and its Exposition, ll. 25103—25402 = leaf 140*a*, col. 2, l. 27—141*b*, col. 2, l. 18.

3. A Prayer to the Trinity, ll. 25403—25486 = leaf 142*b*, col. 1, l. 12¹—143*a*, col. 1, ll. 1—3.

¹ Morris has made the following remark as to l. 25403: 'This prayer comes after l. 25474, page 1458, in the Cotton MS.,' which seems to be a mistake. In the Cotton MS. 'A Prayer to the Trinity' comes after 'A Prayer for the Hours of the Passion,' which does not correspond to the Göttingen and Fairfax MSS.

4. A Prayer for the Hours of the Passion, ll. 25487—25618 = leaf 141*b*, col. 2, l. 19—142*b*, col. 1, l. 11.¹

5. The 'Boke of Penance,' ll. 25684—29547 = leaf 143*a*, col. 1—163*a*, col. 1, l. 20.

Remarks. In the ll. 25151-54 some words are defaced. The ll. 25619—83, 'A Song of the Five Joys of our Lady,' are only in the Göttingen MS.

4. A = Additional MS. 10,036 in the Library of the British Museum. It is a nice little small 8vo. MS., early 14th century, which, on leaves 62—80 in one column of regularly 24 lines, contains in 904 lines (cf. ll. 20065—20848 of the main text) an extract, viz. the Assumption of our Lady. It has a beginning of 12 lines of its own, and the end quite differs from the 84 last lines of the main text, so that it contains about 200 lines of fresh matter.

5. G = MS. Theol. 107r. in the Göttingen University Library. The MS. is a quarto, vellum, written in a nice hand of the first half of the 14th century. On 164 leaves and part of leaf 165, written in double columns (but with two exceptions) each of about 38 lines, it contains the completest version next to C. The 'Contents' on the front of leaf 1 of the MS. are in 4 columns, in red. No. 96, 'Of þe purgatori of saint patrick,' is the last mentioned among the 'Additions,' but is no longer in the MS., which ends in the prologue to the Book of Penance, l. 25766. At the foot of the Table of Contents we see a shield in 4 quarters, much rubbed. In Part V., l. a Morris remarks: 'A fly-leaf has the book-plate (with arms, and motto "prudenter et sincere") of C. T. Sullow, and a note that the MS. was bought at auction, in Hanover, on June 14, 1786.'

C. M. ll. 1—974 = leaf 1*b*, col. 1—7*b*, col. 2.

„ ll. 975—988 are wanting; 'no gap.'

„ ll. 989—14933 = leaf 8*a*, col. 1—100*b*, col. 1, l. 22 and col. 2, l. 16.

„ ll. 14937—17110 in one column of long lines = leaf 100*b*, l. 23—114*b*, l. 34. ll. 14934—6 are the heading for the Passion in T.

„ ll. 17111—23944 in double columns again = leaf 114*b*, col. 1, l. 34/8 + col. 2, l. 34/8—159*a*, col. 2, l. 8.

„ ll. 23945—24049 in six-lined ryme couee = leaf 159*a*, col. 2, l. 8—159*b*, col. 2.

„ ll. 24050—24201 are wanting; one leaf is lost here, as the MS. breaks off in the midst of a stanza, and again begins on leaf 160 with a sixth line.

„ ll. 24202—24968 = leaf 160*a*, col. 1—165*a*, col. 1, l. 6.

¹ See foot-note on p. 64*.

Now follow the 'Additions' 1, 2, 3, 4, as in C.:

ll. 24973—25618 = leaf 165*a*, col. 1, l. 7—169*a*, col. 1, l. 12.

ll. 25619—25683 ('A Song of the Five Joys of our Lady,' in five-lined stanzas, only in the Göttingen MS.) = leaf 169*a*, col. 1, l. 13—169*a*, l. 6 from foot.

ll. 25684—25766 (Beginning of 'Addition' 5 in C.) = leaf 169*a*, l. 5 from foot—169*b*, col. 2.

6. F = Fairfax MS. 14 in the Bodleian Library, Oxford. This folio-volume, vellum, contains the *Cursor*, on 103 leaves, in double columns, each of about 50 lines, in one hand of the second half of the 14th century, and has a great many gaps. Originally (cf. Part V., 1 a) it was of the same contents as C., but now it has about 6000 lines less than C., though, beside small gaps of 2—10 lines, there are a great many additional lines compared with C. or G.

Mr. W. H. Allnutt, Bodl. Libr., Oxford, tells me that the MS. is only described in the old catalogue of 1697, where it is called "A Book of old English Poetry drawn from the Scripture."

In Part V., 1 a we find the Table of Contents, divided into 90 chapters, but as instead of chapter 79 there is miswritten 69, we see at the end LXXX.

Leaf 1 has some scribbling, and some Latin, English, and French lines; at foot there are some notes and words, and on leaf 3 back some Latin lines in a later (16th cent.) hand.

Leaves 2 and 3 contain the Table of Contents.

C. M. ll. 1—9324 = leaf 4*a*—51*b*.¹

„ ll. 9325—11614 are wanting; about 11 leaves are lost here, one leaf of which seems to be torn out, so that l. 11615 is on leaf 53.

„ ll. 11615—16226 = leaf 53*a*—75*b*.

„ ll. 16227—18512 are wanting, so that about 11 leaves are lost here.

„ ll. 18513—18894 = leaf 76*a*—77*b*.

„ ll. 18895—19084 are wanting, so that about 6 leaves are lost here.²

„ ll. 19085—20248 = leaf 78*a*—83*b*.

„ ll. 20249—20436 are wanting, so that one leaf is lost here.

„ ll. 20437—24972 = leaf 84*a*—107*b*, l. 2.

Remarks. In some lines, letters wanting are added in the text. I do not think it worth while to name all these passages. ll. 11917-20, 11925-34, 11937-54, 12015-18 are almost erased. In ll. 24385-8 and ll. 24433-6 the MS. is torn.

¹ In the Text of the Fairfax MS. I seldom found the addition 'col 1' or 'col 2.'

² Morris' foot-note on page 1082 seems to be a mistake.

The next leaves give the 'Additions,' 1, 2, 3, 4, as in C.:

ll. 24973—25618 = leaf 107*b*, l. 3—110*b*, col. 2, 41st line from foot.

ll. 25684—27899 (Part of 'Addition' 5) = leaf 110*b*, 40th line from foot—121*b*.

Leaf 121*b*, foot, has the catchwords 'and hit is.'

ll. 25619—25683, only in G., and ll. 27900—29547, according to C., are wanting, as well as part of Chapter lxxxx, which is divided into 'Catoun lital,' and 'Catoun mykil.'

Leaves 122 and 123 have only 378 lines of *Cato's Morals*, but in several lines, f. i. ll. 280-8, the MS. is torn, and after l. 327 '9 lines 1½ stanzas torn off.' It is signed at foot: 'Stokynbrig scripsit istum librum Wilhelmo Kervour de Lancastre.' Two blank leaves follow, partly scribbled on in different hands. On the 2nd leaf there are two Latin lines in a modern hand, the rest, some Latin ryming proverbs, are in a hand of 15th century.

7. T. = MS. R. 3. 8. in the Library of Trinity College, Cambridge. It is a folio-volume, vellum, containing 144 leaves, two of which are blank. It is written in double columns (except as noted below), each of about 40 lines, in a hand of the first quarter of the 15th century. When compared with G., it is an almost complete, nice copy of *Cursor Mundi*.

The MS. is signed at foot by a later hand: John Digby.

As to the handwriting Dr. W. Aldis Wright, Trinity College, Cambridge, had the kindness to tell me that it is not unlike the MS. of Chaucer in the Brit. Mus., Harl. 7334.

C. M. ll. 1—974 = leaf 1*a*, col. 1—7*a*, col. 1, l. 10.

„ ll. 975—988 are wanting, but 'no gap.'

„ ll. 989—14915 = leaf 7*a*, col. 1, l. 11—92*b*, l. 42.

„ ll. 14916-33 are wanting, but 'no gap.'

„ ll. 14934-36 are the heading for the 'Passion.'

„ ll. 14937—16966 = leaf 92*b*, l. 19 from foot—105*a*, l. 10, and

„ ll. 16967—17008 at the end of the Passion, according to G., are omitted, but 'no gap.'

„ ll. 17009—17082 = leaf 105*a*, l. 11—105*b*, l. 7 are written, in one column, across the page.

„ ll. 17083—17110 omitted; 'no gap.'

„ ll. 17111—17270 (Discourse between Christ and Man) and

C. M. ll. 17271-88 (Beginning of 'Joseph of Arimathea,' according to G.) omitted, 'no gap'; before l. 17289 T. has a heading of its own: 'Of Joseph of Aramathi: To speke now spede wol I.'

„ ll. 17289—21344 = leaf 105*b*, col. 1, l. 8—130*a*, col. 1, l. 24.

„ ll. 21345—6, according to C., are neither in G. nor in T.

„ ll. 21347—846 (The Finding of the Holy Cross) omitted; 'no gap.'¹

„ ll. 21847—23892 and, with a conclusion of its own,

„ ll. 23893—23898 = leaf 130*a*, col. 1, l. 25—142*b*, l. 8.

8. H. = Herald's College MS., Arundel press, 57, in the British Museum. It is a folio-volume in a handwriting of about the middle of the 15th century, containing 132 leaves written in double columns, each of 40 lines.

It begins with l. 153 on leaf 1, sign. A. ii, col. 1, and ends with l. 23898, as T., on leaf 132*b*.

In the printed text H. has been used for filling up gaps in F. (cf. ll. 18895—992 etc.), and in C. (cf. ll. 17853—18028); besides, the Editor has given a specimen at the end of Part V.

9. B. = Bedford MS., in the Town Library, Bedford. This MS. (cf. Part V, 1164, at foot), a paper one, bearing the date 1442 on one of the leaves, contains 175 leaves in quarto, written in double columns, each of 30 lines. When compared with T., it is a nearly complete copy. It begins with l. 1, and suddenly stops at l. 22004, giving a conclusion of its own of two lines.

Miss L. Toulmin Smith was kind enough to tell me that it is notable as containing, instead of certain parts of Cursor, the translation of Bonaventura's *Meditations*, supposed to be Robert of Brunne's.

In the printed text we find only some specimens of this MS.

10. L. = Laud MS. 416, in the Bodleian Library, Oxford. It is a folio-volume, containing on leaves 66—181*b* (written in double columns, each of about 45 lines), when compared with T., a rather incomplete² copy of C. M. It begins with l. 1, and ends, like T., with l. 23898.

Leaf 65 (old paging C xvj), 'the only leaf left' (cf. Part V, p. 5), contains a *Calendarium de Cursor Mundi*.

Mr. Allnutt, Oxford, had the kindness to tell me that Laud MS. 416 is described in Mr. Coxe's catalogue as 'sec. xv. anno scilicet 1459 scriptus,' and

¹ The above lines are likewise omitted in H. B. L.

² Cf. ll. 14782—14960 which are wanting in L., two leaves torn out, and ll. 18633—18990 (?).

containing a metrical paraphrase of the ten commandments, a treftyce of the vii dedly synnys,¹ *Cursor Mundi*, a short treftyce by Vigesyus, the destruction of Thebes, the gouernaunce of kynggis and pryncis, of the assemble of the byrdis on Seint Volantins day.

In the printed text L. has been used for filling up gaps, especially in F. The Editor has also given at the end of Part V a specimen of 270 lines by the side of B. and H. specimens.

§ 1. In considering these 10 MSS. with regard to their filiation, we cannot help seeing a parentage in C. E. (= x) when compared with F. G. (= y). The arguments are not very easily found, for E. in its extract of ll. 18989—24968, as well as F. and G. in their part, have several gaps. On account of this deficiency of the materials to be compared, I have taken leave to make a comparison between x and y even where of y only G. or F. exists, and that on the principle that such a proof may be admitted, when the variations of G. or F. from x seem to be original. There is no doubt, of course, that the latter way will often lead to mere suppositions, but the reader is requested at once to compare § 2.

Orthographic peculiarities, or expressions which are owing to the dialects² or to the age of the respective MSS., are not taken into consideration.

1. There are the same mistakes in C. E. (= x) : F. G. (y)—

l. 20058, giuis tuenti x ; fourti y.

l. 23373, in bodi suetnes (suecnes, E.) and fairhede x ; in bodi suiftnes and fairhede y. cf. l. 23381.

2. There are the same expressions or rymes in C. E.—

(a) when compared with y :

l. 19640, lere / x ; here / y (cf. l. 19654).

l. 22633, þe erth þai sal do for to rift x ; þe erd þan sal it do to rift y.

l. 23734, for-þi we agh be bun at bide x ; for-þi we au ai him abide y.

l. 24305, wordes quone / x ; wordis sone / y. cf. 24685, where G. has 'quon.'

(b) when compared with G. (where F. is wanting) :

ll. 19013—14, gan turne : murne x ; gan tru : þai ru.

l. 23766, þe ture (E. has the mistake 'turne') x ; þe land.

¹ Cf. Part V, p. 6, foot: 'The rest of the page (*i.e.* 65*b*) is blank, the MS. not (!) being intended to contain any of the Additions in other MSS.'

² Cf. l. 19648 smitte x, stime (blenke) y, or l. 20932 of chesing fetil x, vessel of chesing, G.

(c) When compared with F. (where G. is wanting) :

x :	F. :
ll. 21029-30 sted: bred (E. has 'bed' f. bred)	stede: rede.
ll. 24059-61 I moder murnand, wep cod þu þis soru seand apon Iesu? min soru I ne can noht sai.	our ladi saide allas þis quile wa worþ him þat wrozt þis gile mi sone þus-gatis betray.
l. 24088 þat wrozt me out of witte	þai ware wode out of witte.
l. 24092 Quen sli lett (sett, E.) did him me forlete	was þer nane his bale to bete.
l. 24110 lune wald i spak, might me wit-stode	and þus my sorou mi speche wiþ-stode.
l. 24112 þar nagat es to gamen	me liste ful lital gammen.
l. 24157 Quat wise na force i-wiss	hit is na force I-wisse.
l. 24164 hu sal i liue wit-uten lijf	how salle I liue þis waful life.
l. 24184 sa heind was neuer child	and þou art my childe.
l. 24198 mi sun me reuis care sa crus (Cf. l. 14740 where F. has used 'crus'.)	I haue na keper of my hous.

I cannot forbear emphatically repeating here that the comparison between x and F. alone is most difficult, especially as we shall afterwards see that F. shows a great many alterations and additional lines, and has evidently made use of other English sources which treated of the same subject.

3. x has additional lines when compared with G. (where F. is wanting).

ll. 19061—19064 are only in x. These lines seem to me to be a rather useless insertion. Peter and John found a paralyzed cripple begging. Peter and John answered to him :

“Bihald on us,” þai said, “þou man.”
Qua sai, “behald on hus and se,
And understand ur priuete,
Als sua sai þou sal se ur wan
For giftes ha we to þe nan.”

Now ll. 19061—19064 have :

“He þan beheild, bot wel wend he
þai suld him giue sum charite.
Petre said til him onan,
Gold ne siluer ha we nan.”

I do not think it very likely that the scribe of G. made a mistake here on account of the same endings in ll. 19060 and 19064.

§ 2. The results of § 1 will be made more evident by comparing F. G. with C. :

1. Where C. has a gap, and y (= F. G.) seems to have an addition of its own :
ll. 3429-30 :

Of seint John (þe, G.) Baptist
pat til man sende (scheud, G.) Ihesu Christ.

As to the substance, these lines may be disregarded as being quite useless ; for the scribe of y only tells us of whom Elizabeth "come noȝt ethe to haue hir birthe." The rhythm, too, is not fluent at all.

ll. 12733-8, which contain a genealogical tree of Mary's family, seem to be given for the squares only drawn in C., and do not agree with l. 12732, which in C. is followed by ll. 12739-40 :

"Jesus bring us til þat ending
þar godd lauerd es of all thing!"

ll. 14932-33 :

To louing of god and hali kirk
And to mannis note to wirk

seem to be useless, when they are compared with the concluding lines in C. :

ll. 14930-31 :

þat i it rede wit sli louing
I mai it wel to ending bring.

2. Where y has omitted lines, and C. seems to be original :

ll. 2755-56 :

Our lauerd said til Abraham :—
"Wenis þou i wil sua for-do man"

are necessary for the contents, for from the words of Abraham there must be a transition to those of our Lord.

ll. 4143-44 :

Ful fellik þai again answard,
"Quar-for suld we of oght be ferd?"

are necessary as being the transition to the words of the brothers.

ll. 15431-32 :

"And yee him sal haf at your will, if i mai rede"

cannot be disregarded, on account of the corresponding ryme of rede : spede in the preceding line.

The same must be said of :

ll. 15439-40, wit suerd and ax and wepend wel, and als wit staf and stang (: strang).

ll. 21345-46 :

þir four for us ai prai to dright
þat we mai folu þair lares sight

seem on account of their rhythm as well as their contents to be rather necessary for concluding the preceding lines.

3. Where y shows mistakes or alterations, and C. seems to be original.

ll. 3051-52 :

y : Now gase ho forth þat wil of wane
Wandrande in wilderness allane.

C : Now gas sco for (f. forth) þat wreche
allane
Wandrand in wildernes hir an.

Can it be that the scribe of y has misunderstood, or not understood O., the common source of x and y? Is it really strange that the text of C. has not *Paran f. hiran* = 'hir an'? No matter; but I think it a matter of question that C. should have altered O. As to 'wil of wane,' cf. l. 980.

l. 3114 :

G. : to lere na gode giue þai na tent.

C. : to lere o godd gif þai na tent.

F. : to lere ne god men giues nan entant.

It is evident that the words 'lere na' or 'lere ne' must be joined together to form the verb 'to lerne.'

In making use of the 'Additions,' cf. l. 25319 : wit þat ilk sal yow be mett, C., where y has 'þu,' though, in the preceding line, y has 'ʒe,' as C. has. Of little or no consequence, there are in C.

(a) such concluding lines as ll. 1447-8, 2137-8, 2313-4, 7971-2, 12739-40, 13188-91, 13450-51, 15715-6, 15891-2, which seem to be rather useless, and among which ll. 7971-2 and ll. 12739-40 easily account for their origin and use.

(b) lines omitted, where y seems to be original :

ll. 5635-6 in y cannot be disregarded on account of their contents. Moses's sister fetched her mother to nurse the child. Pharaoh's daughter (cf. ll. 5637-8) 'taght it hir to fede' and 'heʒt hir mede.' The latter lines want the former.

ll. 9238-9 in y cannot be done without in the genealogy of our lady.

ll. 12872-3 in y

þe fader steuen þar thoru it brast
Right als it war a thonir blast.

are rather necessary for the understanding of the following lines :

'þis is my sone, etc.'

As to the 'Additions,' cf. l. 25515, which is by mistake omitted in C., for the line is necessary for the corresponding ryme in l. 25514.

γ. evident mistakes :

C. :

l. 299 erth

l. 524 men sen

l. 2482 to seit his fee

y :

hete

men eyen

to sette his see.

Long s is in C. mistaken for f.

l. 3850 cald

tald

l. 4846 'es ur fader nam' is wrongly repeated by the scribe in C.

l. 5715 þar fare (cf. l. 2482)

þar sare

l. 7013 Manigath

Samgath (Samigath G.).

The right reading is 'Samgar.'

- | | |
|--|-------------------------------------|
| 1. 7017 Sarach | Barach (Barath F.) |
| 1. 23738 Bot if we here ha made us
freind | and if we here haue made na frende. |

δ. a difference in the expression, or the succession of lines, where y is to be preferred.

- | | |
|--|---|
| C.: | y: |
| 1. 314 pat haldes stat | he haldes in state. |
| 1. 413 and sette þam in haly palais | and sett ham in his hey pales. |
| 1. 1009 þar neuer neghes nede ne night
(nede = ne dai?) | þar euer es day widuten night G.
þar euer ys day and neuer niȝt F. |
| 1. 2527 deliuerd prisuns al, and loth | deliuered þaire prayes (= prey; paas G
= faas?) al and lote. |
| 1. 2758 fifty or fourte | forti or þritty. |

ll. 16059-62 y are in C. in the succession 16061, 62, 59, 60.

- | | |
|-------------------------------------|--------------------------------|
| 1. 24381 to thirl þoru þin aun hert | þorou and þorou þin awen hert. |
|-------------------------------------|--------------------------------|

It would be easy to put most of these passages to γ.

§ 3. This relationship of C. E. : y cannot be separated by passages where—in consequence of mistakes, or omissions, or additions in C.—an apparent connection of y with E. seems to exist, when compared with C.

1. C. has mistakes, or is not original.

- | | |
|-------------------|----------|
| C.: | E. y: |
| 1. 19074 þou hame | þou lame |

The alteration (hame) is perhaps owing to a remembrance of the Scripture words.

- | | |
|---|--|
| 1. 19185 bald | calde. In G. the wanting 'C' is marked
by the Editor by [T]. |
| 1. 19211 Til him said petre: þi wijf and
þou
(The scribe of C. must have mis-
taken the preceding words which Ana-
nias puts to himself.) | Till his wijf he (viz. Ananias) said: ic
and þu, y
Ic, he saide his wiue, and þu, E. |
| 1. 19427 puruaid | proued. |
| 1. 19452 eien | eren (erin, eres). |
| ll. 19717-8 be keped: thrette | beget: þrette. |

'be keped' seems to have been misheard.

- | | |
|---|---------------------------------|
| 1. 21118 o leui cald & chosin & cald o
crist | o leui cald and cosin of crist. |
| 1. 22001 oiper land of | of lawid or of religiun. |
| 1. 22089 maidenhede | manhede. |

'maidenhede' is of no consequence; cf. ll. 24678 and 24683.

- | | |
|---------------------|-----------|
| 1. 22391 hight | light. |
| 1. 22398 wit driten | wid dred. |

'wit driten' reminds us of 'be-seeten' in the preceding line

- | | |
|---|--|
| 1. 22620 þat þou utewandre us suffers sua | þat þu of fire us suffers sua. |
| 11. 22726-7 E. y are inverted in C. | |
| 1. 23114 þe hali | þe help. |
| 1. 23199 Alsua þe pine of hell pine | alsua þe pitte of helle pine. |
| 1. 23704 þe werld þat es ai lastand | þat (or = our) lauerd þat es ai lastand. |

The scribe has misheard, and in consequence of the ending words of the line he may have remembered the common words 'world without end'?!

- | | |
|--|---|
| 1. 23964 schain (= slain?) | slain. |
| 1. 24056 þar born | þar droch. |
| 1. 24540 in sterin stanging | unsterin stakid (staking). |
| 11. 24650-1 hale of light: sight | of hight: sight. |
| For 'light' cf. l. 24647. | |
| 1. 24670 na mai certes nan | nai, nai! certis nane. |
| | E. has 'nan nai,' and F. 'and ellis certan nane.' |
| 11. 24683/4 maiden-hede es less: angels. | is lele: angele. |
| 1. 24722 creand | I þe biseke ur errand be. |
| 1. 24890 won | vou (vow). |
| 1. 24891 con | don (do). |
| 1. 24913 to knau þat dai | to knau, he said. |

2. C. has by mistake omitted lines, when compared with E. y.

- 11. 19422-3, which are necessary for the contents, are wanting in C., but in E., 11. 19421-4, there is a different succession of lines from y.
- 11. 19971-2, 23961, 23842, 23851, the latter two of which are necessary for the corresponding ryme, are likewise omitted in C. Besides, cf. l. 24104, where C. has omitted 'a word,' and l. 24342 where C. has left out 'satt.'

3. C. shows additional lines:

- 11. 19279-80 are an amplification of the preceding lines.
- 11. 20819-20 serve to conclude the preceding thought; F. has a different addition which is of no consequence.

This § seems to me clearly to prove that, whatever may be inferred from the archaic forms of E., such as 'gie, giu, giur, giuor, hauid, havis, ande, gia, giet,' *E. does not depend upon C.*, and that *C. is not its original*.

§ 4. A frequent conformity of C. with y, when compared with E., will not take us by surprise, when we are considering the incorrect readings of E. The gap after l. 20149, where four leaves are lost, and the injury done to the leaves 44 and 45 in E. are not taken into account.

1. E. shows clear mistakes, or is not original.

E.:
11. 19039-40 ilke dai: þoʒte

C. y:
it broght: thoght.

The scribe got into a wrong line, cf. l. 19041.

- | | |
|---------------------------------------|------------------------------------|
| l. 19108 nizte | might |
| l. 19203 he | hete |
| l. 19330 hizte | might |
| l. 19356 & gremli on þair corsis dang | & scourged sare, þai let þam gang. |

ll. 19395-6 :

- | | |
|---------------------------------|-------------------------------|
| And archidenis þai þaim made | And athes þai þam made |
| O þaim þare-of þai toke þe hade | O þam þar-of þai tok þe lade. |
| ll. 19407-8 wiþ: hizte | wiþ: kyth. |

ll. 19695-8 in C. y are drawn together into two in E. :

- | | |
|--------------------|---|
| | to christen men some wa he cuþe |
| | in sinagoge spel biguþe (on 'biguþe' cf. l. 24580). |
| l. 19752 azte gier | seuen 3eire. |
| l. 19947 aske | all |
| l. 19948 lake | lau (lagh) |

(Is 'lake' dialectical?)

- | | |
|---------------------------------------|--|
| l. 19965 he | we |
| l. 20049 perile | peris |
| l. 20825 tuenti gier | þritti 3ere |
| l. 21131 leuedis broþir | lauerd broþer. |
| l. 21134 halines and hizte | halines and light. |
| l. 21634 de grant vertu | o gret vertu. |
| l. 21754 o vi | o seuen |
| l. 21918 sald | l. 21916 tald. |
| l. 22029 bereme & baer bald | breme and bald |
| l. 22432 þrau | sothsau, F. has altered for the sake of
the ryme. |
| l. 22478 faadli. | saddli (radli, F.). ('radli' is the right
reading, so that we have here the com-
mon mistaking of the initials.) |
| l. 22492 and þar of wil we neuir blin | & als we wonden war þam in (þer-in) |
| l. 22525 to the erthe | right unto þe air |

E.'s reading is a correction, which T. has also found.

- | | |
|--|---|
| l. 22534 þe wallis, touris, þe felles to falle | þe dals up-rise, þe fells dun fell |
| ll. 22551-2 quak: quak | quak: scak |
| l. 22664 sal kerel | sal knele. |
| l. 22688 þai sal habide | þai sal þam hide. |
| l. 22832 norising | uprising |
| l. 23046 arlik | anerli |
| ll. 23091-2 rest: rest | rest: gest |
| ll. 23149-50 weld: in elde | on bred: in lede. |
| l. 23153 schilke / | slik / |
| l. 23180 fra wake | fra wrak |
| ll. 23209-10 hate: hate | hatte: wate. |
| l. 23259 al þair lim es | al þair limes ar |
| l. 23279-80 hete: hite | hete: ete. |
| l. 23377 strensip | frenscip |
| l. 23386 him bem | his ('hir' is the right reading of G.) lem. |
- ll. 22385-6 are wanting in F.

l. 23749 to flihtis fus	to filthes fus.
l. 23762 þaim haf	þai haf
l. 23765 eie	eth (ll. 23765-6 are wanting in F.)
l. 24012 his mane	hir mane.
l. 24024 swaipe /	snaipe /
l. 24031 we folud him þaim	we folud þam
l. 24032 I staker	I stakerd
l. 24106 it brastin	it brast in
l. 24145: 48 dey: end	wend: end (ll. 24050—24201 are wanting in G.).
l. 24534 and ein and chek	and eien eke
l. 24764 rais /	sais / (long s again mistaken for r)
ll. 24789-90 her & tar: he & tar	here & þare: euer ai quar
l. 24836 abute	aboue
l. 24852 perlir ar	perel mare
l. 24928 sai ye	sal be
l. 24965 him	hir.

2. E., when compared with C. y, shows an inversion of

ll. 19577-8, 19739-40, 19855-6, 22689-90 (only the ryming words 'il', 'gril' are inverted in E.), 22795-6, 22866 = 22865, but l. 22865 is not = l. 22866, which in E. is different, 23324-5.

3. E., when compared with C. y, shows this omission of

ll. 19226 ('inserted in a different hand'), 19735-6, 19865-6, 20843-4, 20846-8, 21702, 22107-10, 22651-2, 22992-3, 23719-20, 23743-4, 24351, 24931-4.

A word or two are wanting in ll. 19543, 'þam' after 'for', 19555 'ay' /, 19812 'radd', 23125 'demd', 24137 'pay'.

4. E. has additional lines when compared with C. y:

Between l. 20834 and l. 20835 E. has two lines inserted:

'and ten mone & dais seuin
Qua wel can caste sal finde it euin,'

which are quite useless, and ll. 21916-7, which are wanting in C. y:

'alle sal we dei, baþe ginge and alde,
Es nan hauis of him seluin walde,'

are at least not necessary.

So I hope I have proved that E. is not a fragment of the Original; nor can it be the source of C. y.

§ 5. Some conformity of x G. with F. cannot take us by surprise.

1. F. shows a great many mistakes or alterations:

F.:	x G.:
l. 20845 xxi	fourteen þere.
l. 23970 synnis	finis
l. 24214 I note quidde to wende	ne wit þe sal weind

- | | |
|--|--|
| ll. 24215-7 þen sais þe clerk þat made þis
boke
lauedi for þe sorou þou toke
a þing þou me neiuen | Sin suilk it war þi cares kidd
þou dreied dule, leuedi? þou did
ful god it was þin euen. |
| l. 24220 quen he herde þi steiuen | if him stode ani steuen |
| ll. 24029-30 sling: 3inge | steng: 3eng |

ll. 24224-5 and ll. 24227-8 are inverted in F.

- | | |
|--|---|
| l. 24226 tel me quat hit is | wit-uten ani mis |
| l. 24311 our lauedi & John þat I of mene | þir martirs tuin þat i of mene |
| l. 24314 ful stille he spac al sulde noȝt
here | Sa waik þat vnethes most þai here |
| ll. 24323-5 our lauedi saide quat vs is
wa | Vr spirit was als fled us fra |
| childer ho saide haue I na ma
mi hert na-þing is paide | For we ne wist o naþing bot wa
þof we herd quat he said |
| ll. 24329-30 þe penaunce þat we on him
seye | Als suith þar com a uord |
| muȝt na creature hit dreye | Fra þe croice o crist suord |
| l. 24358 myself I muȝt noȝt welde | and hyed me til held. |
| ll. 24470-2 þi bodi is wanne as þou ware
dede | þi saul es molten al to ded |
| quere is þi faire blode was
rede | þi face es wan as ros vnrede |
| and in þi bodi graide | Als forwit þat he was said C. G., wanting
in E. |
| l. 24593 I for 'it.' | |
| ll. 24595-6 bot forþ ho lete him lede
& þus shortli wiþ-uten mare | Als freindes bath and fede
Quat did yee þan, leuedi sai mar? |
| ll. 24677-8 dide: maydenhede | madd: maiden-hed. |
| ll. 24871-2 to ihesu crist þai lift þair
hande | Apon þair brestes fast þai beft |
| þaire sinful praier to under-
stand | Al in god self þai þam bileft |
| ll. 24967-8 þe quilk seruise I rede we
neyuen | sco dos us her to serue hir sua |
| þat we come to þe joy of
heyuen | þat we be wit hir euer & A. Amen. |
| (which are followed by four
concluding lines). | |

2. F. has the following omissions of lines, when compared with x G.:

- ll. 19277-8, 23931-2, 24587-92 (one stanza), 24839-40 (cf. ll. 24871-2, where the scribe also avoided 'beft').

3. F., when compared with x G., has the following additional lines :

- ll. 20897-900, cf. on Simon Magus, ll. 20899-900 :

qua wille haue mare of þis matere
rede þe legende and 3e mai here.

11. 20919-20, 20922-23 Peter is buried in Rome :

þer now a faire mynster dos stande
suche a-noþer is in na lande.

ll. 21007-8, 21889-90, 22939-40, 23033-4, 23941-2, 24873-4, 24969-72, all of which are not original.

It may easily be inferred from this paragraph that F. is not the source of G., or even of x, and that, when compared with x G., it differs most of all from the Original.

§ 6. The result found in § 5 is still confirmed by a comparison of F. with C. or C. G. :

1. F. shows mistakes or alterations :

ll. 31-34 are inverted in F. in this succession : 33, 34, 31, 32.

F. : l. 94 rimes lyte

C. G. : rimes fele (mani).

ll. 113-14 are inverted, and slightly altered in F.

- | | |
|---|---|
| ll. 223-4 now I will be-gynne in dede
Ihesu leue me wele to spede | schortly rimand on þe dede (renand G.)
formanier þai her-of to spede (ar þar for G.) |
| l. 226 to wyte how he first began | to know him self how he began. |
| l. 272 for mirþ he merkis mon to mede | þat mirþes mettes (settes) |
| l. 322 tyte | bath |
| l. 378 craftely wroȝt wit myche wonder | in þese he sounded al wit wonder |
| ll. 413-14 pales : sese | palais : unpais. |
| l. 574 miȝtful lorde in trinite | wit nankyn creature mai be |
| ll. 585-6 as I you talde : riȝt as ihesus
crist walde | o mans eild : als he moght welle him
self weild |
| l. 828 al was wrath þat er was blithe | alle blurdid (lourid þan) þat was forwit
(ar) bliþe |
| l. 927 þou sal wen þi life ys gane | bituix & þou again began |
| l. 1008 wit joy & blis & mirþis best | wit blis & beild (bote G.) broiden best
(cf. on 'beild' l. 23653 in G.). |
| l. 1255 þe gresse ys falow on þe grene | foluand thoru þat gresse gren |
| l. 1517 stoer of fe he dalt wiþ | was first loger, and fee delt wit |
| l. 1609 quen he hanged on rode tree | for his choslinges on rod-tre. |
| ll. 1844-5 are inverted in F. | |
| l. 2264 & neuer an wiste quat oper ment
(cf. on 'beft'—ll. 24871 & 24840 in C.). | als þai had sare þar fra ben beft C.
& went away, sua sais þe bok G. |
| ll. 2275-6 are inverted in F. | |
| ll. 2375-6 wysse : blisse | blisse : misse |
| ll. 2447-8 sprede : brede | sprede : knede C., sprede, nedede G. |
| ll. 2463-4 take : forsake | left : left |
| ll. 2467-8 a lefe to se : sa faire to se | a leue (faire) cuntre : ful fair to se. |
| l. 2576 & thonked our lorde, I wyte him
noght | ur lauerd to serue forgat he noght (was
all his thoght G., the preceding line
ends in 'forgat he noght.') |
| ll. 2681-2 do him out of ȝour company
& lete him stande to his folȝ. | for-qui þe werk of circumcising
Bers in itself gret for-biseying. |
| l. 2697 xiiij | thritti |
| ll. 2718-9 and sayde þai hardly soþ to Myn
at salt gaine come if I haue
life | þan said þat lauerd 'i wil yow min
At mi gain-com, if i haue lijf. |
| ll. 2783-4 þe þeues þat him be niȝt come
for-til bringe ham til þaire
dome | þe gestes him com wit nighter tale
for-soth, þai said, know tham we sale |

ll. 3055-7 are inverted in F. in this succession : 3056, 3057, 3055.

1. 3077 & he þat xij 3ere war gane for quen he throded was (was waxyn) to yoman (man)
- ll. 3105-6 show inverted endings in F.
1. 3426 I mai noȝt telle 3et of þa Rebecca, Rachel & Anna alsua.
1. 3809 shows indirect discourse in F., direct discourse.
and l. 3810 has the mistake
 ' me '.
1. 4962 als wisely as wrange ys on us on (in) oþer helpe yeit hope (ne trast) i
 broȝt noght
1. 5009 is altered, and has indirect discourse, whereas there is the direct one in C. G.
- ll. 5387-8 are changed into a contrary sense, so that ll. 5389-90 are added to give the right understanding.
1. 5406 is altered for an easier understanding.

Besides, the wording is changed in ll. 5511, 5517 (: C. and G.), 5539, 5656 (in the ending), 5763, 5789-90, 5792 (in the ending), 5802, 5852, 5867, 5893 (þai F., he C. G.), 6001-2 (in the ending), 6026, 6091, 6103, 6200, 6386, 6524, 6568, 6608, 6639, 7114, and 7272 (in the sense), 7304 (in the ending), 7332, 7630, 7858 (in the ending), 7917, 8152 (G. T. have mistakes), 8600, 9018 (besides, a mistake 'ham' for 'hir'), 9026, 9091 (strife f. scrift, the same in l. 9094), 9095/6 ('his eyen . . shent he' for his sin sceud he, C. G.), 12008-10, 12136 (VII F., fiue C. G.), 12634-6, 12730, 12860-1, 13118-21 (shortened), 13186-7 (: C.), 13446-51, 13507, 13779 (28 3ere F., 38 3ere C. G.), 13794, 13806-9 (in the sense), 13836-7, 14004, 14119, 14166 (: G.), 14287, 14359, 14647, 14655, 15096, 15740, 15811-2, 15838, 18552, 18563, 18652, 19145-6 (in the ending, too), 19153 (sone f. fader), 19619-20, 19674, 19864, 20042, 20050, 20533-4, 20824, 20847, 20985-6, 21315, 21593-4, 21891, 21911, 21924, 23383 (: C. and G.), 23940, 24096 (: C.), 24311, 24358, 24814, 24871-2.

When compared with the 'Additions,' cf. ll. 25301 (first f. fifth), 25366, 26762-3, 27671, 27830-1.

There may still be added these inversions of lines : 5569-70, 5585-6, 6482-3, 8469-70, 13448-9 C. G. = 13444-5 F., so that ll. 13444-5 in C. G. are wanting in F., 13988-9, 14210-1, 14415-6, 14470-1, 14726-7, 20945-6, 21077-8, C. G. = 21075-6 F., but ll. 21075-6 C. G. are different from ll. 21077-8 F., 21579-80, 21923, 21925.

In the 'Additions,' cf. ll. 26714-5, 27302-3, 27598-9.

2. F. has the following omissions of lines, when compared with C. G. or G. I first mention the most striking omissions :

1. 316, ll. 3807-8 (cf. the following words 'him' and 'me'), ll. 6195-8 seem to be necessary as concluding lines ; ll. 6383-4 contain a natural explanation of the preceding lines ; ll. 13444-5 contain a comparison which is necessary for the following line : 'pat was neuer fowel sagles (f. sa gleg) of eye ;' ll. 5975-6 are necessary for the corresponding ryme in ll. 15973-4 ; ll. 21841-21 must be compared with the preceding and the following lines ; ll. 22513-4 contain the subsequent sentence to the preceding sentence in ll. 22511-2 ; ll. 24587-92 contain an entire stanza, which is necessary for the contents.

Besides, there are wanting (or incomplete) ll. 135-6, 547-8, 575-6, 781-2, 795-6, 937-42, 1067-8, 1143-4, 1235-6, 1385-6, 1475-6, 1577-8, 1597-8, 1625-6, 1705-6, 1797-8, 1801-2, 1823-4, 1865-6, 1917-20, 1999-2000, 2175-6, 2353-4, 2373-4, 2443-4, 2651-2, 2753-4, 3033-46, 3111-2, 3137-8, 3755-6, 3851-2, 4075-6, 4138 (incomplete), 4190 (incompl.), 4295-6 (incompl.), 5333-4, 5365-6, 5551-2, 5781-2, 6121-2, 6181-2, 6289-90, 6425-30, 6527-8, 6566-7, 6673-6, 6687-92, 6713-4, 6733 ('ox' is wanting), 6837-8, 6977-8, 7091-2, 8105 6, 8377 (incompl.), 8383-4, 9141-2, 9191-4, 9325-11614, 11617-8, 11653-6, 11916 (incompl.), 11917-20, 11924 (incompl.), 11925-6, 11937-54 ('illegible and almost erased'), 11959-62, 12015-28 ('partly erased'), 12031-2, 12575-6, 12579-80, 12675-6 (also in T. L.), 12687-8, 12739-51 (: G.), 13174-5, 13336-7, 13620-3, 13712-3, 13948-9, 14360-1, 14506-7, 14718-21 & 14928-9 (: G.), 15009-10 (some new lines for them : ll. 15015-6), 16199-200, 16227-18512, 18895-19082, 19083-4, 19093-4, 19155-8, 19191-6, 19277-8, 20249-436, 20733-4 (: G.), 20975-6, 20983-4, 21095-6, 21559-60, 21821-2, 21997-8, 22425-6, 22443-8, 22577-8, 23275-8, 23385-6, 23765-6, 23861-2, 23931-2, 24433-6 ('torn'), 24460 (incompl.), 24839-40.

In the 'Additions,' cf. ll. 25451-3 (: C. G.) ; when compared with C. : ll. 26250-1, 26394-7, 27080-1 (additional), 27230-1, 27234-5, 27420-1, 27471-2, 27574-9, 27658-9.

3. F. shows additional lines, when compared with C. G. or with G. or C. I first mention the most striking additions :

ll. 5389-90 are added on account of the preceding mistake ; ll. 6401-2 contain a general conclusion, in which the rhythm is not fluent at all ; ll. 8641-2 contain a general sentence ; ll. 9273-4 contain a repetition of ll. 9271-2 ; ll. 11651-2 and ll. 11761-2 must be compared with their preceding lines ; ll. 11907-10 appear to be quite useless : 'mony selcouth—I haue no tome ham

to mouþ'; ll. 12649-52 are useless; ll. 12860-1 betray themselves by their contents, besides cf. 'þen me,' which is very shocking to the modern reader; ll. 13864-5 betray themselves even by the incorrect rhythm, each line having three accented syllables or stresses; ll. 14160-1 betray themselves by their contents and rhythm; ll. 19617-20 are added for ll. 19619-20 C. G., F. mingling the Bible words with those of the source, so that the thought finds its double wording; ll. 19743-6 are useless; ll. 19817-8 must be examined as to their contents, and the rhythm of l. 19817; ll. 20897-900 betray that the scribe of F. is very well versed in legends; ll. 20923-4 and ll. 22457-8 must be examined with respect to their contents and their rhythm; cf. l. 22457, where the scribe seems to be willing to read: 'wip-ín þe spácë óf a mýle.'

Compare besides ll. 521-2, 2277-8, 3409-10, 4663-4, 4682-3, 4897-8, 5981-2, 7137-44, 7273-6, 8609-12, 11993-4, 12438-9, 12485-6, 13110-1, 13185-6 (: G.), 13386-7, 13446-51 (for ll. 13448-9 C. G. are = 13444-5), 13617 (: G.), 13838-9, 13918-9, 14116-7, 14371-2 (: G.), 14382-3, 14468-9, 14520-1, 14524-5, 14724-5, 14924-5, 15015-6 (for ll. 15009-10 C. G. are wanting), 16191-4, 19137-8, 19163-72, 19235-6, 19461-2, 19627-32, 19635-6, 20555-6, 20845-6, 20919-20, 21007-8, 21029-30 (: G.), 21113-6, 21467-8, 21595-6, 21889-90, 22857-8 (: C.), 22939-40, 23033-4, 23169-74, 23739-40 (: G.), 23941-2, 24873-4, 24969-72.

In the 'Additions,' cf. ll. 25349-54 (: C. G.); when compared with C.: l'. 25786-9, 26144-5, 26354-5, 26438-9, 26586-7, 26636-7, 26802-3, 26890-1, 26998-9, 27128-9, 27140-3, 27256-7, 27268-9, 27547-8, 27664-5.

The scribe of F. alters not only because of his dialect, or because his language is later, but he certainly takes a great delight in making many difficult lines more easily understood, or in shortening, or in amplifying with additions taken from somewhere else. In doing so, he often makes mistakes, in which we recognize the source, cf. ll. 3807-8, 5387-8. His way of shortening will be best seen in l. 1867, the beginning of which is taken from l. 1865 (ll. 1865-6 are wanting). The additional lines contain general sentences which usually conclude a thought, or small section. That the scribe intentionally shortens, will be seen in ll. 13120-1, so that ll. 13122-9 are wanting. In still comparing evident mistakes (such as in ll. 2697, 13779, 19153, 25301, etc.) or omissions, such as l. 316, we see from the comparison—the completeness of which is necessary for a correct estimation of F.—that F. is no source of x G., and, judging from its other faithful correspondencies to G. and C. (cf. § 9), that it is no version of a midland or even of a southern original.

§ 7. For the purpose of finishing the comparison, I continue stating a conformity of x F., when compared with G. Only slight alterations and some mistakes in G. account for the differences between G. and F.

1. Mistakes and omissions in G. : x F. :

G. :	x F. :
l. 19345 lithed on	lifted on
l. 20111 muntēs	nunnes
l. 20813 'loke' is wanting in G., cf. he mai noght loke tilward hir light.	
l. 21072 spelland (also in T.)	slepan
ll. 22789-90 are wanting in G. (and T.), as well as ll. 23739-40.	
l. 23764 flight	fight.
l. 23950 in x F. is put in G. after l. 23947, and l. 23956 in x F. appears in G. after l. 23953.	
l. 24020 drei dome	dreri dom.
ll. 24050-201 are wanting in G.	

2. Alterations :

ll. 19919-20 Quen he of his comming understode	Quen þai o petre understod
Sone he ras & gain þaim him ȝode (T.)	His cuming son gain him þai yod.
l. 20829 fourti dais in erd he badd (T.)	forti dais & siþen he bad
l. 21901 þe warnes noght (T.)	ne scurnis
l. 22556 best / (T.)	nest /
l. 22793 lim & lijf (T.)	ha pith & lijf
l. 23184 samen quiles þai to-gider ware	þai wroght ar þai tuined war.
l. 24034 to bote	of bote.

These passages alone prove that G. is not the Original, nor is the source of F. or x. They withal give me a hint how to go on in my research, that is to say, afterwards to compare G. with T.

§ 8. Some conformity of C. with F., when compared with E. G., is of no consequence at all. Cf. l. 19113 prophetis, C. F., prophecies E. G.; or l. 24658, wit saand of þi succur C. F., wid fand of þi socur. In C. and F. f is mistaken for long s, this slight mistake has often occurred. The meaning of l. 24658 is: "Try thy help;" for 'Jesus has always supported thee (Mary), he will console thee, when thou wilt come to him. Then he will always comply with thee; pray lead us into his communion, only try thy help.'

Nor is a conformity of C. with G., when compared with E. F., of any consequence. Cf. ll. 23809-10, which are inverted in E. F.; both of them could perhaps avoid repeating the words 'sorful time' in the successive lines, 23808 and 23809, for ll. 23808-10 in C. G. have :

In sorful time þan war we wroght
A sorful time til vr be-houe,
Bot godd for-bede þat we it proue.

Nor is a conformity of E. with F., when compared with C. and with G., of any consequence.

Cf. l. 19407 vp þer ras to striue him wiþ C. : up þar ras to spute him wiþ
G. : up þer ras a strijf him wiþ

nor of E. with G., when compared with C. and F.

Cf. l. 19080, scop E. G., scep C., wanting in F. It means 'skippe,' as in T., so that the northern 'scop' is quite correct. (Cf. l. 3135 and the remark on page 84*.)

l. 21056, puisund (pussund) G. E., prusund C., poysoned F.; puisund = poisoned.

l. 22093, stiglid E. G., titeld C., licande F., stiglid = styled.

l. 23207, ix paines E. G., viij C., mani harde F.

l. 24646, in langurs (in lagins) G. E., I languis C., quite different in F.

By these researches, I think, we are enabled to suppose that F. and G. are together derived from the northern version (y), which, with respect to the early age of F. G., may have descended directly from the original (O). From the same source then descends x, which has so much in common with y; and from x are to be derived E. and C. separately.

§ 9. Among the other manuscripts, I first take into consideration T. as being very near to G. (cf. § 7). Their conformity with each other (without considering their different dialect) may be proved by a comparison with C., F., and E.

1. G. T. have alike alterations or mistakes in the expression and the contents, when compared with C., or C. F., or C. and F.

G. T.:

- ll. 17-18 O tristrem, and ysoude þe suete,
Hu þai wid luffe first gan mete
- l. 19 Ionet (Ion)
- ll. 75-76 treu & lele : to manes lele
- l. 82 neuer wan (won)
- l. 101 ledes (peples) (also L. B.) (sic !)
- l. 102 meke & mild
- l. 118 hu cristes (us) bote bigan to brewe
- l. 120 sothli of hir testament
- l. 188 28 3ere
- ll. 193-4 of lazar þat ded lay under stan
hou iesu him raysed in fless &
ban
- l. 196 preching þai him thrett
- ll. 221-2 rawe : schawe
- l. 246 prechid (sic !)

C. F. :

- of tristrem & hys leif ysote
- how he for here become a sote
- Ionek.
- lele in like : hony of bike
- neuer gan
- of leuedis alle
- mild & mek.
- how crist brith began to brewe
- brefly (shortli) o aipere testament
- 38 3ere
- o lazar ded laid under lam
- how iesus raised his licam
- sermon þrali thrett
- raw : daw
- praised

- | | |
|--|---|
| l. 307 þu understand so | þou underta |
| l. 316 þat þai noght turne to soru & care | þat þai ne worth to noght als þai war ar
(wanting in F.) |
| l. 332 ouer all oþer he is prines (prince,
T.) widuten pere | fra al oþer, sundri & sere |
| l. 347 to be sett (sic!) | seit (siþen) for to be |
| l. 449 lightli | hetlik |
| ll. 519-20 his here of fir | his hete (f. hed = head) of fir |
| l. 635 naked war þai bath tway | baþ war naked þar licam |

ll. 893-8 are in G. T. in this succession: 894, 3, 5, 6, 8, 7.

- | | |
|-------------------------------------|-------------------------|
| l. 1031 soun of foulis þere singeth | sune of sautes (santes) |
|-------------------------------------|-------------------------|

ll. 1067-8 are inverted in G. T., wanting in F.

- | | |
|--|---|
| l. 1240 made | sad |
| l. 1626 of noe kin | adam kin (ll. 1625-6 are wanting in F.) |
| ll. 1648-9 of pine is non funden quite | unnes es ani funden quite |
| l. 2144 o þis same kind | o þis sem (semys) string ('Shem' is to
be understood.) |

ll. 2219-20 as well as ll. 2249-50 are inverted in G. T.

- | | |
|--|--|
| l. 2264 & went away, sua sais þe boke | quite different in C. and in F. |
| ll. 2407-8 for þu art fair, quen þai þe se
wid niht þai suld þe take fra me | Quen þai þe see for þi fairhede
to reue me þe . . þan sal þai wede
. . þat God forbede |
| ll. 2457-8 þen said Abraham wid wordes
hend | þen said abraham þat was no sot |
| "Loth, mi neuow & mi (dere)
frend | formast til his neuou loth |
| ll. 2575-6 are inverted in the endings! | |
| ll. 3065 lede him 3ender & haue in minde | þou lede him yonder er yon blind (ar to
blind) (f. 'lind') |
| l. 3067 & a tre wid frouit ful gode | on þat tre hinges frut ful gode |
| l. 3116 foli is gouyn to man to day G.
foli is gomen (sic!) now a day T. | to foli giues him man to dai C.
fole hede ys giuen al men to pay F. |
| l. 3135 spille: wille | cole ¹ (= to kill): þole |

ll. 3547-8 are inverted, but l. 3548 F. differs from C., and agrees with G.!

ll. 3948-52 are in G. T. in this succession: 3948, 51, 52, 49, 50.

ll. 5051-2 are inverted, in l. 5052 in G. there is mistaken 'blod' for 'bodi,' so that T. has avoided 'bodi' altogether.

- | | |
|---|--|
| l. 5056 sexti sith & mar | fourti sithes & mare C.
ham (sic!) wiþouten mare F. (cf. l. 5055) |
| ll. 5119-20 have 'him' | þam |
| ll. 5143-4 bigod sua dere: ne knightes
pere (fere) | eber (foule) pantener: ne er þai noght
o þat mister |

¹ Cole: scop (l. 19080) = quelle(n): scep = kiil: skip (cf. O. Icel. 'skoppa,' or 'skopa'). Stratmann (cf. Dictionary) should have put 'cole,' which he does not understand, to 'cullen,' which is derived from 'quellen,' and not from 'cole.' Cf. Ten Brink, Chaucer's Sprache, p. 106, § 176: "skippen (Derivation?)"

- l. 5313 his berd was side wid mekil har (wit) hare (= canus)
 l. 5321 shows in G. & T. one useless
 ' him.'
 l. 5356 I had of him his (mi) broder I had his brad beniscun
 benisun
 l. 5376 widuten end / wit-uten male /
 l. 5677 bad alsua bad als faa
 l. 6077 on ilka post, on ilk derner on aiper (airer) post paire (per) hus to
 smer
 l. 6078 a sine o tau T ('o thayu' in T.) a takin o tav on pair derner C.
 make 3e pere in takenyng of pinges at wald dere F.
 l. 6125 wretherale ras on nightertale ras.
 ll. 6289-90 and sua mot he diliuere us sua mot he do pat hei drightin
 ur dere lauerd, suete iesus us alsua fra ur wiperwin C. (wanting in
 F.)
 ll. 6639-40 handis: withstandis dright: maledight C., fayne: slaine F.
 ll. 7023-4 are inverted.
 l. 7120 undo him (f. pam) G., so that a redil pam undo he bad
 T. has 'unto him' (sic!)
 l. 7639 folk of heden lede folk pat par fede
 l. 8150 pat sekenes on him was par nan pat he was hale sume ani trote
 sene
 l. 8197 pan on pe morn quen pai suld pan on pe morne quen dai suld leme.
 lem G. 'pai' is a mistake
 for 'dai,' so that T. has put
 'pei,' with some slight altera-
 tion: 'on pe morne whenne
 pei shul so,' and in the next
 line we read 'go,' while in G.
 l. 8197 finds its verb in l.
 8199.
 l. 9014 scho bringes him to confusion he es forcasten als crachon C.
 he ys umbelaide wip tresoun F.
 l. 9194 fourti hundrid 3ere & mare fourteen hundret 3eir & mare C. (wanting
 in F.)
 l. 13506 fisses tua & fue laues of bred tua fisches & fue laues of bere C.
 ij fisshis & v barly lauis F.
 l. 19407 a strijf to striue E. F., to spute C.,
 ll. 21142-3 are inverted.
 l. 23206 ix paines viij paines C., mani F.

2. G. T. have the same omissions and additional lines.

There are wanting in G. T. :

- ll. 975—989, in which the Lord declares that he will have only the tenth
 part of all fruits, though Adam had offered one half, or one third.
 Does this omission bespeak some shrewdness in the 'clerk' (or scribe)
 of G.?
 ll. 6123-4 seem to be necessary for the contents.
 l. 13617 (cf. in G. l. 13616, farine /, which has no corresponding ryme,
 so that l. 13616 in T. is also omitted.)
 ll. 14371-2 seem to be necessary for the contents.

ll. 21029-30 seem to be original, E. has mistakes, F. differs in l. 21030.

ll. 22857-8 are only in C. :

pai sal haf noþer o wel ne wa
Bot in merckenes for euer and a.

These lines seem to be useless, and perhaps caused by the preceding ryme :
'may saued be on nakin wai,' which reminded the scribe of a similar ending,
cf. l. 14896, on 'o wel ne wa,' the meaning of which is rather awkward here.
F. quite differs in its wording :

of ham to speke I halde me stille.
bot ihesu crist mai do his wille.

There are added in G. T. :

ll. 12744-51 are a mere repetition of ll. 9245-52 ; ll. 12739-43 in G.,
which represent the genealogical tree in C., are omitted in T., because
they are not ryming.

ll. 14894-5 seem to be a useless insertion, for the rhythm of l. 14895 is
not correct, and the connection of the lines with the following is bad.

ll. 14902-3 and ll. 14910-11 bespeak themselves by their wording to be
useless.

From this almost verbal conformity of T. with G. in mistakes, alterations,
omissions, and additions, when compared with F. especially, we may easily see
a dependency of the one MS. on the other, and that of the younger T. on the
elder G. But to finish this comparison, we must also state the differences of
T. from G. The obvious relationship between T. and H. L. B. enables me to
compare, as far as is made possible by the printed text, T. H. B. L. with G.

§ 10. We must bear in mind that T. and G. dialectically differ from each
other, so that the scribe of T. was often compelled to alter expression and
ryme, and that he will even correct what he cannot understand, or what
seems to him a mistake. Moreover, he will often shorten what seems to him
diffuse, and he seldom lengthens the tale. The more modern the text is, the
greater will be the desire to make the construction easy, which in T. may
be seen in its liking the principal sentence put before the accessory one.
Other differences between T. and G. I have not met with.

T. H. L. B., when compared with G., show :

1. The same mistakes or alterations in expressions.

l. 6 mony mon T. L. B., the first 153 lines are wanting in H. [many
thosand] G., cf. 'hir' lijf in G. with 'his' lif in T. L. B.

l. 10 was noon in his tyme him liche	G. : was non in his time funden suiche
l. 32 wol flite	wil smite
l. 36 he hap	he takes
l. 46 men may him knowe	men may þaim knowe
l. 53 þat foles lif	þat foli lune
l. 60 þou shalt from hit or hit . .	þu sal fra hir or scho . .
l. 68 for dew dett	for duel dett
l. 70 þat in our nede	þat in mi [nede . .]
l. 85 shulde 3e matere take	suld we mater take
ll. 93-94 in dede : rede	brade : made
l. 104 & reiseþ euer þe synful mon	& rayses þe sinful quen þai fall
ll. 105-6 are inverted in T. L. B.	
ll. 107-8 knowe : lowe	ken : men
ll. 111-2 I : lastyngly	biginne : minne
l. 115 sum maner þing is good to knawe	sumkin jeste nu forto knau
ll. 125-6 may : ay	stand : lastand
ll. 139-40 newe : Esaue	3ou : ysau
l. 150 how he was crafti iustise	hou craftili he did iustise
l. 177 mony & ryf T. H. L. B.	sua rif.
l. 185 o þe spousebriche of o wommon	 , þat womman
ll. 197-8 are inverted.	
l. 207 touchynge þe apostlis of her feest	of þe tuelue apostlis sumkins ieste
l. 214 dredeful dayes	dreri dais
ll. 219-20 spelle : telle	roune ; concepcion
l. 235 for commune folk of engelonde	Englis lede of meri ingeland
l. 236 shulde þe bettur hit understode	for þe comen to unþerstand
l. 247 3yue we uche lond his langage	gif we þaim ilkan þair language
l. 252 in pride & boost /	in mekil wast /
l. 268 for almast hit reherseþ alle	for all-mast it ouer-rines all

Besides compare the headings before l. 271 :

Hereþ now of þe trinite dere	Here begines o þe trinite & of þe
And of þe making of his world here	making of all þe worlde.

ll. 593-4, 909-10, 959-60, 2349-50, 5483-4 are inverted in T.

l. 1254 þe steppes of þi moder & me	þi moder & myn oþer broþer (sic !) sloth (G. has mistaken the word 'ouer baþer,' so that T thought it best to omit them at all.)
ll. 3145-6 abide : tyde	bade : made
ll. 3294 to þinke /	in suink /
ll. 5789-90 pay : delay	visite : delite
l. 9846 al is þe wille of god my3ti	Bot monstus miht men call þaim lik
ll. 9845-6 ferly : my3ti	ferlik : lik.
l. 9894 wiþ feire wardes . .	wid wallis thrinne . .
l. 10052 al hir heuyness	al ille heuynes
ll. 10155-6 dryuen : ryuen	dun : crachun

ll. 10785-6 are wrought into four lines, and ll. 10799-800 into six lines in T. L.

ll. 10835-906 are independent of G., but by 12 lines less than in G. The scribe of T. has made use of a source hitherto unknown.

ll. 13416-7 avow: now	suike: kingrike.
ll. 13174-5 gon: anoon	iaiole: cole
ll. 13220-1 is: blis	iohn: thron
ll. 14878-9 dede: blede	stod: rod
l. 14912 unbynde in dede /	unbidden bede /
ll. 14914-5 gryn: him	passiun: ransom
l. 15060 ioye & game	welcum hame
l. 15806 bet /	forgett /
l. 16022 warnynge /	dring /

ll. 16235-6 and ll. 16237-8 are inverted.

l. 16256 I con no furre þe lede /	men haldes þe for quede
ll. 18015-6 I haue oure iewes made in stryue	I haue him fandit to driue to dede
wip bittur peyn him bringe of lyue	mine eldrin folk o iuen lede
ll. 18415-6 bi syde: ful of pride	ihesu: did me tru
l. 18617 þe þridde day in certeyn tide	þe seuend day in paske tide
ll. 20087-8 to: she	to: scho (cf. x F.)

ll. 20817-8 correspond to ll. 20815-8, l. 20833 T. = l. 20834 G., l. 20834 T.
is not = l. 20833 G.

l. 20848 in tyme of nede my helpe þou be	sais all amen, þar (f. 'par') charite.
l. 20931 blynde he fel, seyng he ras	seand he fell, bot blind he ras
l. 21315 þe furstes gle o men was	þe fristes greff of irin was
l. 22444 or enten-uale bituir hem bide T. or euyr vale bittir hem bide L.	or enter-uale bituix þaim bide
l. 23738 here is good to make us frende	bot if we here haue mad na freind

ll. 23779-80 are inverted.

ll. 23893-8 contain the conclusion differing from G.

2. The same omissions:

T. H. L. B:

ll. 237-42, 255-6, 259-64.

ll. 1577-8 and ll. 1583-4, for which there are others in T., so that the
succession of lines has become quite different: ll. 1569-72 are not
in G., ll. 1573-5 T. = ll. 1569-71 G., l. 1576 not in G., ll. 1577-80
T. = ll. 1573-6 G., ll. 1581-4 T. = ll. 1579-82 G., l. 1585 T. = G.

T. L.:

ll. 2011-2, 3461-2, 3483-4, 3583-4, 3919-20, 4293-4, 4319-20, 4323-4,
5197-8, 5219, 5222, 6562-7, 6933-4, 7613-4, 7907-8, 8081-2 (T.),
8165-6, 8790-1 (T.), 9461-72, 9721-2 (cf. B.), 9885-6, 10169-70,
10187-8, 10589-90, 10913-6, 10985-6, 11035-6, 11121-2, 11279-82,
11555-6, 11787-8, 11935-6 (T.), 12675-6, 12908-9, 13046-7, 13507,
13509, 13617, 13840-1 (T.), 13940-1, 14290-1, 14373-4 (T.), 14452-5,
14874-7 (T.), 14916-23 (T.), 14926-33, 15487-90, 15951 (half long

line) (T.), 16029-30, 16551-2 (ll. 16549-52 in G. are drawn together into two half long lines in T. L., ll. 1655¹/₂ in G. being assimilated to the two preceding rymes), ll. 16787-94, 16815-6, 16859-68 (ll. 1685⁷/₈ have no corresponding ryme), ll. 16947-8, 16957-8, 16967-17008 containing a copious conclusion on the thought 'none can think how good he was!', ll. 17083-98 (concluding lines), ll. 17099-110 containing the self-praise of him 'þat þis bok gart dight, John of Lindbergh,' ll. 17111-270 'A Discourse between Christ and Man,' which, as being a useless insertion, may rightly be put aside, ll. 17271-88 containing the introduction to 'Of Joseph of Arimathea,' instead of which T only has :

O Joseph of Aramathi
To speke now spede wol I (cf. L.).

ll. 17883-4 (also H.), 18115-6, 18247-50, 18347-8, 18361-2, 18597-600, 18629-30, 18945 (T. H.), 19083-4, 19193-4 (T. H.), 19985-8, 20061-4, 20237-8 (T.), 20293-4, 20539-40, 20767-70, 20783-4, 20797-8, 20809-16 (T.), 20837-42, 20855-6, 20869-70, 20973-6, 21039-40 ; 21347-846, containing a legend, seem to have been rejected by the scribe of T., because they very much interrupt the progress of the narration, ll. 22163-4, 22397-8, 22425-6, 22455-8, 22481-2, 22553-4, 22557-8, 22621-2, 22647-8, 22673-4, 22843-4, 23101-2, 23195-6, 23329-30.

3. The same additional lines :

T. L. :

- ll. 3727-8 being quite different from those of C. F., may serve to connect the successive thoughts.
- ll. 4105-6 are useless, because in ll. 4107-8 we find the same with different rymes ; they are, of course, wanting in C. F.
- ll. 6729-30 serve to repeat the subject for sake of perspicuity.
- ll. 9493-4 bespeak themselves by the expression 'in þe lordis þat him owe.'
- ll. 11321-2 are quite useless, and are also wanting in C. F.
- ll. 11651-2 contain the repetition of a just-preceding thought, partly even in the wording, and are quite different from F. ; they are wanting in C. The additional lines are perhaps produced by the conclusion of the preceding line 'and lamb and fox,' which, as being the subject of the preceding verb, seemed to the scribe to want a complement.

- ll. 12816-7, so that ll. 12814-5 C. F. G. are wrought into four lines, in order to avoid the ryming words 'hatt: gatt.' l. 12814 in T. ends in 'desert,' to which it was not easy to find a suitable ryming word, so that the next line ends in the general conclusion 'al apert'; l. 12816 T. now contains the thought of l. 12815 in C. F. G., to which a patch-line (l. 12817) is added.
- ll. 12876-7 contain an addition taken from Holy Writ; they are also wanting in C. F.
- l. 13185, wanting in G., (so that l. 13184 in G. has no corresponding ryme,) is a patch-line, which has not the slightest resemblance to that one in C. F.
- ll. 16839-40. The scribe of T. would avoid the ryming words 'one': 'rane' in G. He therefore alters ll. 16837-8, and draws out the l. 16837 into three lines, so that we have three successive ryming words 'one': 'anone': 'mone.'
- ll. 16873-4 are in the ryming word assimilated to the preceding 'doun': 'boun,' the omitted word 'smerel' (in T.'s dialect 'oynement') in l. 16871 in G. is made up for in the diffuse wording of ll. 16873-4.
- ll. 17355-6 contain a repetition of ll. 17351-2.
- ll. 18417-8 are added, because the scribe seems to have missed some connection between l. 18416 and l. 18419 (there is a gap in F.). He therefore altered l. 18416, and added these new lines, which amplify the thought in l. 18416, and are substantially similar to those in C.
- ll. 18711-2 are quite superfluous, and are also wanting in C. F.
- ll. 19301-2 (also H.) rather break in upon the contents; they are also wanting in C. F.

It will easily have been seen that any omission in G. is made up for quite differently from C., and only once supplied from the Bible, is somewhat similar to the lines of C., and that any additional lines which are also wanting in C. F. are useless withal.

I therefore state that G., which does not partake in the mistakes, alterations, omissions, and additions of T. H. L. B., must have been the source of T. H. L. B., with the exception of ll. 10835-906. I am now going to state¹ the relationship between the MSS. T., H., L., B.

¹ This statement will be of little consequence for a critical edition of the northern version of *Cursor Mundi*; but I hope that whoever makes researches into the southern dialect, or into that of G., will have an interest in it.

§ 11. I. T. (H. B.) do not partake in the mistakes, alterations, or omissions in L.

1. Mistakes and alterations in L., when compared with T. (H. B.):

l. 16 cawght f. saght.	l. 18045 fals (T. has the incorrect word 'fas')
l. 85 þe f. 3e.	l. 18053 a word (T. has by mistake 'awerd')
ll. 91-2 world: rold (T. 'werd': 'herd').	l. 18065 ys stalworthe (T. has by mistake 'if')
l. 152 born f. bare	l. 18096 our f. 3our
l. 253 tyrandise f. trewandise.	l. 18107 ryse & said (T. has 'rise I saide')
l. 9625 they f. þi.	l. 18188 distrowbelyst f. distowrbyst.
l. 9645 'wip' omitted.	l. 18199 breuely f. bremely
l. 9747 suster f. suffer.	ll. 18229-30 duke: belsabub (T. 'duk': 'belsabuk')
l. 9996 suyþe f. swete.	ll. 18265-6 werrid: ouyr-taruid
l. 10027 man f. name	werrayd: bitrayed T.
l. 10673 must f. nust (= wist not)	l. 18286 thyne (T. has by mistake 'pine')
l. 11315 & vii hight f. symeon hight	l. 18438 has the inf. 'sey' inserted after 'herd'
l. 11316 many a shoure (mony a bone T.)	l. 18465 he hath (T. has by mistake '3e haue')
l. 11370 outwerd f. ouerthwert.	ll. 19005-6 wipouten let: hight (T. 'let': 'het')
ll. 14159-9 ynde: fynde (inde: cuntre T., C. F. G.).	l. 20281 breth (:myrth); T. birþe (:mirþe).
l. 16461 how fondly f. foulely.	
l. 16482 to priue f. so priue.	
l. 17693 fudary f. sudary.	
l. 17895 wreche f. whiche.	
l. 17903 noyns f. vois	
l. 17937 thou come f. þan come	
l. 17982 to reysen f. to receyue.	
l. 18018 to symte f. smyte.	

2. Omissions in L., when compared with T. (B.), as far as the printed text enables me to do so.

ll. 81-82, 97-8, 1624-5, 10693, 10927, 11130, 18328.

II. T. (L. B.) do not partake in the mistakes, or omissions in H.

1. Mistakes in H.

l. 18020 furst f. þurst; l. 18023 at þis tyme f. ar.

2. Omissions in H.

The first 152 lines are wanting.

Besides, to judge from the printed specimens, H. agrees with T. word for word, nay, letter for letter. Only compare l. 206, sende T. H., sent L. B.; l. 208, endede meest and leest / T. H., endyd (endid) most and leste (leeste) L. B.; l. 218, henge T. H., hyng (hang) L. B.; l. 254, my3t amenden in mony wise T. H., might amend in many (manes) wise L. B.

III. T. (H. L.) do not partake in the mistakes, alterations, or omissions in B.

1. Mistakes, or alterations:

l. 10 toun f. tome = tyme.	l. 49 spenden mane her 3ounge age:
l. 11 hill f. his	spende mony her 3ouþe & age T.
l. 48 regneþ f. rage	l. 51 stours f. showris.

- | | |
|---|--|
| <p>l. 71 sauit f. savip
 ll. 72-3 and l. 77 are a little altered.
 ll. 91-2 show an alteration in the endings, because the scribe will not adopt 'werd' (=werld): 'herd'; he changes into 'here': 'here.'
 ll. 97-8 trowhede: spede; trowhede: spede T.
 l. 109 told f. bold.
 l. 123 & telle of þe principale: & telle sum gest principale T. L.
 l. 130 beute f. bounte
 l. 153 a-þene to by f. for to by.
 ll. 155-6 are inverted.
 l. 159 sowfte f. sowght.
 l. 186 stond / f. stone.
 l. 188 eght & þrity 3er (also C. F.).
 28 3ere T. H. L. (also G.). B. found it very easy to alter according to St. John v. 5. The scribe likewise corrected 'preched' in G. T. H. L. into 'praysed' (cf. C. F.).</p> | <p>l. 9541 'in pees' is wanting.
 l. 9542 be f. ne.
 l. 9553 lokys f. lokyd.
 l. 9560 enny f. enemy.
 l. 9571 lesse f. leffe = leue.
 l. 9588 3e f. I.
 l. 9594 unto; bitwix and T. (L. has a different wording).
 l. 9610 myght; wolde T. L.
 l. 9638 3eff f. 3effen = 3yuen T., yeuyn L. cf. 9710.
 l. 9642 by; bifore T. L.
 l. 9654 assayle f. assayleþ (L. assaieþ)
 l. 9662 now f. no.
 l. 9667 may f. made
 l. 9675 no mo liues; mo on liues T. L.
 l. 9685 hem & þe; hem þre T. L.
 l. 9720 sesip; fyneþ T., faineþ L.
 l. 9738 here f. praiere
 l. 9739 make f. made
 l. 9742 sche <i>oght to be herd</i>; she owe be herde T. L.</p> |
|---|--|

2. Omissions:

B. ends with l. 22004, T. H. L. end with l. 23898.

As T. does not partake in the mistakes, or omissions in H. L. B., nor H. B. in those in L., nor L. B. in those in H., nor H. L. in those in B., it is evident that T., considering its exact conformity with H. L. B., when compared with G. (C. F.), must have been the direct source of H. L. B., for L. cannot be the source of H. B., nor H. the source of L. B., nor B. the source of H. L.

However scanty the materials to be compared were, they were quite sufficient for this result.

§ 12. The interesting fragment A., containing the Assumption of Our Lady, is still left. For its exact determination I thought it necessary also to compare it with Gg, edited by J. R. Lumby.

I. We can first see a conformity of A. with x y¹, when compared with Gg.

1. In expressions and contents:

A. x y:	Gg:
l. 20068 fleschli kynnes man (G. differs)	his o3e quenes man
l. 20121 naked & hungry sche cloþed & fedde	poure & hungrie wel faire he fedde
l. 20126 she it served, and þat was ry3t	for heo servede hem wel ri3te
l. 20140 that faire lade, heuene quen A. þe leuedi þat es heuene quene x y	Ten wyntere hem amonge.

¹ Differences produced by the dialect are not taken into consideration on account of Gg.

- | | |
|---|--|
| 1. 20216 a bone (F. has 'a bede,' in E.
'leaves lost here') | <i>aboue</i> (in T. also 'aboue') |
| 1. 20234 miȝt & space | wille & space |
| 1. 20243 hure sibbe & hure kynnes men | boȝe sibbe & <i>fremde</i> men. |
| 1. 20252 þat mi saul haf no vnplyȝt
(na plight C. y) | þat mi saule ne beo idriȝt |
| 11. 20253-4 the good þat ȝe haue doun me
my sone, þat was doun on þe tre | þat god ȝe habbeþ me ydon
mi sone þat was in rode ydon. |
| 1. 20303 wiþ reuful steuene | wiþ milde steuene. |

The gaps in F. and E. are of no consequence here.

2. In additional lines :

- 11. 20105-8 are wanting in Gg, though necessary for the context.
- 11. 20171-2 contain concluding lines of the angel, which may be done without.
- 11. 20263-4 may be disregarded as containing a repetition of a thought which is expressed before and afterwards.
- 11. 20293-6 contain an amplification of the preceding thought :

þan I þee se suche semblant make
For shal I neuer suche a ladi take
Hastou ouȝt herde þat I ne can
Off me or of any oþer man ?

Gg has some other lines (ll. 231-2) ; besides, on account of their simplicity, the lines 229-32 in Gg may be preferred to ll. 233-8 (= ll. 20291-6 in C. G.) in A. Gg has in l. 229 'ised' f. 'he sed.'

II. We can find a conformity of A. with Gg, when compared with x y.

1. In expressions and ryming words :

A. Gg :	x y :
11. 20081-2 wepe : fete	grete : fete.

It would be quite rash to infer from the ryming words 'grete' : 'fete' that A. Gg should be dependent upon the source of x y. 'Wepe' : 'fete' only bespeak the early age of the manuscripts, and are nothing but assonances.

- | | |
|---|--|
| 1. 20088 'alas ! my sone' þo saide sche A.
'alas, my sone' seide heo Gg. | 'Alas ! Alas, alas !' said sco |
| 1. 20098 I shal þee take a trewe fere A.
Ihc schal þe teche a trewe ifere
Gg. | I sal biteche þe a fere |
| 11. 20119-20 gode : fote | bote : fote. |
| 11. 20131-2 to glade hure hymself he cam
that of hure bodi flesche nam
(Christ þat fless of hire nam) | he self com quilum þat scho bare
for to confort his moder care |
| 11. 20137-8 while sche was in þat stede
al þat sche wolde he hure dede | al þat scho badd gladli he did
To quilts þai lenged in þat sted |
| 11. 20141-2 than wolde hure sone sche
com him to
when he wolde hit was do | hir langued sare hir sun cum to
& quen scho gernd son was scho |

- | | | |
|-------------|--|---|
| ll. 20285-6 | as she so spak to þe mon
off al þat wist nought seynt
Ion A.
þe while he spac þus to þis
men
of al þat þing nuste noȝt Ion
Gg | Quile scho spac þus, þat such woman
þar-of it wist noght saint iohan. |
| l. 20288 | ferli him þought þat sche wassory
(& him þuȝte heo was sori) | ferli him thoght þai war sari.
The scribe must have mistaken 'heo' or
'he' for 'þai.' |
| ll. 20291-2 | seie me, ladi, what is þee? he
sede
For me were leuer þat I were
dede A.
lefdi what is þe ised (f. he sed)
Me were leffre to beo ded Gg
(ll. 229-30) | leuedi qui mas tu sli chere

ded war me leuer þat i wer |

l. 20293 in C. G. has similar contents as l. 231 in Gg, which line is to be joined to

'me were,' etc.: 'þane i seo þe make such chere'

to which will correspond—

'what is þe?' my lefdi dere?

2. In additional lines.

ll. 221-2 (after l. 20280 in x y) in A. and ll. 217-8 in Gg:

He poled deþ himself for me
He honged nailed on þe tre A.

He þolede pine himself for me.
þo he deide upon þe tre Gg.

Gg's reading seems to have the preference for being more closely connected with the preceding 'pine pole.'

III. We can find a conformity of x y with Gg , when compared with A .

1. A differs from x y, Gg in expressions :

A.:

1. 20072 & man take hure to moder in
good wone

 $x y, Gg:$

for mans luue thol i þis pine x y
þat on þe rode is ispild Gg.

11. 20077-8 (27-8)

But þei haue wille to louen me
For wham I hange on þis tre

mine aun þat aght me to louen
for quam i com dun fra o-bouen

11. 20085-6 when he pat of hure flesche
nam
for his holi swete nam

for he þat nam of hir fless

1. 20091 neuer ere wist I of sorwe nouȝt

ne cuth ic ar o soru noght
(ne cup ihc neure of soreȝe (sorewe)
noȝt.)

11. 20111-2 are inverted in A.

1. 20117 pore f. pore.

1. 20148 blessed be pou in eche place

wel be þe euer in ilk place
(wel be þe in eche place)

ll. 20161-2 thou take þis palme þat I tak þis palme her in þi hand
bringe þee

þi dere sone haþ sent it þee it es þi dir sun saand C. y,
nym þis palm wiþ þi riȝt honde
hit is þi dere sones sonde.

l. 20183 I f. me.

ll. 20211-2 sche dide of hure clothes alle of scho did tan al hir hater
& wasche hure wit water o & wesche hir suet bodi in water C. y.
wille He dude of al hire batere (f. hatere)
And wessche hire body with clene watere
Gg.

l. 20224 to reyne þee (sic!) to deri me (Mary prays Jesus to keep
her from the devil.)

l. 20232 for man-kynne I praie þee for sinful man bisek i þe
(For senful manne bid ihc þe)

l. 20251 I it wole amende with my myȝt I wil it mend, & þat is right.

2. A. has additional lines, when compared with x y Gg :

ll. 21-2 ' & þenketh on my sorwe nowe
How I hange here abowe '

are added after l. 20072 C. as an amplification of the words 'þi sone,' which
are by mistake referred to John instead of to Christ.

3. A. has these omissions of lines, when compared with x y Gg.

ll. 20207-8 ' þat palme scho nam þat was hir broght
O þat bode forget sco noght '

are necessary for the following words :

' until hure chambre sone sche nam ' A.

ll. 20239-40 Sun þou kep þam for (fra) þi fa
For quam þou thold al þis wa C. x

which are inverted in Gg in this way :

for hem þu þoledest pine & wo
wite hem wel fram here fo

seem to be necessary for concluding the preceding thought :

Sun, thine hou þou has tam wroght
And hou þou þam has dere boght C.

ll. 20277-8 To me ne sal it negh na wa ne schal no sore; come me to
for my son wil þat it be sua for my sone hit wule so Gg
C. G.

seem to be in close connection with the preceding lines :

' Has na dred, bot wijts it wele
O pine ne sal i thol na dele; '

moreover, I would suppose that they are necessary for the rhythm which in
Gg seems to ring in my ears like four-lined stanzas.

IV. A., Gg, x y differ among each other :

- ll. 20165-6 he shal sende after þee He wile senden after þe
of heuene ferde moche plente from heuene adun of his meigne Gg
A.
He sal send efter ful son
Ne sal þu nawight lang her hon.
- l. 20168 that euer was & now is A. þat eure schal leste wiþute misse Gg.
þar þou sal euer ha mirth i-wisse C. y.
- ll. 20181-2 with my frendes & my kynnes and nyme lyue of mine kenesmen
men
& with hem þat I in erþe haue & myne frend þat wiþ me beon Gg.
ben A.
I wald wijt gladli tuix & quene
To tak leue at mi kinesmen C. y.
- l. 20183 & hem þat I (sic!) haue fedde & of him þat hap me cloþed & fed Gg.
& clad A.
o freindes þat me fedd & clad (C. has 'ladd' (sic!)) C. y.
- ll. 20187-8 come: abone A. come: aboue Gg. doun: bun C y.
- l. 20271 lateþ be þour greding (f. greting) hit helpeþ noȝt A.
leteþ ben, ower wepinge ne helpeþ noȝt Gg.
lat be weping, it helpes noght C. G.
- ll. 20281-2 mi sone þat is king of heuene He þat is almiȝtful kyng
shal me sende worde wel Schal me sende of his geng Gg.
euene A.
He þat i bar, þat bligh (f. bliþe) brid (f. bird)
Sal me sende of heuen wird C. G.
- ll. 20289-90 Seie me ladi, what is þee and sede lefdy, what is þe
what is þis folk þat I here for mi service tel hit me Gg.
se A.
Fur o grace, leuedi, quat es te leuedi, fild ful of grace, quat es ye
and tis oþer leuedis þat i se C. and þir leuedis þat i here se ? G.
- l. 20302 for þi sones loue seie þou me For my loue tel hit me (l. 228) Gg
for mi servis þou sai (þu tel) it me C. G.
(cf. l. 228 with C. G.)

These differences are, no doubt, too slight to allow any inferences to be made from them; they generally show a closer connection between A. and x y than between Gg and x y. But to make the comparison complete, I still add such a one between A. and x y, where Gg, which has only 240 lines, can no longer be compared.

V. A. differs from $x y$:

1. In expressions, rymes, and the succession of lines.



But for other evidences, and l. 20061, one would suppose that these rymes were a proof for a dependency of A. upon the source of x y. I think, however, no one will doubt that 'more' is no alteration of 'care,' which does not suit at all, for 'þai did me care' is no climax to 'þai beft wel sare.' On the contrary, I make bold to suppose that 'care' is a corruption or mistake for 'scar' = raillery, *i. e.* they railed on him when he was crucified. Well, now it is clear that a scribe of the 14th century could not avail himself of those rymes of the early 13th, or even late 12th century. He was therefore obliged to alter if he found 'sare': 'scare' into 'sore,' and when at a loss for a corresponding ryme, once more to make use of 'sore': 'more,' which had already been used in ll. 20529-30 (*i. e.* ll. 431-2).

- | | |
|---|--|
| ll. 20541-2 swongen : bounden | wrang : hang. |
| l. 20552 hure f. him. | |
| ll. 20553-4 & seide, 'Ion, for my lone,
kep wel þis wyf, I am hure
sone.' | I said til him 'mi leif cosen
Kep þis womman, es moder min.' |
| ll. 20581-2 In to þe chambre þer sche
was Inne
With ful many of hure kynne | Until hir bure wit miri sang

þam thoght til hir wel suith lang. |
| ll. 20597-8 myzt : bryzt | rike : like |
| ll. 20605-8 'Sone' sche saide, 'I beseke
þee'
O þing þat þou graunt me
that I nought þe deuel se
ne none þat euer with him be | 'Sun,' scho said, 'bath lauerd & king

I þe biseke now of a thing
Ouer i sal o þe feind haf sight
Or of his þat er maledight. (F. differs
in l. 20608.) |
| ll. 20609-10 fone : none | fa : þaa. |
| ll. 20613-4 ne wille I neuer þole <i>more</i>
that any of hem come þee
<i>bi-fore.</i> | wil i noght thol þe þam to <i>sei</i>
Sal he noght cum bfore þin <i>ei</i>
(F. ends in 'be-for þe.') |

ll. 20619-26 have these endings:

3yue: lyue: þee: þee: þee: pite: praiere: were	þe: fre: giue: liue: dere: praiere: war: bare.
---	---

ll. 20619-20 and ll. 20621-2 are, as to the substance, inverted in C. y.

l. 20623 = l. 520 is wanting in C. y, and l. 20626 is wanting in A. Could those readings in C. y be alterations, so that such repetitions as 'þee : þee : þee' would be avoided?

ll. 20627-8 worshiþe : treuliche	leuedi : fulli
----------------------------------	----------------

ll. 20631-2 are inverted.

ll. 20659-60 That no þing with-seie þe Off þat þou wolt biseke me	It was vnright i suld witstand þe of oght o þin erand C. G. hit ware un-riȝt to wiþ-stande þe ani þing þou askis of me F.
--	--

- ll. 20665-6 'So I auȝt, moder, & so I 'Sua aght i moder, wit-uten wand.
wille';
He left up his hond & blessed He bliscd her wit his right hand.
hure stille
- ll. 20667-8 His blessing sche þouȝt good Til hir sun þat scho luued mast,
And he hure soule understode þan scho yald hir bliscd gast

ll. 20715-40 and ll. 20741-64 are, as to the substance, inverted in A., which succession does not suit the connection. The number of lines is quite different. In A. there are in the place of ll. 20741-64 C. G. (containing the story about a Jewish priest), ll. 611—688 = 78 lines, among which some insertions must be supposed, f. i. ll. 623—639.¹ The succession of lines in A. must be: 610, 689—710, 611—688, 753. ll. 711—752 do not correspond to C. G. ll. 753-4 in A. are similar to ll. 20771-2 in C. y.

- ll. 20732 or cast we it in a foul sere for scho þat ilk traitur bare C. y, to
sere f. rere, cf. Mark v. 13 which in G. are added ll. 30733-4:
(Kent).

- ll. 20735-6 thei comen leþand þiderwarde þat we quillum hang on rode
& þat hem fel swiþe harde For us thoght he was noght gode.
þai wend to fill þair fol forward
and son þai lep þider-ward.

ll. 20773-848 in C. y quite differ from ll. 755—904 in A.

ll. 893-4 in A. are given in ll. 2005-8 in C. y; C. has there the mistake 'tuenti.'

1. 20775 'son þar efter, sum bok sais,' x y, makes us suppose that the compiler then availed himself of another source.

2. In omissions.

- ll. 20333-4 mi bodi þou kepe fra þaim, i sai
þou we be sib, bath ic & tai

in C. G. seem to me to be mere additional lines on account of l. 20340 in C. G. and l. 280 in A.

ll. 20393-4 (between ll. 332 and 333 in A.):

- als help me lauerd suet ihesus
I ne wat how i com in þis hous C. G.,

compared with l. 20401:

- 'cums wit me into yon hous' C. G.,

and l. 339 A.:

- '& comeþ wiþ me into þis hous'

which line Morris is wrong to compare with l. 20394, seem to be additional.

¹ Cf. Gierth, *Englische Studien*, vii. p. 18.

l. 20409 'cums now all her in wit me,' C. G., seems to be a patch-line for the following line, to which are added, as an amplification, ll. 20411-28 and l. 20430. In the substance as well as in expressions they remind us of former lines, so that the northern scribe seems to have given his own 'business' here. l. 20430, 'Blisced mot þou ever bene' (cf. ll. 20153-4), corresponding to 'Suet leuedi of heuen quene,' seems to be a patch-line. The rhythm seems to bespeak different principles:

Cf. l. 20414 For-þe we er cūmmen to þe leuedi

l. 20429 Suét leuedi of héuen quéne (A. has: & seieþ 'ladi heuene quene) with

l. 20424 Ríght bi-fór our léuedi sélue

l. 20415 Bót a thíng saíd saínt Iohán

l. 20416 to pétre ánd to apóstlis ilkán

l. 20419 þát náman of áll our fér

l. 20420 bifóre hír mak látli chére C., bifor hir mak na laith chere G.

Notwithstanding the omission in A., we do not want there any link in the connection.

ll. 20451-2 'I am his moder, wel he me kid
I am ful fain yu ar me mid'

are useless for the context, and want an exact collation with the MS., that the question may be decided whether there be any mistake of the editor or the scribe in the ryming words. 'Mid' is southern; and northern 'miþ' is put aside by 'wiþ' as early as the 13th century.

ll. 20491-508, containing the song of Paradise, the mention of an earthquake, and how Mary said to those sleeping apostles: 'Wake, sleep not,' seem to be descended from another source, according to l. 20500 (als sais þe bok).

Besides, there are wanting ll. 20547-8, 20557-8, 20617-8, 20626, 20673-4, 20717-8, 20765-70.

3. In additional lines.

We find after l. 20438 two lines in A. (ll. 357-8) which are necessary for the context, but must be done away with in C. y, differing from A. in the preceding lines. In C. y, John has told Peter and the other apostles how they shall behave to Mary (cf. ll. 20415-22). This advice is not mentioned in A. The apostles then go and salute Mary with words that we find in A., though they are not spoken by the apostles, but by John, who advises the apostles to use them (cf. l. 348 'and seieþ,' etc.). So we find after those words of John:—

Than comen þe apostles alle
And bi hure bigan to falle.

After l. 20490 there are in A. ll. 409-10 :

‘She badde Ion & þe apostles alle
To kepen hure what so bi-falle’

which may be done without ; C. has in their place ll. 20491-508.

After l. 20598 we find two lines (ll. 495-6) which are a useless repetition of a former thought (cf. l. 492 = l. 20596 C. y). The assonance ‘come’ : ‘bone,’ however, would betray their old age.

After l. 20688 we find two lines (ll. 583-4) which are a repetition of ll. 567-8. The printed text gives a strange punctuation,¹ so that one can misunderstand the lines. The punctuation must be : ‘Petre, I commaunde þee, mi moder bodi kepe þou me : Iohan and all þine fere ; nis no þinge me so dere.’

After l. 20720 there are ll. 711-52 in A., which do not correspond to any lines in C. y, and do not suit the context, so that the scribe of A. may be supposed to have borrowed them from another source. This double source perhaps accounts, too, for the confusion concerning ll. 20715-40 and ll. 20741-64.²

This section seems to me clearly to prove that—

1. Gg is no fragment of the original ; but it is next to its southern original, which may be marked by Ω .

2. A. is next to the northern source of x y, marked by O., when compared with Gg.

3. A. and Gg point to the source Ω .

4. Gg and O. are independent of A.

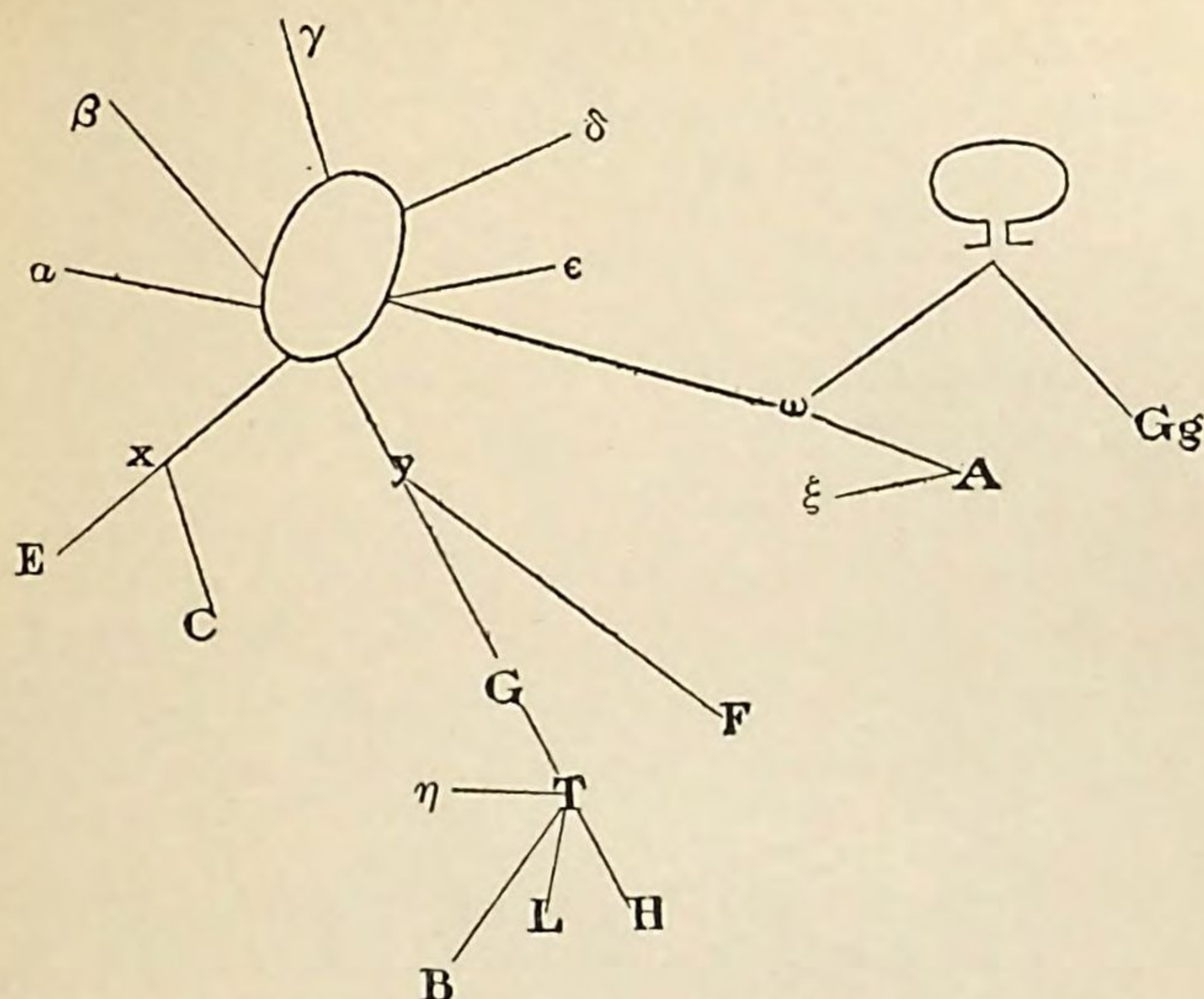
5. Ω is not the direct source, either of A. or O.

6. A. and O. are derived from a common source, which may be marked by ω , in ll. 1—610 in A., and in ll. 20057-8, 20065-714 in O. ll. 611—892 in A. are to be derived from another source, which may be marked by ξ , whereas ll. 20715-74 in O. seem still to refer to ω , so that only ll. 20775-848 must be referred to a different source, which may be marked by ϵ .

In marking the other sources, from which O. is to be derived by α , β , γ , δ , and the source of T. in ll. 10835-906 by η , I may illustrate the filiation of the manuscripts by the following pedigree :

¹ Cf. also the wrong punctuation in l. 243 : ‘Iohan,’ seide ladi, ‘what is þee,’ instead of : Iohan seide : ‘Ladi, what is þee, . . .’

² Cf. Gierth, *Engl. Stud.*, p. 17 ff.



Results which will be available for a critical edition of the northern version of *Cursor Mundi*:

1. C., written in the dialect of the neighbourhood of Durham (but for one exception), must first of all be made use of, and has, where E. is wanting, two votes against F. G.

2. The fragment E., in a Northumbrian dialect, is next to C., but shows too many mistakes and omissions to be used otherwise than comparatively with F. G.

3. G. will be of great advantage (though written in a dialect south of that of C.), where C. shows omissions, or the Midland hand.

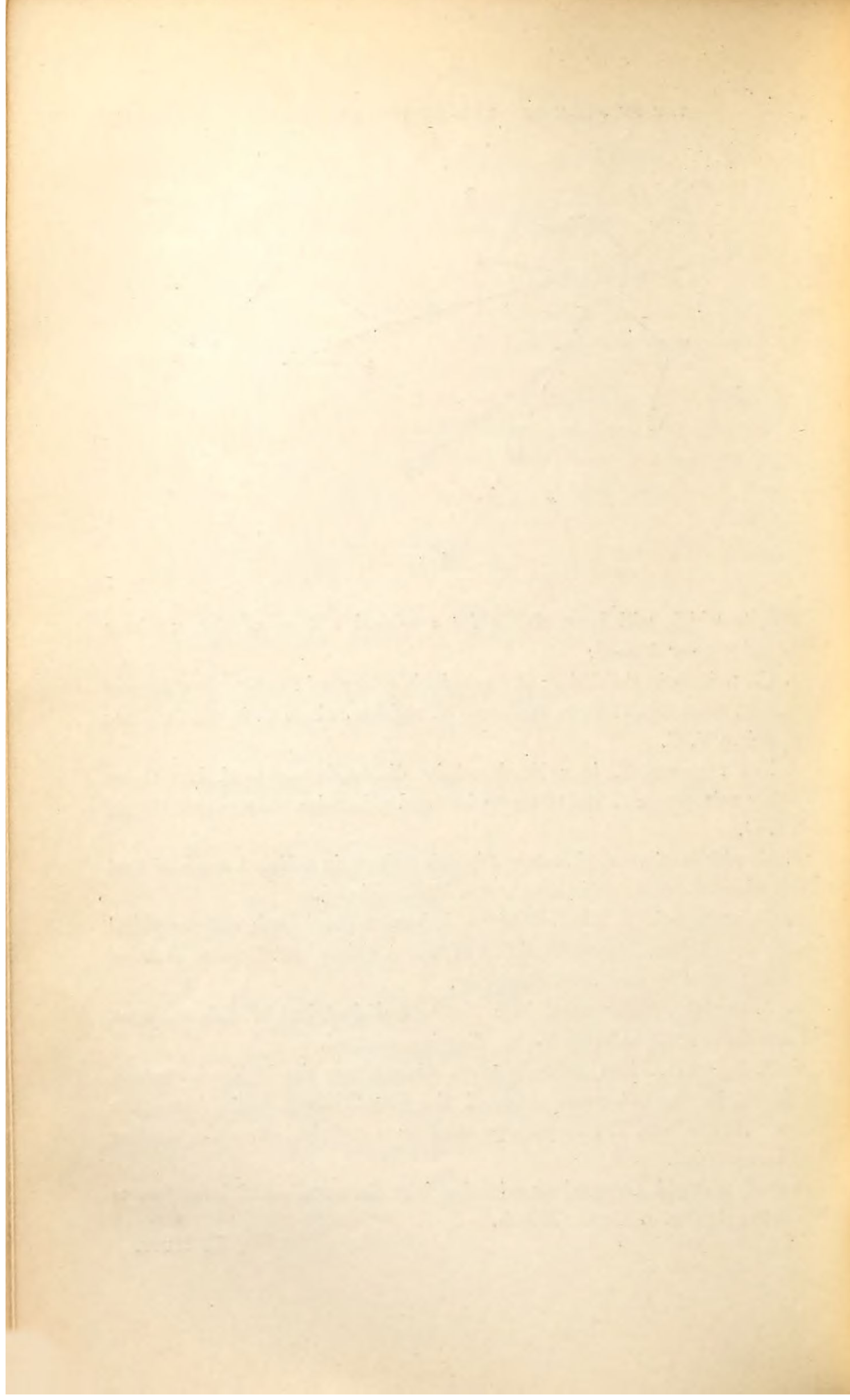
4. F., written in a North-Western dialect, without such orthographical absurdities as in the Lancashire dialect of 'Sir Amadace' (cf. Robson, *Metrical Romances*), must be used most cautiously.

5. A. and Gg, both written in a Southern dialect, but of different ages, will sometimes avail, as far as the wording is concerned.

6. T. H., written in a South-Western dialect near the Midland confines, and L. B., in the extremest south of the East-Midland dialect, are quite useless. At the best, T. may perhaps avail once or twice, when the wording in G. is concerned.

I shall now add a careful examination into the sounds and inflections as well as the rhythm of *Cursor Mundi*.

H. HUPE.



CURSOR STUDIES,
AND
CRITICISM ON THE DIALECTS OF ITS MSS.
BY
DR. H. HUPE.

THE NEW YORK PUBLIC LIBRARY

ASTOR LENOX AND TILDEN FOUNDATIONS

1897

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PREFACE.

Motto : Es irrt der Mensch, so lang' er strebt.

It is three years since I wrote for the Early English Text Society an Essay (printed in Part VI) on the "Filiation and the Text of the MSS. of the *Cursor Mundi*." Its German translation, which I wanted for the Göttingen Faculty of Philosophy, underwent some slight changes, but, long after it was originally written, it was published with all its faults of which I then knew. Two years' more work upon the same subject have made me see that a good many things which I took from authorities had better have been left unsaid.

A close inspection of the MSS.—three of which I collated with the text—and a comparative study of other MSS. at the British Museum and the Bodleian Library in the years '86 and '87, have enabled me to take a different view of many points now. But whatever mistakes are in my former essay, printed two years ago, I hope it will not be quite a nuisance to the reader. To me it is a gratification not to cleave to old mistakes: they are useful in some other way. Middle-English philology is still a wretched, barren field, in which a good many workers will rather scramble and err with the multitude, than find a new track where they will encounter difficulties hitherto undreamt of.

To those who best understand how little has yet been done, I need hardly say that I do not imagine I have always arrived at conclusive results. I have not had the opportunity and time to read at liberty in a large library. I am not so happy as to own a set of the most valuable publications of the Early English Text Society. I have also had some difficulty in getting books lent to me again and again when I wanted them, as new views arose.

As to the Pedigree of the MSS., I refer to M. Kaluza's critique of my former essay in the *Englische Studien*, xi. 2, and my reply to it in the *Anglia*, xi. 2.

Grateful acknowledgments are due to the Director of the Society, Dr. F. J. Furnivall, who was kind enough to lend me for a long time the proof-sheets of Robt. Manning's *Chronicle* and the *Pricke of Conscience*. For facilities afforded I am also indebted to the officers of the British Museum and Bodleian Library, and I have been and am under constant obligation to the indulgent officers of the Göttingen University Library.

H. HUPE.

Lübeck, Whitsuntide-week, 1888.

CHAPTER I.—THE PEDIGREE OF THE MSS.

1. In availing myself of the letters of the Pedigree formerly given,—A B C E F G Gg H L T; $\alpha \beta \gamma \delta \epsilon \eta \xi \omega$ **x y**—I first state that **x** and **y** do not point to the original itself, but to a defective copy (**z**). Both of them have the following mistakes in common:

- ll. 21895-6 And he gain vs sa meke and mind (the source had $\bar{a}$ = an = on)
 Sua mikel luvis naping als vr kind C E, similarly in F G.
 l. 22402 In papilon that mikel fell (for *Babylon*).
 l. 22552 pat al pe erpe it sal to quak C E F T (G has corrected *to* to *do*).
 l. 22798 pat mannis fles to mold to fall E **y**, se C (meant for *do*).
 l. 22920 sal com bifer pe demester **x y**. (Compare T: He shuld com, etc.—**x** and **y** have no subject. Qu.: bifer = *he for* (for = before).

2. E seems to point to the common source **x**, for besides the two arguments (l. 20058 and l. 23373) formerly mentioned, there are still other reasons for believing so. Compare:

- l. 22450 pat nan it sal in erp knau **x**, man **y**. Compare l. 22448 pat nan. Qu.
man for nan.

Compare: pe jugement a litel are

Sal vr lauerd his mightes scau
 pat *man* it sal in erp knau.

- l. 20124 pat tai ne had of hir mister¹ pat pai ne had of hir gret mistere
 l. 23087 Qwen i in sekenes was sare Quen i was stad in sekenes sare

In both places **y** had no reason to alter **x**'s reading, which is tolerably correct; but **y**'s reading seems to be original, for it suits both rhythm and sense. I should also be inclined to regard the following readings of G's as original ones:

- v. 24642 and pof it was mi (pi E) bale And thoght it was mi bale all bett¹
 al bett
 v. 24646 I languis (in laguis) all for pe In langurs all for pe¹

¹ See Addenda.

I should think that if **z** had had *pou*, G would have made the same blunder as C E, for *thoght* is only the repetition of the preceding *thoght me*. F has altered.

v. 22915-6

And o (of E) þat man þat was in were & to þat man . . .
þe soth he sceud him al clere

Supposing that **z** had *āto* it is astonishing that both E and C read *and o* and not *vnto* or *ȝ to*, both of which might as well have been taken.

The arguments are not beyond doubt. It is a pity that E is only a fragment.

3. A and Gg must be put in another relation to the original than that which I formerly gave them. There is evidence that A points to a more northern source. Compare the following lines :

A :	x y :
ll. 20081-2 did wepe : at hure fete	His moder stod and sare scho gret : fete

I think there is no reason to fight for an assonance in a late 14th or early 15th century MS. The southern scribes of that time seem rather to avoid the verb *grete(n)*.

ll. 20352-3 How schal I lyve, how schal	Hou sal i live, how sal I fare
I fare	
How schal I blis or ioie have	How sal i ioi haf evermare

A's reading appears to me now to be an unlucky alteration on account of *mare*. Cf. L, which reads : *how shalle I covyr of my care*.

ll. 20403-4 Sche ordeyneþ hure to fare	And graithes hir to far vs fra
vs fro	
For hure sone hit wolle so	For hir sun will þat it be sua.

Both A and T L have avoided *graithe*, but not the ryme *fra : sua*, though *fro* (for *from*) does not suit the southern dialect.

ll. 20397-8 þorw wham : cam	for quam : þei . . . cam
-----------------------------	--------------------------

I do not now think that A has retained a southern original reading ; for observe that *cam* is a plural.

ll. 20565-6 Adam & Eue & many mo	Adam <i>and</i> Eua and oper manian
I dide hem oute of helle go	I did þaim vte o þine be tan

A avoided the past participle *tan* for which *take(n)* occurs in the south, but not *I dide hem go* with its causative meaning : to this use of *do* the southern dialect is quite a stranger.

l. 20699 Doþ þe belles alle to ryngen	Dos þe belles all at (to y) ring
---------------------------------------	----------------------------------

- l. 20736 Thei comen leband þiderwarde And som þei lep þiderward (E om.)

The present participle in *and* is unknown in the south.

The arguments are sufficient to prove the above statement. I shall have an opportunity afterwards to speak of A at full length.

4. There is good reason to believe that E and A point to the same source. It is a pity that only 88 lines can be compared.

- l. 20118 Sco serued in baþe les and mare E þai seruid hir all (bath F G) lesse and
Sche wolde serue, las & mare A mare C F G

It appears from the preceding lines that *þai* is the correct reading.

- l. 20116

Ful wel þai miȝt in hir forberne E In all hir will þai hir forbar C F G
Ful wel þei ne miȝt hure forberen A

There is no reason to believe that C F G's source altered the original reading. On the contrary, as I shall afterwards prove that E A's source is written in the West Midland dialect, I have good reason to suppose that this scribe rejected *forbar*, which does not suit his dialect. The alteration may be accounted for by a faulty *well* (for *will*). The relation between E and A is obvious.

- l. 20099 þat treulic sal kepen þee E þat treuli sal ta kep to þe
That trewly schal kepen þee A

If *kepen* were the original reading, C F G's source could have easily altered it into *kep of*. But the rhythm in E (*þát treulíc*) is much stiffer than in C F G, where we read: *þat treúli sál ta káp to þé*.

- l. 20113 þare scho bileui[d] al hir liue E þar scho bileft for al hir lijf
Ther sche bileft al hure lyfe A

It excites wonder that both E and A have omitted *for*, which is necessary for the metre.

5. T is not dependent upon G, for it appears from a good many places that T G point to the same source (δ).

- l. 2187 G: þat was cechim. T: oon cechim = oon techim = C's antechim.

It is well known that *c* and *t* are frequently confounded. G probably omitted *an* (for *and*) on account of its obscurity, and altered it into *þat was*, from which T could never have adopted *oon* if it had not seen *an*. The correct reading is *and* (= namely) *Techim*.

ll. 15877-80 in T appear in the same succession as in C F, whereas there is no reason why T should have altered G's sequence of lines.

- l. 22552 þat all the erd it sal do schake þat al þe erþe shal to shake

T's reading shows the same mistake *to* as C E F, though G's *do* appears to be a correction.

1. 23764 Certes þai ar feld in flizt

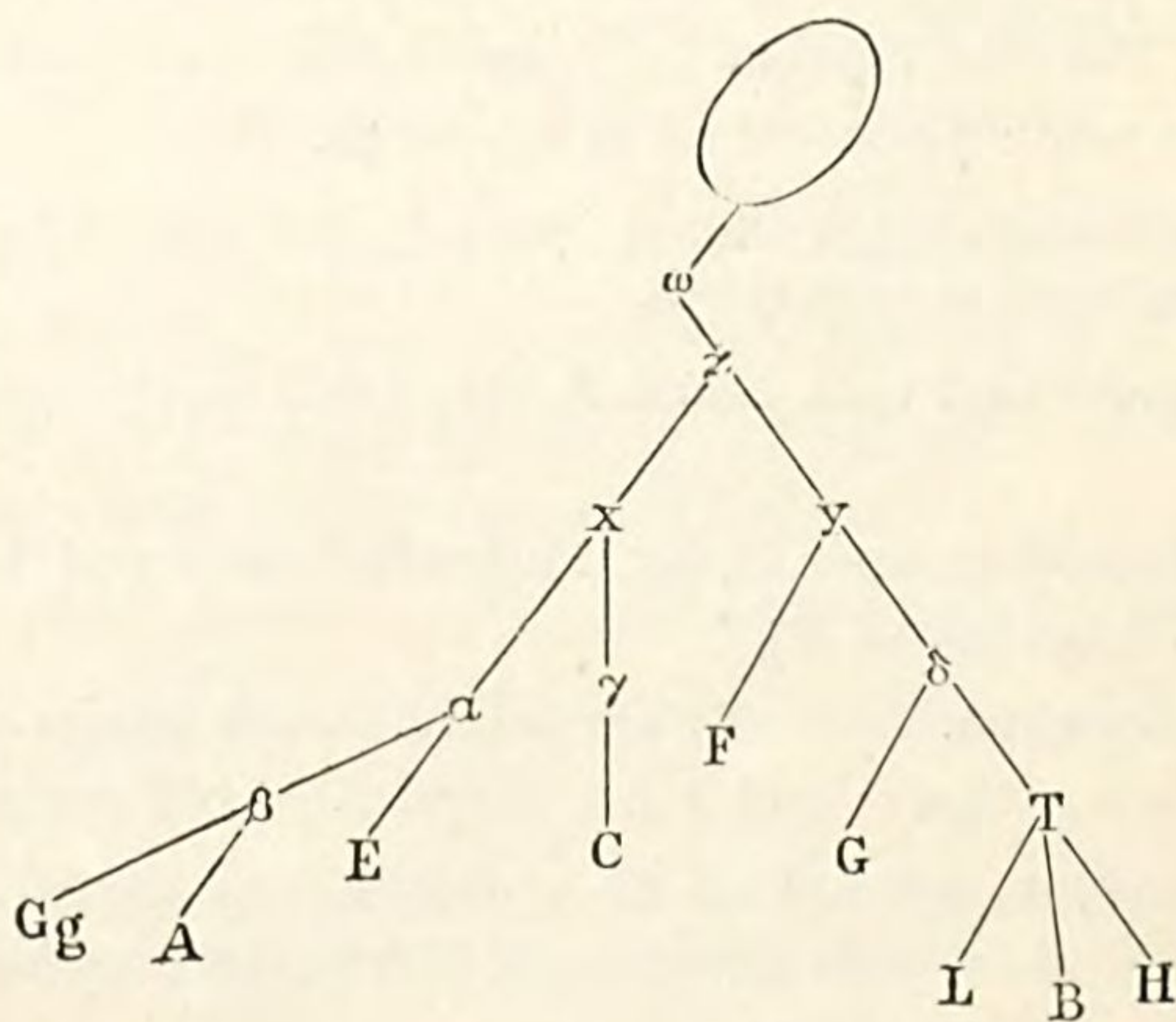
Certes þei be felde in fizt

G's *flizt* is not nonsense, so that T might have had a reason for correcting it.

Moreover, in G there are two omissions: ll. 3727-8 and ll. 18417-8 which agree with C F, so far as T's dialect would allow. The rymes had to be avoided; so we may rightly suppose that C's wording could not be entirely kept.

6. It has been supposed that T is the source of H L B. There is no doubt that it is the oldest, completest, and correctest copy amongst them. T is, of course, not without mistakes. Since the text affords us only scanty materials for comparison, there is no possibility of seeing whether either of the MSS. shows readings which could not be the result of correction. There are some slight corrections in H L B, as I have stated, but there is no evidence to prove that all the differences are due to this cause. I therefore stick to the supposed filiation of T H L B; but I am fully aware that it is not beyond doubt.

7. Considering the age and dialect of the MSS., which are the chief subjects of my further researches, I suppose that neither **z** nor C is directly drawn from its source. So I beg the reader to accept the following modification of my former statement.



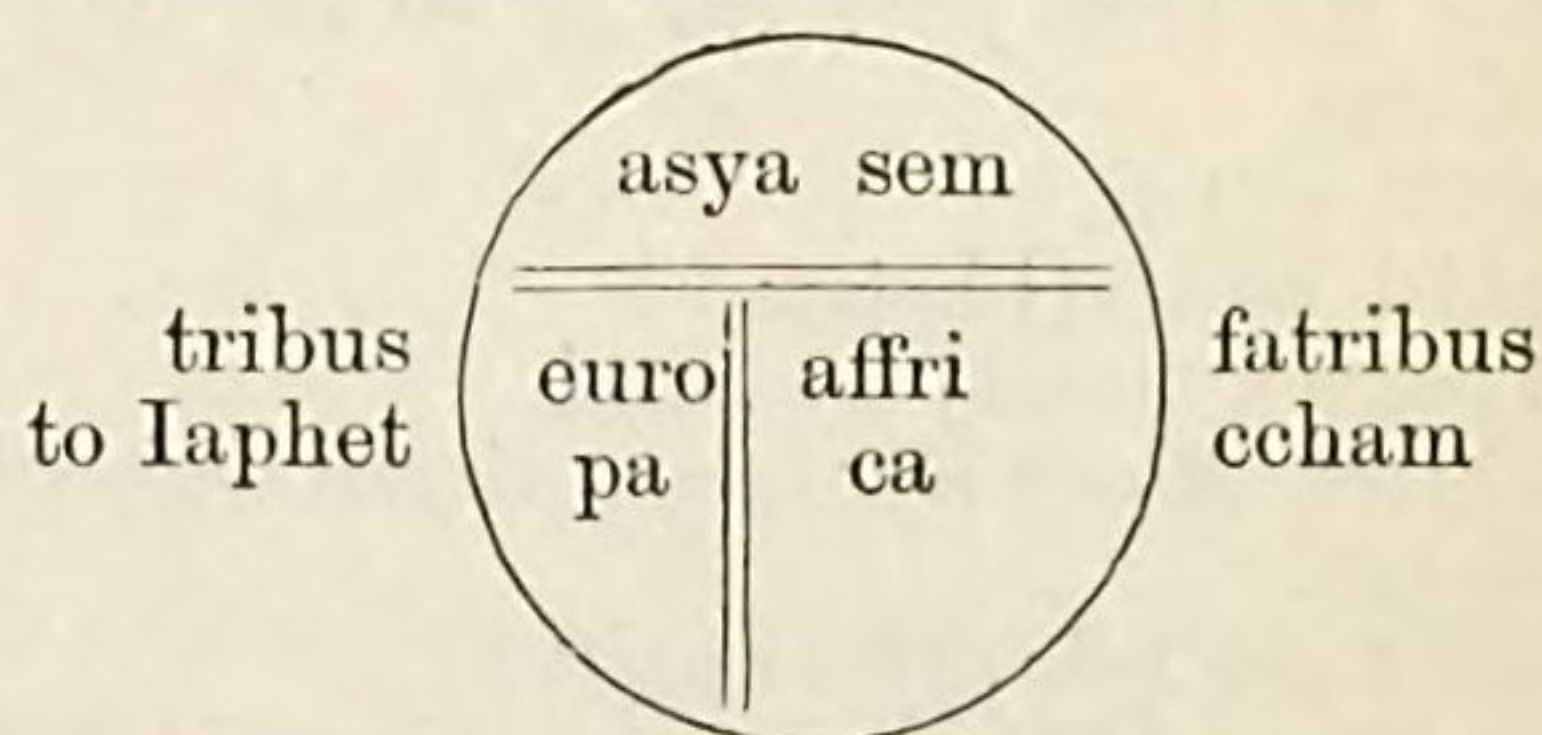
CHAPTER II.—THE COLLATION OF THE MSS.

8. A TEXT copied and printed with diplomatic accuracy is necessary, no doubt. Dr. Morris's edition is splendid in every way; but no human work is without inadvertencies. The collation of his texts with their originals was therefore not superfluous; and it must be inserted here for the sake of my further inquiries. I had an opportunity of collating C, G, A.

9. I begin with C. Curved brackets () denote that the letters or words within them are defaced or rubbed out.

- l. 14 For] (F)or
- l. 15 How] (H)ow
- l. 16 Wit] (Wit)
- l. 18 How] (H)ow
- l. 42 Both gode and] (Both gode and)
- l. 43 Vr dedis] (Vr d)edis
- l. 66 stands in the margin.
- l. 103 neghest] g is overlined.
- l. 105 oure] oure
- l. 168 in] overlined.
- l. 172 hefdid] he(f)did
- l. 209 our] oure
- l. 313 his] (his)
- l. 337 þou] (þou)
- l. 520 hete] originally not t, but perhaps d.
- l. 807 wit hin] within
- l. 930 worth is the old reading, torne was put by the transcriber.
- l. 1037 gyon] only yon is in a different hand and ink, and stands on an erasure.
- l. 1038 eufrates and fison stand on an erasure. C had no doubt originally the same reading as F G. At foot there is a circle divided into four segments in which are written the words—read round from right to left—'tigre, gison, eufrates, fison.' The outline is in red.
- l. 1060 was] s overlined.
- l. 1138 wete] w not original, altered in a different ink.
- l. 1208 lelli] lelle, though not quite distinct, but e cannot be read for i.
- l. 1237 pastd] pascd must be read.
- l. 1281 Nou] u overlined in a different ink.
- l. 1284 ilk way] between these words something is rubbed out.
- l. 1287 (he)] he stands in the margin.
- l. 1305 lote] lotti
- l. 1407-8 sad : glad] originally said : glaid

- l. 1461 yer to] þer to. y and þ are not distinguished (only y is used).
- l. 1597 Drightun] drightim for drightin
- l. 1711 3ow with] vobiscum in the margin.
- l. 1928 Ti] Til
- l. 1951 therst] I think theft, only i is mistaken for r, it is often very like st
- l. 2008 At foot a figure representing the ark, with the words archa on one side, and Noe on the other.
- l. 2123 knyth] knyht
- l. 2148 (wit)] wit in the margin.
- l. 2190 At bottom: Divisio terræ



- l. 2314 At bottom, in the space of the pedigree, Omer is written in a different ink.
- l. 2315 At bottom: turris (with a figure representing a tower) babilonie
- l. 2348 be] bee
- l. 2370 ertd] originally th, but altered in the same hand to agree with ferd
- l. 2419 wit] originally wid, but then altered into wit
- l. 2426 wij] wijf
- l. 2427 brokar] stands on a rubbed place. I suppose it was brok her, but the scribe, with his broad pronunciation, preferred brokar
- l. 2452 hild þair store] (hild þair st)ore
- l. 2500 to] til
- l. 2520 temase] temace
- l. 2578 on on] dele the second on

1. 2610 als] *read alle, e is overlined in a different ink.*
1. 2657 sal] sol
1. 2695 scare] *stands on an erasure. It cannot be for scare, read scere*
1. 2929 loth] *overlined.*
1. 3220 were] ware
1. 3615 Tac] Gac
1. 3881 *At bottom: Quomodo laban seduxit iacob cum lya pro rachell.*
1. 3910 *There follows the heading: Quomodo luctatur angelus cum iacob*
1. 3975 *Heading: De reconciliacione iacob et esau*
1. 4023 *Heading: De iacob et ejus filiis et de exsompnia iacob. Cf. next page of the text.*
1. 4265 *Heading: Quomodo uxor putifar percunt(atur) Joseph.*
1. 4456 *Heading: Quomodo incarceration batur ioseph pro eadem uxore. Quomodo ereptus est ioseph a carcere is the heading of the 2nd column.*
1. 4553 *Heading: De exsompnia pharaonis regis egypti et de fame eiusdem pat(ri)e*
1. 4647 *Henceforth the Latin headings are for the most part cut off by the book-binder.*
1. 4809 i] pai
1. 5116 he pen] hepen
1. 5263 for-hond] for-houd
1. 5301-4 *Many words are almost defaced by ink.*
1. 5413 for pair] (for) pai(r)
1. 5529 *At bottom: De fine joseph filii iacob*
1. 5585 demmepster] demmep
1. 5647 him sagh] *repeated by mistake.*
1. 5918 prima vindicta *in the margin.*
1. 5927 secunda vindicta *in the margin.*
1. 5952 Tercia vind. *in the margin.*
1. 5959 iiij vind. *in the margin.*
1. 5993 moru] morn
1. 5999 Quinta *in the margin.*
1. 6009 vj *in the margin.*
1. 6017 vii *in the margin.*
1. 6039 viii *in the margin.*
1. 6051 ix *in the margin.*
1. 6058 x *in the margin.*
1. 6077 ⊕ *in the margin.*
1. 6101 had MS. repeats had] *is a mistake.*
1. 6389, roche *in l. 6390, and it in l. 6391 stand on an erasure.*
1. 6428  *stands in the margin.*
1. 6491 oper] eper
1. 6643 þe MS. ke] *is a mistake.*
1. 6706 him] *overlined.*
1. 6739 þe last] (þe last)
1. 6780 God wil] *is not in a later hand.*
1. 6784 Him to sla] *in a later hand, originally of slaing. to is overlined, of altered into hī, and ing rubbed out.*
1. 6916 desert. MS. inserts was here] *is a mistake. After desert we find be es altered into hees, which alteration looks bad, so that it is crossed through, and a proper he es is added.*
1. 6934 and offrahim] *Between these words something also is overlined in a later hand.*
1. 6964 to] *overlined.*
1. 7083 him] *stands on an erasure, and is in a different ink.*
1. 7094 wal(d) ha] wald haf, d and f *being added in the later hand.*
1. 7256 ald] d *overlined.*
1. 7269 left] lefft
1. 7277 hernpan] *first n overlined.*
1. 7303 (ar 3e)] *overlined.*
1. 7304 nise] *on an erasure.*
1. 7409 *Note: MS. corrected to wit gleu wald] add: in the later hand.*
1. 7507 ren(d)] rend, *originally t, corrected to d.*
1. 7649 (wha)] *who overlined in the later hand.*
1. 7659, 60, 61 (þi)s, (And), (þer)] *spoilt by ink.*
1. 8195 sett] seit; cf. l. 8291.
1. 9447 apel] appel
1. 10103 my] mi
1. 10236-10244 *much defaced.*
1. 10932-4 *partly defaced.*
1. 10977-10982 *much defaced.*
1. 11167 (be)] *om. MS.*
1. 11482 sagh] *on an erasure, not distinct, perhaps sogh*
1. 11509 (chere)] *in a later hand.*
1. 11749 At] *crossed through.*
1. 12726 bigun neu] bigunnen
1. 13017 resiun] resum *for resun*
1. 13335 stan] (sta)n
1. 13399 architricline] archidicline
1. 14005 vñtement] vñtement
1. 14061 blin] blind
1. 14063 vnttement] *not distinct, perhaps vintement or vñctement*
1. 14444 architricline] archidicline
1. 15068 Qua] Q *defaced.*

- | | |
|---|---|
| l. 15141 a] <i>on an erasure.</i> | l. 15303 tite] titte |
| l. 15142 sal] <i>originally hal</i> | l. 15305 doo] <i>second o seems to be added.</i> |
| l. 15154 stable] & stable | l. 15330 yuu] <i>y rubbed out.</i> |
| l. 15176 (to)] <i>originally to, but rubbed out now.</i> | l. 15387 morsel] <i>correction of a later hand.</i> |
| l. 15257 pat] <i>overlined in a later hand.</i> | l. 15469, 15479, 15491 the mark # <i>is not seen on account of the binding.</i> |
| l. 15259 wit] <i>on an erasure. pat] overlined.</i> | l. 15525 ic] <i>c rubbed out.</i> |
| l. 15279 sai wirtes] <i>i wirtes on an erasure.</i> | l. 15641 so, <i>altered from sa] there is no alteration.</i> |
| l. 15291 boghed] <i>d overlined, the word is in a different hand, and seems to be a correction of bued.</i> | l. 15668 be MS. he] <i>only at first sight; be is distinct.</i> |
| l. 15295 (na)] <i>rubbed out.</i> | l. 15720 he] <i>h nearly rubbed out.</i> |
| | l. 16099 pai] <i>overlined.</i> |
| | l. 16603 caluarie] <i>on an erasure.</i> |

10. l. 16749. Here begins a different hand.] But a much younger man's hand, with the common flourishes and abbreviations of the 15th century. For a better knowledge of the MS. hands I give a sample of these tags and curls, so far as Messrs. Clay have them.¹

- | | |
|--|---|
| l. 16754 pere] per' | l. 73 hand] hand' |
| l. 16757 son] son' | l. 75 fell] feH |
| l. 16760 mone] mon' | l. 78 drynk] drynk' |
| l. 16766(4) wore] wor' | l. 121 air] aire |
| l. 8 comforth] comforth | l. 16805 fell] feH |
| l. 13 vinegre] vinegr'; <i>observe gaH</i> | l. 16809 send] send' |
| l. 15 with] w ^t ; tonge] tongr' | l. 9 askynge] askyng' |
| l. 36 erthe] erth | l. 37 iesu] iHu |
| l. 40 other] oth ^r , cf. l. 124 | l. 111 clethinge] clething' |
| l. 48 bone] boñ | l. 127 soft] soft' |
| l. 52 noght] noght' | l. 172 kirk] kirk' |
| l. 58 mynd] mynd' | l. 17316 wrang] wrang'. <i>Here ends the collation of the 2nd hand.</i> |
| l. 68 whether] wheth ^r | |

11. l. 17362 pat] pai

- | | | |
|---------------------------|-------------------|-------------------------------------|
| l. 18559 pei] pai | l. 18757 you] yow | l. 19243 a] <i>crossed through.</i> |
| l. 18997 sertles] sercles | | ll. 19396-402] <i>much defaced.</i> |

12. The third hand begins in l. 20065.

- | | |
|--|---|
| ll. 20103-4 might, vnright] might', vn- | l. 20334 ic] ic' |
| l. 20111 a] o | l. 20335 hat, na-thing] hat', na-thing' |
| ll. 20113-4 lijf, strijf] lijf', strijf' | l. 20368 opair] ai <i>is an alteration.</i> |
| l. 20145 her] hir | l. 20576 it] <i>overlined.</i> |
| l. 20159 thing] thing' | l. 20790 cark] <i>on an erasure.</i> |
| l. 20182 tak] tak' | l. 20822 pe] <i>overlined.</i> |
| l. 20232 bisek] bisek' | ll. 21167-8 tent, brent] tent', brent'. |

¹ I had noted some 372 instances, but the Director objects to the expense of printing them all, as they have no linguistic value.

Here end the few samples of the collation of the 3rd hand. The full collation shows that the flourishes and strokes occur continually, and not only occasionally, as shown in the edition.

13. l. 22366 strength] strengh

- | | |
|---|---|
| l. 22824 wemed] wemmed | ll. 24305-10 MS. torn here] <i>Part of it is torn off, but patched up by the book-binder.</i> |
| l. 23340 setlid, MS. seclid] <i>read</i> sercled, cf. l. 18997. | l. 24854 drerili] drereli |
| l. 23778 chrahun crachun] <i>crachun is the correction of the badly written word chrahun.</i> | l. 24928 þisw ord] þis word |

14. THE COLLATION OF A (cf. § 12 of the former essay).

- | | |
|--------------------|-------------------|
| l. 67 pore] thore | l. 521 þi] þine |
| l. 190 pur] par | l. 704 sere] rere |
| l. 438 pore] thore | |

15. THE COLLATION OF G. The old paging had 349 pages, but on leaf 145 there is a mistake; from p. 289 a jump was made to 300. The first page containing the table of contents is not numbered. The new paging has 169 folio-leaves. Only the first leaf is a little injured.

- | | |
|--|---|
| l. 48 to] <i>crossed through and rubbed out.</i> | l. 1312 frott] froit |
| l. 53 vanyte] van(yte) | l. 1440 at] þat |
| l. 55 to] <i>defaced.</i> | l. 1520 sonne] soune |
| l. 86 craftti] craftli | l. 1522 music] musik |
| l. 89 set] <i>defaced.</i> | l. 1542 micht] mitht |
| l. 91 fantom] o <i>defaced.</i> | <i>Heading after 1552 how] hou</i> |
| l. 92 i-now] i <i>defaced.</i> | l. 1669 festind] festnid |
| l. 103 nedefull] nedeful | l. 1701 mekil] mikil |
| l. 119 entent] ente(nt) | l. 1724 hend (or heud)] heud |
| l. 149 syðe, cf. syðē in l. 216. <i>Both of them mean sythen; in syðe, standing before a vowel the contraction mark for n appears to be left out, and in syðē the contraction mark for th is disregarded. In this way I explain wid and wit, occasioned by the abbreviation w^t, but in pronunciation likewise meaning with. The interchange of d and t, however, standson a different ground.</i> | l. 2194 regina] regina |
| l. 150 iustifie] -fie, <i>badly written for -sce, cf. manasce 3765, and sc = ss passim. Here, of course, a mistake for original justise.</i> | l. 2332 of] <i>overlined.</i> |
| l. 258 findes] d <i>defaced.</i> | l. 2506 graunted] granted |
| l. 265 and after l. 270 prolouge] p(ro)-louge | l. 2508 getun] getún, <i>mistake for getin; cf. ll. 2951, 3421, 3901, etc.</i> |
| l. 454 anttour] auctour. <i>The copier's note goes beyond the mark.</i> | l. 2530 miht] mitht |
| l. 469 mychal] mychael, e <i>overlined.</i> | l. 2569 sal] Sal |
| l. 483 coueryng] couerymg | l. 2725 efsoins] efsonis = eftsonis, cf. l. 4241. |
| | l. 3386 multeplyed] multiplied |
| | l. 3693 leue] <i>crossed through.</i> |
| | l. 3915 an] au, <i>the contraction mark left out, = aū = aun</i> |
| | l. 4127 saide] <i>om.</i> |
| | l. 4482 l(i)uerid] liuerd, cf. ll. 5289, 6176. |
| | l. 4508 eyen = eye n' = eye ne |
| | l. 5114 sal <i>wanting] not om.</i> |
| | l. 5355 my broder, MS. his] his broð. <i>Here Wattenbach's observation, that in the 15th century ð occurs for de, may be applied, for broð is = brode (cf. l.</i> |

- 5334 and l. 5355 F). Otherwise, the contraction mark taken for δ = th would be a mistake; cf. T's my broþer.
- l. 5329 Fitou] Fiton
- l. 5741 nerere] ner'e. The contraction mark is wrong, it must be nēre = nerre
- l. 6098 now] nou
- l. 6156 or (ox)] ox
- l. 6220 couipil] coiupel
- l. 6697 Nedis] N really looks somewhat like M; therefore, perhaps, M in T.
- l. 6965 þai] þaii
- l. 7173 op(er)] op(er)
- l. 7201 wakind] waknid
- l. 7278 wengaunce] wenga(u)nco
- l. 7281 oft] ofte
- l. 7489 wrecched] doubtful on account of cc.
- l. 7620 saul] saul(e)
- l. 7737 saule] saul(e)
- l. 7751 sarazins] sarazines
- l. 7792 gunen] guen
- l. 7917 men] mistake for inne
- l. 8103 us] overlined.
- l. 8143 unhele] un overlined.
- l. 8202 processioune] proccessioune; cf. l. 150.
- l. 8407 payre] y overlined.
- l. 8417 i] overlined.
- l. 8565 þe] e
- l. 8569 be] (b)e
- l. 8861 made] the 3rd stroke of m is overlined.
- l. 9214 withest] withtest, t overlined.
- l. 9233 heard] herd
- l. 9250 propantera] .p.pantera = parpantera
- l. 9280 sua] repeated from the preceding line.
- l. 9459 wrecchedly] wrechedly
- l. 9485 quihy] h altered into li, but y left standing.
- l. 9506 synays] syttays
- l. 10023 so] s overlined.
- l. 10139 unwon] sone (from the following line).
- l. 10242 To make] Go make
- l. 10385 þe] þa
- l. 10599 frendes] freindes
- l. 10610 ilkand] ilkane
- l. 10887 wrecchedness] the second c is again very like t. (According to the old paging, p. 146 is = leaf 74a, but the two columns of lf. 74b bear the numbers 147 and 148, and lf. 75a 149 and 150. At foot there is, in a later hand, an illegible remark beginning: 'this leaf . . .')
- l. 10980 tale] ta(le)
- l. 11021 not] noght
- l. 11050 þe] overlined.
- l. 11055 ʒing] zing
- l. 11160 madd] medd
- l. 11202 after him] mari overlined.
- l. 11203 gan] gane
- l. 11291 on] of overlined.
- l. 11303 sua] su(a)
- l. 11335 skete. MS. looks like strete] skete quite distinct.
- l. 11358 lauedi] leuedi
- l. 11366 þe] overlined.
- l. 11395 oceane] the second c looks very much like t; cf. ll. 7489, 10887.
- l. 11407 dozeine] doreine
- l. 11416 till] till(e)
- l. 11443 tune] time, mistake for tune.
- l. 11526 als] ales. Qu. also?
- l. 11541 by] bi
- l. 11555 Quan herde] Qua herde. The contraction stroke belongs to h; cf. l. 12130.
- l. 11946 tinsel] There was originally another first syllable between t and the supposed i, which is not distinct, and was originally e. Some other hand has overlined a letter which I cannot read. The word which was wanted seems originally to have been *terlincel*; cf. *Handlyng Synne*, ed. Furnivall, l. 4266. Look for it in the Glossary.
- l. 12032 rase] rese
- l. 12093 leuer] originally lauer, but a dotted out, and e overlined.
- l. 12102 iuen] men, of course = iuen. Leaf 82a has at foot several names which are illegible.
- l. 12148 kene] keue, mistake for kneue; cf. l. 11036.
- l. 12201 i au] i defaced, stands on an erasure, so that the letters may originally have been tau.
- l. 12213 was] (wa)s
- l. 12402 oft] ofte
- l. 12472 ʒing] ʒung
- l. 12527 sprent] read c, which often looks like t.
- l. 12531 blonand] blouand. The wrong capitals in the middle of the line are

- disregarded in the text; f. i. Helde 12569, etc. If I remember rightly, they are disregarded from l. 10962.
- l. 12595 3ede] *originally 3ode, but o crossed out, and e overlined.*
- l. 12648 thritt(i)] thritt(ene), ene rubbed out; cf. l. 12829.
- l. 12716 spede] sprede
- l. 12719 Saint] saint
- l. 12828 ner] ne3 on an erasure, and originally nere.
- l. 13176 commandement] commandenēt
- l. 13177 hefedd] hefdd
- l. 13260 lou(li)] loi, the rest defaced.
- l. 13261 war seke] r se almost erased.
- l. 13321 schipe] schepe, but e not distinct.
- l. 13837 syden] syde, cf. l. 149.
- l. 13990 symond] symod = symo(n)de
- l. 14217 i efter] i e defaced.
- l. 14439 rightwis] rightwais, a dotted out.
- l. 14465 maidene] maidē; cf. l. 149. *There is, no doubt, some confusion in the usage of ð. Cf. E's archidenis and C F G's athes, l. 19395.*
- l. 14539 Iuus] juus
- l. 14670 mistrijf] in strijf
- l. 14712 (w)id] wid, w added.
- l. 14762 Quen] (Q)uen
- l. 14783 to man es hete] to manes hete
- l. 15137 (A)ll þis world] (A)lle þis werld
- l. 15279 walawa] walava. (On leaf 103a there are several biblical remarks in a later hand, which appears to have overlined all the letters and words above mentioned.)
- l. 15416 chiping] chiping, *I think.* (On leaf 106b there is a remark in some other hand quite illegible.)
- l. 16182 qwake] (q)wake, q overlined in the later hand.
- l. 16321 goddes (sun)] goddes sun
- l. 16391 barabaras] baraban
- l. 16492 he] ha
- l. 16660 time] e overlined. (All the initials marked in brackets are, for the most part, roughly outlined in black.)
- l. 16848 ane] nane, n overlined.
- l. 16912 þai] þaa
- l. 16948 na] ne
- l. 17363 look] lock
- l. 18369 (A) bacut] bacuc
- l. 18371 pepule] ppl'e
- l. 18530 keneli] *first e overlined.*
- l. 18658 all i(n)] all in, the stroke of l going over i, and thus joining the contraction mark.
- l. 18693-4 originally in the sequence given by the text, but altered by the scribe, so that = C.
- l. 18790 of] overlined.
- l. 18791 hi(m)] hī, the contraction mark almost rubbed out.
- l. 19185 (T)ald] an indistinct C is drawn in black for the rubricator.
- l. 19270 þe wich] þe wick
- l. 19429 first] firste
- l. 20715 were] þar
- l. 20847 þar] par
- l. 21249 gern] *originally geen, but the second e dotted out and r overlined.*
- l. 21822 mon] mou
- l. 22029 brim] brime
- l. 22530 dome MS. domo] dome
- l. 22879 leaf] leif
- l. 23002 carked, it looks like carijed in MS.] carijd
- l. 23225 þine] pine
- l. 23338 aues] anes
- l. 23473 terme] term
- l. 23598 mistime MS. mistriue] mistime; quite distinct.
- l. 24039 blublid] bublid, read dublid. Leaf 159 is torn in two; after it one leaf was lost, before (?) the MS. was bound, for the next leaf is marked 160. Cf. p. 26. Lines 24050—24201 are wanting.
- l. 24237 s.] o, but crossed out.
- l. 24461 apone] apon
- l. 24485 (w)id] uid
- l. 24623 þai] þaa
- l. 24921 þproper] proper.

16. l. 25766, þan of a hundreth lele of dede are the catchwords for lf. 169b. It is evident that the MS. originally contained more than 170 leaves. Supposing that one quire was lost, the MS. may have run as far as l. 28067 C, and contained 'The Seven Deadly Sins,' as F originally did. From leaf 99 ff. there are no more coloured capitals. They are marked by small black letters,

but appear to have afterwards been disregarded by the scribe, who apparently did duty for the rubricator. In the Edition, therefore, these capitals are put in brackets.

17. I will add some remarks on C. On leaf 56 at foot there are two lines turned upside down: 'William Cosyn (repeated) owse þis boke, whoso-euer find . . '

I have taken much pains to make out who this William Cosyn could have been, and my researches will, I hope, be interesting to the reader.

The name occurs a good many times in the old records. Compare *Rotuli Hundred, Temp. Henr. III. et Edw. I.*, etc., vol. i. 1812, under Lincolnshire. 'Extractus Inquisicionum factarum per preceptum domini Regis in comitatibus Lincolniae etc. anno regni Regis E(dwardi) filii Regis H(enrici) quarto. Wapentake De Asewardbirne (in Kesteven). Membr. 8, p. 387, col. 1. Dicunt quod Willelmus Cosyn tenuit in Querington (now Quarrington, about three miles, I think, from Sleaford, in Lincolnshire) duas boves terre et dimidiam que consueverunt esse geldabiles et dare auxilia vicaria et murdrum et alia tallagia et modo subtrahuntur per Templarios qui ipsa sibi appropriaverint.' Page 391, col. 2, 'Membr. 9 d. Wapentake de Langhou (now Langoe, in parts of Kesteven) Item qui habuerunt felones inprisonatos, etc. Dicunt quod Walterius Schelfhanger vic' Linc' & Rad's de Morwod ceperunt de Will' Cosyn de Marton (in Lincolnshire) XX solidos ut dimitterent ipsum per plevinam cum fuit replegiabilis anno regni Regis nunc secundo.'

Hustings Rolls in the Guildhall Library, XX. Edw. I. 'Dictis die et anno venerunt Robertus de Bolesle, Robert de Basing executores testamenti Petri Cosyn civis Londoniensis et fecerunt probare testamentum dicti Petri per Rob. etc. Item lego Ioceo filio meo totam illam domum cum pertinenciis quam habeo apud Sanctum Bothulphum (Boston in Linc.) in perpetuum' (abbr. expanded).

Cal. Inquis. post Mort. et ad quod damn., vol. i. 1806, Anno 32 Edw. I., No. 192. 'Will' Cosyn de London et Emma uxor eius [et Will^{us} filius eorundem] Sutton Magna manerium in hundredo de Rocheford cum advocacione ecclesie etc. in Essex.' It runs thus: 'Edwardus . . Vic' Essex Salutem Precepimus tibi quod per sacramentum proborum et legalium hominum in comitatu tuo, per quos veritas melius sciri potuerit, diligenter inquiras si sit dampnum vel prejudicium nostrum aut aliorum si concedamus Willelmo Cosyn de London et Emme uxori eius et Willelmo filio eorundem Willelmi et Emme quod ipsi manerium de Magna Suttone in hundredo de Rocheford,' etc.

Hustings Rolls, 19 *Edw. III.* (17 Decbr., 1340), No. 72, m. 8 d. 'Dictis die et anno venerunt Petrus Cosyn et Thomas Cosyn filii Willelmi Cosyn de Sutton et probare fecerunt testamentum ipsius Willelmi,' etc.

These inquiries were guided by several conjectures. Nobody could take more interest in a work like the *Cursor Mundi* than a family which belonged to the same county as the author of that poem, whose great authorities of the day had been Robert Grosseteste of Lincoln, and Edmund Rich of Canterbury. Now the dialect of the MS. is not uniform. The dialect of the author seemed to me from the first to point to Lincolnshire. So I could not but rejoice at finding the possessor of the MS. to have been a man whose family—widespread as it is, no doubt—had its origin in Lincolnshire, where the Cosyns are mentioned as early as the last quarter of the 13th century, in well-to-do circumstances.

These suppositions found some support in the Göttingen MS., in which the name of John of Lindberg is mentioned. This name appears to point to Lincolnshire as well, and the reader will afterwards hear what I think of him.

Accordingly, I took down the following pedigree of the Cosyns, whom I believed to be nearly connected. William, mentioned in 1276; his brother Peter, who turned a rich wool-merchant (cf. *Hundred Rolls, Civitas Lond.*, p. 420) in London, died in 1292. Peter's son William, mentioned in 1304 as the husband of a rich heiress, Emma of Sutton, died in 1340. His sons Peter and Thomas lived probably between 1320 and 1370. Peter's son, I suppose, is again called after his grandfather William. It is he who, in my opinion, may have been the possessor of the MS. How his time agrees with the age of the MS. will be seen hereafter.

CHAPTER III.—THE SCRIBES AND THE AGES OF THE MSS.

18. The COTTON MS. is in three handwritings. The second begins on lf. 92, and runs to lf. 93 b, col. 1, l. 8. It begins again on lf. 95 b, col. 2, l. 19, after the rest of the column had been erased. The next three leaves, which contain the insertion, are stitched separately, for they do not belong to the other quires. But on lf. 98 b, col. 2, l. 18, the narrative is continued in the same second hand, and what had been erased on lf. 95 b seems to have been repeated here. The third hand begins on a new quire of 12 leaves, lf. 113, and ends on 119 a, col. 1.

19. It is evident that the three hands belong to the same time. But

their handwritings are quite different in style: the first hand belongs to the 14th century, the two others to the 15th century. This difference may easily be accounted for, if we admit that the first hand was written by an old man, who was very careful in transcribing an older copy to the letter, and only sometimes betrayed his old age, and the dialect which he then spoke.

20. The dialect of the scribes, therefore, is much later than that of the MS. from which they copied. But there is some difference as to those parts which do not agree with the *Cursor*, and are taken from other sources. These insertions show a language which is nearer to the age of the scribes. As there is good reason to believe that the common source *z* was copied in a Northern dialect of the first half of the 14th century, I will give those forms which appear either to be later than the period last named, or not to belong to the Northern dialect.

21. Peculiarities of the first hand:

NORTHERN *A* (SHORT OR LONG) = *o*, *as*, *on* (= and) 2802, *sol* (2 *sg. prs.* = *sal*) 2657, *os* (= *as*) 7526, *con* (= *gan*) 1742, *non* 10, *ilkon* 25, *fro* 36, *on* 187, *or* 121, *gost* 308, *cloth*, *both* 3695-6, *coth* 4932, 8951 (*cuth* 6315), *holi* 4013, *old*, *told* 10587-8, *ouen* (= *awen*) 389, *maiden*, *sten* (= *stan*) 3835-6.

NORTHERN *E* BEFORE *R* = *A*, *as*, *smart* 58, *warld* 91, *hard* 551, *warryd* 1227, *answard* 1304, *gart* 1334, *sargant* 3312, *barn* 11476, *parel* 24852, *warmstore*¹ 4688. *But observe even* *durken* 24414, *feurth* (4°) 21590, *þorth* (= *þe erþ*), *fra no* (= *nu*) *forth* 3757-8.

NORTHERN *I*, *E*, *Y* (SHORT OR LONG) CONFOUNDED, *as*, *hinges* 3067, *hint* (*prt.*) 5055, *kiest* 5442, *kyest* 8119, *visete* 5789, *scenshep* 18172, *frenshep* 23637, *wirscep* 7022, *felaghscep* 7682, *heid* (= *hid*) 11498, *merkind* (= *merkaid*, 3 *sg. prt.*) 1764, *merck* (*adj.*) 15726, *mercknes* 15680, *to brin* (*trs.*) 1098, *hild* (*prt.*) 2295, *weird* (= *wird*) 3475, *friend* 14119, *priste* (*sb.*) 6947, *dipe* 11603, *to wide* (= *to wede*) 13975, *isked* (= *esked*, = *asked*) 11848, *wynspou* (= *wenestou*) 22550, *puple* (= *peple*) 7323, *puchersum* (= *wuc her sum*, *wuc* = *wicc* (= *wick*, = *wicked*), *p* being mistaken for *p*) 2182, *bittur*, *wittur* 697-8, *bibul* 1900.

O.E. *ēow* = NORTHERN *ū* = *AV Vōw*, *as*, *i trau* 3727, *traus pou* 13671. M.E. *e3* = *ee*, *as*, *deed* 14234, *ee cf. mens en* 525, etc.

PERSONAL PRONOUNS, *as*, 3 *sg. fem. acc.* *brokar* = *broke har* (*har* *Vhere* (*hiere*) = *hire*) 2427, *hur* 1898; 3 *pl.* *him* 16449, *hem* 1703, 6197, *ham* 4519,

¹ Cf. *vermestore* 1698; *warnistore* in the text = *warmstore*, and was mistaken by the scribe for O.F. *warnesture*. The Fairfax MS. has the correct *warnestoure*.

4939, of hem 308, mettam 752, settam 4175 (= met tam, set tam, *rather than* meten ham, setten ham).

REFLEXIVE PRONOUNS, *as*, hamself 801.

CONJUNCTIONS, *as*, þof (*used throughout*).

VERBS, *as*, waass (= *to wash*) 1594, was (3 *sg. prt.*) 8149, wassed (*pp.*) 13551.—fan (*prt. for* fined, cf. 14165) = blan 3309.—did turne (= *turned*) 1864, did tan (= tok) 20211.

22. Some peculiarities of the second hand. (I. II. III. denote its different sections, where the words referred to will be found.

NORTHERN A (SHORT OR LONG) = 1) o, *as*, os I. 2, II. 61, oos III. 110, con (= gan) III. 330, non, apon II. 62-4, or II. 20, quod III. 373, quod III. 345, wore I. 26, byfore, lore II. 22-4, þore II. 60; 2) e : þere, ere II. 69-72.

NORTHERN E BEFORE R = A, *as*, gart II. 33, III. 12, narre III. 387, farrer III. 396, hard I. 140, *beside* herd I. 120. *Observe* constroynd III. 391, merke (= mirk) I. 23, 26.

O.E. *ēow* = NORTHERN *û* = AU, *as*, we knaw, to traw III. 372-4, trawed III. 198.

PERSONAL PRONOUNS, *as*, 3 *sg. fem. nom.* ho III. 178; 3 *pl. acc.* hom I. 37, II. 20; 3 *pl. dat.* hom III. 286.

POSSESSIVE PRONOUNS, *as*, is (= his) I. 111, II. 31.

CONJUNCTIONS, *as*, auther III. 232, nauther III. 449; þaf I. 32, þof I. 4.

VERBS, *as*, clerkez witen I. 109, han. (*pl.*) III. 376, calden (*pl. prt.*) II. 23, seggen (*pl. prt.*) I. 41, risen (*pl. prt.*) I. 84, broken (*pl. prt.*) II. 19; *besides* brake þai II. 21, schold (*pl.*) III. 53, sold (= suld *pl.*) III. 166, dorst (3 *sg.*) III. 189, geue (*pp.*) I. 118, þai bihild III. 128. *Moreover, I may mention:* dee (= *to die*) I. 119, deed (*prt.*) I. 121; eghen, geen (*pp. giuen*) I. 75-77, geen (*pp.*) II. 14, egen II. 31, deed (*prt.*) III. 25; byfore, thore III. 157-9, were, 3ere III. 27-8.

23. Some peculiarities of the third hand :

NORTHERN E + R = A + R, *as*, opair¹ 20368; I + R = E + R, *as*, ferst 20383.—na = nu = *now* 20880.—suffurd 20973.—þou = *though* 21026, 20082.—noþer 21044.—*Observe* num (*pp.*), cum (*inf.*) 20685-6.

24. When we consider that a good many of the dialectal specimens above-

¹ Cf. the Cambridge Manuscript of 'The Bruce,' stoutar, blithar, and warraying V. 140, warray V. 269, and 'The Townely Mysteries,' p. 52, marke, warke, dark, clark, etc. These are phonetic features of the 15th century.

mentioned occur in every Northern writer of the late 14th and the 15th centuries (cf. *The Bruce*, *The Townely Mysteries*, *Thomas of Erceldoune*), and recollect those forms which are usually taken for Midland ones, we have to look for a county in which the dialect of those portions which do not belong to the *Cursor* can be found in close conformity with that of the scribe. There is no county that suits our purpose better than North Lancashire. Considering the verb *dee*, *deed*, and the ryme *eghen*, *geen*, we may fairly believe that those forms of a more Northern pronunciation were established there in the 15th century.

25. A comparison with the MSS. of *Sir Gawayne and the Green Knight*, *Early English Alliterative Poems*, and *De Erkenwalde* (cf. also Knigge, *Die Sprache des Dichters von Sir Gawayn*, etc., Marburg 1885, and F. Schwahn, *Die Conjugation in Sir Gawayn*, etc., Strassburg ¹/E. 1884), furnishes us with rich materials for our purpose.

NORTHERN *A* = *o*, *as*, con A 826, A 381, quoth, quod Gaw. 343, etc.; cope Gaw. 776, gon, ston, non, upon, Ion A 818 ff., lore, pore G 667, schore, wore A 232, *besides* pare, ware; owen G 408, *besides* auen G 293, etc. Dr. Knigge gives average numbers as to the occurrence of *a* and *o*.

NORTHERN *E* BEFORE *R* = *A*, *as*, wary B 51, 1716, smartly G 407, marre G 2262, charre G 1143, gart (*prt.*) A 1150, etc.

NORTHERN *I*, *E*, *Y* CONFOUNDED, *as*, burn, bourne A 711, rurd G 1149, brurd B 1474, urpe A 442 (erpe G, D), gurdel G 2395, gorde G 2035 (girdel G 1829), dunt 452, B 1196, spure B 1606, burde G 2278, murthe D 335, mury G 2295, merke B 1607, worm C 467, busy G 1066, munte G 2262, buried D 94. *Observe* peple G 123, pepul D 109.

O.E. *êdw* = NORTHERN *û* = *ău*, *as*, trawe G 70, 1396, etc.; traupe B 1490, *besides* trow G 373, etc. D (Hm) does not know *ău*.

PERSONAL PRONOUNS, *as*, ho (*fem. sg.*); her, hor; hem, ham. *Mind* vus¹ = vs (so often met with, *besides vure* in the *Cursor*) vs *only* G 2246.

CONJUNCTIONS, *as*, nauþer C 392, þof G 624, D 320. The common form is þa; þo; only G 69, A 344; bot (as the rule in the *Cursor*) A 18, etc.; bout (*prp.*) G 361, 1285, C 523.

VERBS, *as*, durst G 1493, etc.; dorste A 143, 182; ded (*prt.* = dide) C 443; withhylde (*prt.*) G 2168. There is no doubt that these poems have a good many features in common with C. But the fact is, that some phenomena

¹ The MS. has, I suppose, 'vus,' as in the *Cursor* (cf. p. 985 ff.), so that 'vs' should be read.

which appear here as the rule, are rather an exception in C, as Northern *û* = *ǣu*, and *vice versâ*, as *þof*; others are wanting in the poems, as *dee*, *eghen*, etc. Especially note the common form *þaʒ*, which is more Southern, as opposed to *þof*, or Northern *þogh*. As most of the instances show the common type of a Western dialect, I may make bold to say, that while C shows a more Northern type—since it may have been spoken near the Northern boundaries of modern Lancashire—the Alliterative Poems are written by scribes of the 15th century living in the Southern part, *i. e.* in the South-West of the ancient archdiocese of York. The consequence is, that the originals were written this side the Dee.

26. The comparison makes it probable that the Cotton MS. was in the hands of scribes who lived in the same district. The dialect of the second and third hands is much later than that of the first, and shows, when compared with the E. E. A. Poems, such forms (*dee*, *deed*, *eghen*, *geen*) as are found in a more Northern source. The first hand, though not destitute of forms like *dee*, *ee*, copies to the letter, and retains the phonology which is older than that of the source of the second and third hands. For the source from which C copied, must have had such forms as *puc her sum* 2182, or *þarn* 24591, both of which C mistook for *puc* and *þarn*. A comparison with E G gives us some evidence of the same confusion of *i*, *e*, *y*, *u*. So we may believe that some of those peculiarities which are commonly thought to belong more to the South-Western dialects were already in the common source Z, which derived them from a MS. copied by a Northern West-Midland scribe.

27. THE MS. E. As I have had no opportunity of seeing the MS., I can only take evidence from the text. The late Mr. John Small, in his well-known edition, *English Metrical Homilies*, from MSS. of the 14th century, Edinb. 1862, stated that our *Cursor* MS. was written in the first quarter of the 14th century. There is good reason to believe that this statement, made a quarter of a century ago, is altogether wrong. Moreover, I doubt whether the copy was done on the same rules respecting the extension of the abbreviations as that of C or G; only compare the *þate* and *ande* so frequently met with.

28. I will give some observations on the third and first hands of MS. E:

þate 19077 *passim*, *ande* 19205 *passim*, *undorn* 19830, *cod þai* 19906, *stroid* 20246, *destroi* 22348, *sale* 22354 *passim*; *yong*, *vprising* 22817-8, *hondis* 22862, *royd* (cf. *roid* G) 23911, *cod þu* 23527, *isse* 21648, *apon* 21679, *forte* (*mistake for fotte*) 21768, *op* 22548, *torn* 22538, *bot* 22770, *froit* 22880.

29. Differences as to their spellings :

The third hand prefers *sale*, the first always has *sal*. The third has *ʒt*, *cht*, *ʒ*, *ch*, the first *ht*, *h*; the third *gi* (for the voiced friction consonant), the first *y*, very seldom *gi* (f. i. *giern* 2172), *g* in *gern* 22535 *passim*. It is remarkable that the first hand makes the mistake in *you* 22971 (= give).

30. Peculiarities which do *not properly* belong to the Northumbrian or Scotch dialect of the 14th century :

NORTHERN *A* : *o*—*cod* 19906 ; *A* : *E*—*pere* / 21104 ; *ern* : *orn*—*vndorne* 19830, *I* : *E* *and* *E* : *I*—*medelerd* 22703, *lesten* 22601, *fordreuin*, *reuin* 22635-6, *leuin* 23940, *wet* (*vb.*) 22556 ; *fild* (= *field*) 23852, *prist*, *brist* 22683-4, *hint* (*prt.*) 19247 ; *E* : *A*—*arly* 19041, *perhaps* *marbir* 21018, *quarner* 19155, 21663 (cf. *quert*, O.F. *quart*) ; *êʒ*, *êh* (*EE*) : *êʒ*, *EI* *and* *îʒ*—*heier* 22287, *dryen* (*inf.* for *pp.*) 23497 (cf. *dreied* C, *drem* G, *drowen* F) ; *UI* : *OI*—*destroi* 22348, *stroid* 22247 ; *I* : *U*—*dunt* (cf. *dump* C, *dompit* F, *bete* G) 22643 ; *OU* : *AU*—*faurtend* 22689. *D* : *T*—*forbot* 19328, *tendant* 19034, *liuelate* 19835 ; *QU* : *O*—*cod* 19906, 23527 (*but* cf. *chone* = *quone* 19782) ; *þ* : *T*—*tai* 19372, 22649, *ta* 23254, *taine* 19386, *taim* 22659, *tu* 19883 etc., *strenket* (*sb.*) 23374 ; *NG* : *N*—*scendin* 21005, *strenþe* 19002 ; *T* : *D*—*forgied* 23177. Remarkable is the mistake *mupis* (= *mupis*, 3 *sg.* *prs.*, cf. *mous* G) 24559. *CH*, *K* : *UW*—*lauwe* 19998 (cf. *lach* 21985, *lake* 19948). Observe some other peculiarities also to be met with in Scotch : *w* : *v*—*verd* 22742, *verk* 22541 ; *GN* : *GI*, *NGN*—*sigine* 19282, *singnis* 19286.

PLURALS IN *N* : *erin* 19452, *eien* 19437.

ADVERBS : *nauper-quar* 22445 ; *on ferrum* 18998 (C G), *nawip* 19386.

CONJUNCTIONS : *thurʒ* 22296, *þoʒ* 20031, *þou* 22921, *naupir* 23134, *aupir* 23187, *ne* 23152.

PRONOUNS : 3 *plur.* *hem* 22498 ; *is* (= *his*) 22732.

VERBS : *nis* (= *ne* + *is*) 24137, 19675, 23635, *bes* (3 *sg.*) 20056 *passim* ; *beþe* (3 *sg.*) 23590, *bes* (*imp. pl.*) 19108 ; *arne* (*plur.*) 22414, *wern* 20115, 20138 ; *havis* 19008 *passim*. *tai sul her* 22819, *þai miʒtin* (?) 20116 ; *nil we*, *wil we* 23728 (cf. C F G), *cun* (*sg.* = *can*, *con*) 23814 (cf. C G).

INFINITIVES : *to letin* 19026, *turnin* 19490, *luuen* 20077, *liuen* 20089, 24576, *and* *leuen* 23940, *bitechen* 20098, *kepin* 20099, *seruin* 20112, 24240, 24965, *lastin* 21004, *deluin* 21062, *clepin* 21994, *chesin* 22092, *hidin* 22196, *scawin* 22272, *schawen* 24261 (cf. 19194), *raisin* 22283, *scortin* 22305, *strenþin* 22366, *fostrin* 22102, *bene* 20914, 22886, *don* 21004, *lesten* 22601, *mistrun* 22796, *newin* 22924, *dredin* 23027, *rinen* 23729, *lerin* 23864, *rewen* 24054,

pinkin 24055, deien 24139, lengin 24241, techen 24306, wirkin 24724, paien 22776, risin 22931, mensken 23581, witen 23635.

PRESENT 3RD P. PLUR.—flotin 24833, wetin 23685, seru in (?) 21905.

PRETERITES PLURAL IN EN: herdin 19539, sald in 19038, wro3tin 23184. *Besides mind* teld (*prt.*) 24956 (cf. teld C G 7554, teld (*pp.*) C G 7062 (telled F); þei bere 22004; scawid (*sg.*) 19145, (*pl.*) 1977. *There are a good many preterites in it*, f. i. wonderit 19082, mengit 19710, gaderit 19136 etc., *besides such in id* : as—spellid 19214, finid 19423, foluwid 19483, clepid 19512, forhowid 22772, gernid 23543, graipid 26584 etc., *and in ed passim*.

PAST PARTICIPLES OF WEAK VERBS IN it, id, ed; STRONG IN in, en, n. *Observe* brote 22263.

IMPERATIVE *laid stress upon by* do : do fles 23159 (cf. dos fles C, do fleis F G).

31. I will add some forms properly Northumbrian : Ic es 20018 *and* ine es 20019, *not in* C F G; I . . . leies 23807, *also in* F G, *not in* C; I bigupe 24579. These forms, as well as the Scotch spelling of gutturals, prove that the Edinburgh MS. is a Northumbrian (or Scotch) copy.

32. On the other hand, there is no doubt that E copied from a Midland MS., which is not identical with the immediate source of C. The Midland copy appears to have been written in the West as well as C. First, it is not necessary to claim the preterites and participles in *it*, which so often occur in F, and also in C, for Northumberland or Scotland alone. Secondly, the hissing of voiced restriction consonants, the preference sometimes given to lip-teeth or lip-open consonants before lip-back consonants, or to back- before front-consonants, instances of which are found especially in C, are not phonetic features confined to Scotland, but are common in all mountainous districts, and occur especially in the border counties of the Gaelic tongue. They must consequently appear in the West also. But thirdly, *cod*, *on ferrum*, *nauper nawip* (cf. G, th = ght), *dunt* (for *dint*) evidently point to the West. All the other peculiarities above-mentioned suit the East-Midland dialect as well.

33. As to the age of MS. E, the handwriting (cf. *pate*, *ande*, etc.) shows that it was written late in the 14th century, or early in the 15th. But there are other reasons. In l. 20061 the original is altered into '*in opir inglis was it drawn.*' I think that this wording is owing to the Scotch scribe, who betrays in it his natural pride of independence. There is, of course, a vast field for supposition as to when this feeling first showed itself concerning language. The first step to her political independence Scotland took in 1314

(at Bannockburn), but the English supremacy was not given up even in 1329, when Edward III. sought to make peace; and down to 1370 England had her hand in Scottish affairs. It was not till Robert the Second's accession to the throne, when the Scottish Estates declared against that agreement of succession which Edward III. had made with King David in 1357, that Scotland's relations to England were loosened. After 1370, therefore, I think that MS. E may have been written.

34. THE GÖTTINGEN MS. As to its style, I first note that the runic letters *p* and *þ* never occur either in G or in C. The former is rendered by *w*, the latter by *y*, and often by *th*. Now some Manuscript experts rightly believe that the runic letters were abandoned sooner in the North than in the Midlands and the South, but G shows the same phonetic peculiarities as C, and these point to a much later time, unless we suppose that G was not written at all in the North.

35. The dialect of G, as opposed to the Northumbrian dialect of the 14th century.

NORTHERN *A* : *o*—so 9, non 10, ilkon 25, quore 1125, also, slo 1967-8, mohw 2807, grone, one 3731-2, wone, allone 4353-4, done, alon 5285-6, sore, þore 5655-6, to (= *two*) 10345, fro, so 11153-4, strong 5, wold 1105, hold 1198, sond, lond 5855-6; : *E*—quer, her 7209-10, sle 7682.

NORTHERN *E* : *A*—unquart, hart 5721-2, parsonis 6341, barn 11476, garn, larn 19027-8, gart 17100, harke, farli 20387; *E* : *o*—obber 13041, world 1411; *E* : *AY*—wraystes 3461; *I* : *E*—berde, werde 9967-8, wreche (f. wrethe) 3462; *I* : *U*—durken 24414, bur 24816; *A* : *U* *V*—us 325; *U* : *o*—bot 33, hosband 4385, þos 499; *ô* : *o*—bock 627; *û* : *AU*—mistrau 3651; : *oi*—roid 23911; *AW* : *ow*—knou 5857; *é* : *I*—flie 5959, flijs 5990, dyed 6004, hij 10596. *D* : *þ*—wonþer 441, vnþer 1348; *D* : *T*—formelt, delt (cf. C) 12331-2; *þ* : *D*—wid 512, erde 1129, diþer 746, dus 886, doqueþer 911, dat 5079, dider 5181, neyder 5857; *þ* : *T*—trau 22431; *GH* : *GHW*—doghuti 2112, brohut 2212, dohutyrs 2323, mohw 2807; nohut 3538, enohw 4467, enohut 4799; vn-lauthir¹ 3283, thout 1344, 1347; *3* (*GH*) : *3*, *Y*—sith, nith¹ 2711-2, nehy (*vb.*) 2422; *GH* : *PH*—thurgh *r. w.* skurf (*written* skurth, cf. skurf, thurgh C) 11824; *KHW* : *PHKH*²—fede (f. quede, cf. C 7935 etc.) 12948, fone (f. quone, cf. 15822, 17285 C) 15822, 22740 etc.; *D*—*GH* : *T*—*PH*—tifted (*prt. f.* dighte, cf. C *ibid.*, and dighted 24828) 19425, tift (*pp.*, cf. tift : gift C *ibid.*, and gift, right G 25647-8) 24807; *v* : *w*—wessel 6145, wengans 5927.

¹ This spelling reminds me of the scribe of *Havloke the Dane*.

² Cf. powf in C 698.

SUBSTANTIVES. *Plurals*: erin 19452.

ADVERBS: oftin 3520, 3eis 1249, 3is 4341, 5859, 3es 5208.

NUMERALS. *G avoids* tvinne 3643, *and alters into the bad ryme*: tua, da.

CONJUNCTIONS: þou *used throughout*.

VERBS: wenest þu 7557, cumpþ þu 7563, sekist þu 7740, hath 1166; sul we 2252, did ken (*compd. pret.*) 2694, made Adam to do 842, þai did him to call 3492, teld (*prt.*) 1296-7, broiden (*pp.*, O.E. brædan = *dilatare*, cf. C T) 1008, sy (*prt.*) 5053, sy (*inf.*) 10595; *G avoids* blan *as well as* maydan *in* blinne, maydene 3319-10; ges (3 *sg. pres.*, ges F 541, ges C 16476, gis C 541) 539.

36. These peculiarities give such a confused mass of details that it is reasonable to take first some examples which G has in common with the scribe of C, cf. a : o, e + r : a + r, i(y) : u, u : o, û : au, *fede, fone, tift, 3eis, 3is, ges, did ken, teld, broiden*. These characteristics appear to point to a common source, but the question is, to which of the sources. There is reason to believe that, since these forms do not always occur in the same place, as in C, some of them belong to the direct source of G and F, which must also be sought for towards the West. There are other points which appear to prove that the scribe did not live in the North; cf. *done, alon, aw : ow, ê3 : î(3), sy (inf.) dider, dat, wonþer, brohut, mohw, vnlauthir, sith, wenest þu, haþ, sy (prt.)*. Nobody can require me to give certain results here, though I may venture on a supposition. From the fact that G wants several peculiarities which C has, and shows only a few instances properly West-Midland, which C has not, I conclude that the common source of F G (y) must have been written a little more towards the East than C. I think it was written in the East of the ancient diocese of Lichfield and Coventry, and that G's direct source (δ), from which T also originated, was copied in the South of that diocese, near the bishopric of Worcester. I may go on to suggest that G itself was transcribed early in the 15th century, in the North-West of the ancient diocese of Lincolnshire.

37. THE FAIRFAX MS. The peculiarities of the dialect are:

NORTHERN a : o—con (= can) 86, con (= gan) 5711, go, to 6758-9, so, to 8329-30, : e—þen 4952; e : o—ofter (= after) 2004, holpes (*imp.*) 72, vndorun 985, þou chose (*imp.*) 2460; e : a—barne, warne 11957-8; i(e) : e—worshepe 111, 2439, 3236, 4628, 5980 etc., lordeshepe 24267; ei(ê) + LD : i + LD—3ilde 110; u : i—mirþer (*vb.*) 4130; ōw : āw—I traw 371, tawarde 2474, mistraw 3651, traup 3401, flagh (*prt. pl.*) 7592; d : t—pynet (*pp.*)

198, endet (*prt. pl.*) 208, blesset (*adj.*) 210; B : P—pot 12294, wardedrope 1686; K : CH—myche (= mikel) 1198; SW : SQU—squeven 4455; -RGH : -ROW—arþorow 9, þorow 57.

SUBSTANTIVES : werkus (*pl.*) 21982.

ADVERBS : 3us 5859.

CONJUNCTIONS : nauþer 1660.

PRONOUNS : ho (*fem. sg.*) 85, ham (*pl.*) 54; suche 66, siche 3219, eueriche 301, iche 35.

VERBS : quoth þai 9321; þai þinkyn 727, þai knawen 12373, þai louin 23517, did turne (*compd. pret.*) 1864, dide . . wedde 7249, goliass did . . . behalde 7553, made the sunne stille to stande 6955, he did to calle 2995, he seey 3180; nart (= ne art) 656, þou art 21526; telled (*teld* is avoided, wherever it occurs in the other MSS., cf. 7553 etc.) 7062; if he sle 6717.

38. There are differences enough from C and G to make us believe that F did not belong to the same district as C or G. F generally avoids *a + r* = O.E. *eo + r*, *u* = O.E. *y*, *e*, *i* except in *such*, *3us*, imported from the South, *cod*, *teld*, *þof* (C), etc., but it shows some evidence that its scribe copied from a late 14th century MS. written more towards the South, where I supposed the common source of F G was. In other respects the MS. affords a comparison of the 14th century language of the 'northrin lede' with that of the 15th century (cf. *con*, *go*, *to*; *mon*, *mony*; pp. and prts. in *t*, *suche*, *3us* (or *siche*, *3is*), *miche* (or *muche*), *euerich*, the compound pret. with the aid of *did*, the preference given to *to make* followed by the prepositional infinitive above *to do* followed by the pure infinitive, all of which peculiarities were imported from the South). The characteristics of Lancashire (cf. *ho*, *ham*, *au*, so frequently used for *om*, *us* pl. ending for *ys*, the pres. pl. in *en*, the preference always given to final *t* before *d* in verbs, adjectives, substantives, &c.) cannot be denied.

Therefore I believe that the Fairfax MS. was copied in the first half of the 15th century in the Western part of the ancient archdiocese of York.

39. THE ADDITIONAL MS. 10,036.

There is no doubt that it depends on a Midland copy. The argument is : (1) participles present in *and* : *lepand* 613, *liand* 768, *sittand* 868; (2) Preterites plur. = sing. : *þei slow* 378, *bigan* 358, *cam* (r. w. *wham*) 336, *þei wist* 305; (3) Such rymes as, *beforn*, *forlorn* 265-6, *fro*, *so* 341-2, *cam*, *gan* (inf.) 775-6, *fare*, *mare* (om.) 291-2; (4) *I did hem . . go* 462. Of which 2 and 3 are conclusive for the North-Midland. There is one argument for a dependency

on a Western copy; cf. *he steie, he* 151-2. I know one similar ryme in *Havelok*, cf. *hey, fre* (MS. *fri*, more Southern), but the reading is not correct, and the MS. copy does not belong to Lincolnshire at all. Gg's reading (*Marie abod & wel sle3*) appears now to be an alteration of A's source.

40. It is interesting to see how, with respect to the relation of **a** and **o**, A differs from the Northern version. No doubt the Northern scribe had to overcome the greatest difficulties in this part of the *Cursor*, which was adapted from a Southern source. Compare *also, to* (*tua, ma*) 17-18, *gone, done* (*gan, an*) 85-6, *so, to* (*wald, cald*) 183-4, *fone, none* (*faa, paa*, cf. the wording) 507-8, *more, bifore* (*to sei, ei*, cf. the wording of C F : G) 511-12, *fone, anone* (*ennemi, hi*) 691-2, *done, euerychone* (*done, quone*) 415-16, *wo, ago* (*pp.*) (*wa, fra*) 209-10; cf. also *fore, more* (N. V. and A) 551-2. Then observe other differences: *throwe, yknowe* (*pp.*) (*time, hime*) 533-4, *to, do* (*pp.*) (*to, sco*) 91-2.

41. The scribe of A lived towards the West. He perhaps belonged to the ancient diocese of Worcester. The argument is:

NORTHERN **i** : **u**—*gurdel* 797, *mury* 418, *furst* 323, *cust* (but *kist* 360) 309, *hure* (*pers.* and *poss.*) 435, 436.

Other Midland forms are : PHONOLOGY : **e** : **a**—*wasche* (*prt.*) 156, *massagere* 100; **i** : **e**—*euelte* 439, **i** : **y**, **o**—*mychel* 786, *mochel* 900, *moche* 412, **aw** : **ow**—*throwe, yknowe* 523-4. PRONOUNS : *sche* 680, *the* (*pl.*) 379, *eche* 252, *euerychone* 416, *suche* 334. VERBS : *sitteþ* (*pl. imp.*) 2, 11, *þenkeþ* (*imp.*) 21, *hast* 162, *hauest* 42, *hap* 112, *beþ* (*sg.*) 720, *saist þou* 44, *dide wepe* (*prt.*) 31, *wept* 241. There is no evidence of a present plural in *th*.

The Additional MS. appears to date from the beginning of the 15th century. Its source made use of some other MS., which contained the two hundred lines or so not to be found in the *Cursor*.

42. THE TRINITY MS.

PHONOLOGY : **i** : **u**—*duden* 12, *muchel* 114, *furst* 131, *hud* (*prt.*) 863, *gult* 877, *murþe* 1004, *nust* (= *ne wist*) 1808, *buryinge* 1190, *stude* (= O.E. *y, e*) 477, *fuyr* (= O.E. *ŷ*) 520, *appul* (= *i, e*) 873; **i** : **e**—*euel* 939, *merked* 1764, *shenshepe* 17467, *worshepe* 2439, *felawshepe* 1159; **a** : **e**—*meest, leest* 908, *cleef, ref* 7809-10, *in greue* (= *in right earnest*) 6547, **a** : **o**—*eronde* 3274, **ê3** : **i**—*hy*, 17300.

k : **ch**—*mychel* 649, *iliche* 1012; **d** : **þ**—*tenþe* 1986.

ADVERBS : *þus* 4341, *nouþer* (*neyder* G, *nauþer* F, *noiþer* C) 7545.

PRONOUNS : *sche* 2413, *hir* 191, *hem* (*pl.*) 251, *her* (*poss.*) 201, *vche* 247, *eueryche* 510, *euervche* 1680, *sich* 1167, *suche* 3407.

VERBS : þou seest 2936, endeþ (*sg.*) 58, ben (*pl.*) 3577, desiren (*pl.*) 3590, duden (*prt. pl.*) 12.

43. It is not necessary to seek for evidence of T's immediate dependency upon a Northern MS. The pedigree of the MSS., and the observations on G, have proved that T as well as G depends upon a more Northern source, which is not likely to have been purely Northumbrian. Our scribe (T) belongs to the South-Midland, and more towards the West, as is seen from the above phonology. I suppose that T was copied in the south of the ancient diocese of Hereford.¹ As to its age, the difference of style between North-Midland and South-Midland scribes cannot but make me persist in my supposition that T was copied in the first quarter of the 15th century.

CHAPTER IV.—CRITICISM OF THE MSS.

44. The phonology of *E* offers great difficulties. There is no doubt that the treatment of *E* in the *Cursor* is not uniform. There are two ways for explaining this singular fact. The reader will afterwards see, and may easily conclude from modern English, or Low German versification in general, that the English verse never was quite pure. A comparison of the *o*- and *u*- rymes in the *Cursor* confirms this statement. So it might be the same with the *e*-rymes. But there are other undeniable evidences that the old vowel-length often began to be rather shortened, so that the vowel was still more opening. The difficulty, however, increases when we take into consideration the frequent interchange between *êô* and *êâ* in the Northumbrian dialect, our want of safe information about its bordering dialects, and our loss about the quantity of the O.E. vowels or diphthongs in some words. Any comparison with northern manuscripts on this head will, I am sure, give at once some advantage for the statement of the age of the *Cursor*, but an attempt to take slight differences in the treatment of *E* for dialectical ones would hardly be crowned with trustworthy results. It seemed to me that a reference to Southern manuscripts would give little interest. The reader will easily see that Ten Brink's Grammar on Chaucer was considered to be the starting-point of my researches.

In order to find a clue to the bewildering rymes in the *Cursor*, I took one of our oldest extant specimens of the East Midland dialect, *Havelok*, for a basis, and compared it with later MSS.

It is worth while to compare the following instances : so god me rede (*prs. subj.*), r. w. bede (to offer) 2085, r. w. dede (deed) 688, r. w. mede

¹ But the agreement in words shows that F and T are closely connected.—R. Morris.

(reward) 2901 [cf. *spede* (*vb.*), *mede* (*sb.*) 1635].—what shal me to rede (counsel), r. w. *mede* (reward) 119.—rede (to guess), r. w. *þede* (*sb.*) 105.—rede (*dat.*, speech), r. w. *dede* (3 *sg. prt.*) 185.—bedes (*prs.*), r. w. *dedes* (2 *sg. prt.*) 2393.—red (counsel, *not the verb*), r. w. *ded* (death) 148.—red (counsel), r. w. *ded* (*dat.*, death) 2871, r. w. *ded* (*adj.*) 1194, 1204, 1406, 1975.—red (*dat.*, counsel), r. w. *ded* (*adj.*) 2211.—It is well known from Skeat's edition that the final *e* was really spoken in *Havelok*, but we see, too, from *red* 2211, *ded* 2870, that it could be dropt. It was a rule to elide it before a vowel or *h*, but some other instances show that it could be dropt in the ryme, f. i. in *þe bed*, r. w. *adred* 1258, cf. *wedde* (*inf.*), r. w. in *bedde* 2927, *þerfram*, r. w. *sham* 56. Now I would conclude from the above instances that O.E. *æ*, W. Teut. *â* was generally pronounced with a close *e* in an open syllable, and with an open *e* in a close (shut) syllable.¹ So I would also read with a close *e*: *drede* (*sb.*), r. w. *fedde* (*vb.*) 828, r. w. *bede* (to offer) 1665, r. w. *lede* (*vb.*) 90.—*grede* (to cry loud, O.E. *grædan*, not *grætan*, to weep), r. w. *stede* (horse) 2703.—The same rule holds good in words in which *e* refers to O.E. *æ* = Teut. *ai*, as, *lede* (*inf.*), r. w. *drede* (*sb.*) 90, r. w. *mede* (*sb.*) 686, r. w. *dede* (deed) 550, r. w. *wede* (garment) 2825, r. w. *yede* (*prt.*) 1685.—*lere* (*vb.*), r. w. *dere* (*adj.*) 2592, r. w. *dere* (dearth) 824.—*sprede* (*vb.*), r. w. *grede* (to exclaim) 96.—*mene* (*vb.*), r. w. *kene* (*adj.*) 2114.—*hele* (*vb.*), r. w. *mele* (*vb.*) 2059.—*clene*, r. w. *grene* (*adj.*) 995.—*gnede* (*adj.*), r. w. *brede*² (O.E. *brædu*) 98.—But read with an open *e*: *del* (*sb.*), r. w. *wel* *passim*.—*stel* (*sb.*), r. w. *del* (*sb.*) 2503.

This tendency will be seen even in words which have O.E. *ê*; cf. *fet* (*dat. pl.*), r. w. *gret* (wept) 616, 2159; *fet* (*acc.*), r. w. *let* (*prt.*) 2447; *fet* (*dat.*), r. w. *yet* 1320, 2041, 1304 (?).—*sket* (*adv.*), r. w. *fet* (*pl.*) 1961, (*dat.*) 2303, (*dat.*) 2737. Since *gret* (wept) wants an open *e* (O.E. *grêut*, but cf. O.N. *grêt*), I see no other explanation, and would fairly say that *e* in *yet* (O.E. *ziet*), and *let* (O.E. *lêt*, *prt.*) was already pronounced with a tendency to an open *e*, while *yete* 2334, 1288 had a close *e*.

¹ This change also occurs in Low German. I was taken by surprise, when I first heard people pronounce even *breeder* or *breider*, pl. of *bræd* (= board). Is 'd' elided, it is *bræer* again, which is *bræ'* in *Mecklenburg*. (*r*, of course, lengthens the preceding vowel.)

² There are three ryme-words, *gnede*, *brede*, *shrede*. Is there a mistake? l. 98: *Havede he non so god brede*, makes me suppose so. Is it possible that the West-Saxon should have read *gnede* = O.E. *gnêuð*, not *gnêð*, and have mistaken *brede* for *bred*, O.E. *brêud* (*n.*), so that he altered the second line, which might originally have run thus: *ne hauede he so god shrede in brede*?

O.E. *êa* appears with an open *e*: *glem*, r. w. *bem* (ray) 2123; *stem* (*sb.*), r. w. *bem* 592.—*gret* (*adj.*), r. w. *net* (O.E. *nêat*) 1891, 1026.—*grete* (*adj. pl.*), r. w. *bete* (to beat) 1899, etc.—It seems to me very doubtful that *leue* (permission) should be an exception, though it rymes with *reue* (*3erêfa*) 1627, r. w. *greue* (O.F. *vb.*) 2593. *leue* is monosyllabic, and will easily find its ryme with *reue*. Of course, one cannot pronounce either pure *æ* in *leue*, or pure *ē* in *reue*. The best orthography for the sound would be *ei* indeed, which is so frequently met with in later times, and the most expedient sign in Low German. The sound would remind of *ei* in modern *day*, with its different shades, without turning into *ai*.

nede (O.E. *fem.*, *ê*, W.S. *êa*) and *yede* (O.E. *êode*, besides *êude*) appear to have a close *e*: *nede* (*dat.*), r. w. *dede* (deed) 2902, r. w. *fede* (*vb.*) 645, r. w. *stede* (horse) *passim*.—*yede*, r. w. *wede* (garment) 862, r. w. *lede* (*vb.*) 1685, r. w. *dede* (deed) 1356. As to the other phonology compare *frende* (*sb.*), r. w. *wende* (*prt.*, thought) 375.—*fend* (*sb.*), r. w. *hend* (*pl. sb.*) 506, 1412, 2069.—*held* (*prt.*), r. w. *feld* (*sb.*) 2911.—*helde* (O.E. *-ê-*, *e*, *sb.*), r. w. *welde* (*sb.*) 129, 175, 1436, r. w. *yelde* (*vb.*) 2713. The sound will have been lengthened, but I see no reason for assuming a close *e*.

45. This point of view, I believe, gives us the right clue to an understanding of the phonology of later writers. The tendency of sometimes widening the vowel by rather shortening it, cannot be denied. First we see it in the reduplicative preterites, then often in substantives, adjectives, and verbs which have lost their final *e*, and the stem-vowel of which is either O.E. *æ*, or *ê*, or *îê*.

1. *Robert de Brunne's Chronicle*, edited by F. J. Furnivall, Roll's Series, 1887. Compare: *let* (*prt.*), r. w. *sett* (*pp.*) 14896, r. w. *fet* (*pl. sb.*) 12406, 14580, r. w. *wet* (*adj.*) 15576.—*het* (*prt.*), r. w. *fet* (*pp.*) 11996, r. w. *set* (*pp.*) 12030, r. w. *flet* (*sb.*) 14536, r. w. *fet* (*inf.*) 9776, 11902.—*slep* (*pl. prt.*), r. w. *gan lep* 9202, r. w. *schep* (*pl. sb.*) 11492.—*dredde* (*prt.*), r. w. *ledde* (*sg. prt.*) 6310, 7276, r. w. *spedde* (*sg. prt.*) 13286. Cf. also *ondrêdde*.—*fel* (*prt.*), r. w. *Samuel* 2112, r. w. *catel* 5770, r. w. *castel* 7518, r. w. *chapel* 12162. Further compare *stel* (*sb.*), r. w. *wel* 1118, 4864.—*flet* (*sb.*), r. w. *met* (*prt.*) 2944, r. w. *het* (*prt.*) 14536, r. w. *get* (*vb.*) 15818.—*byleue* (to believe), r. w. *greue* (*vb.*) 9484.—*leue* (permission), r. w. *to greue* 5916, 7836.—Further *3ede* (*prt.*), r. w. *brede* (breadth) 3100, r. w. *dede* (deed) 12576, r. w. *drede* (*sb.*) 1586, r. w. *lede* (*vb.*) 1438, 10728, r. w. *nede* (*sb.*) 1664, r. w. *sprede* (*vb.*) 12146, 12784 (*pp. ?*), r. w. *stede* (horse) 12680.—Moreover compare *sket*.

(*adv.*), r. w. *gret* (*adj.*) 9556.—Of French words compare power (*sb.*), r. w. *per* (*sb.*) 554, r. w. *mester* (*sb.*) 586, r. w. *wer* (*sb.*) 4558.—Maumet, r. w. *recet* 1346.—Further: *drede* (*sb.*), r. w. *bede* (to offer) 6590, r. w. *forbede* (1 *sg. prs.*) 1540, r. w. *blede* (*vb.*) 4378, r. w. *led* (*pp.*) 1098, r. w. *lede* (*vb.*) 934, r. w. *rede* (to counsel, Pet. MS. to *spede*) 4828, r. w. *stede* (place, Pet. MS. *thede*) 10570, r. w. *3ede* (*prt.*) 1586.—*drede* (*vb.*), r. w. *lede* (*vb.*) 2942, r. w. *lede* (*sb.*) 14300, r. w. *nede* 11878, r. w. *rede* (to read) 7788.—*lete* (*vb.*), r. w. *gret* (*adj.*) 5844, 13292, r. w. *prete* (*prs.*) 12658 (*prs.*), r. w. *bete* (to amend) 9078, r. w. *grete* (*prs. sg.*, to weep) 15584, r. w. *mete* (to meet) 7850. Cf. *Handlyng Synne*: *lete* (*vb.*), r. w. *grete* (*adj.*) 694, r. w. *grete* (to weep) 716.—*3er* (*sb.*), r. w. *wer* (*sb.*) 828, 2126, r. w. *daunger* 2426.—*slepe* (*vb.*), r. w. *lepe* (*vb.*) 11530.—*schep* (*pl. sb.*), r. w. *lep* (*vb.*) 13898.—*here* (*pl. prt.*), r. w. *were* (*inf.*) 10458.—*rede* (to counsel), r. w. *dede* (death) 1262; *red* (*dat.*, counsel), r. w. *ded* (*adj.*) 864. Otherwise I would read with a close *e*: *redes* (*prs. 3 sg.*, to read), r. w. *dedes* (*pl. sb.*) 66; *dedes* (*pl. sb.*), r. w. *yedes* (2 *sg.*) 3232. Finally consider *lede* (*vb.*), r. w. *brede* (breadth) 6956, 11734, r. w. *stede* (horse) 12186, r. w. *3ede* (*prt. pl.*) 1438, (*prt. sg.*) 10728.—*byleue* (to remain), r. w. *reue* (*vb.*) 11522, 15616.—*reue* (*vb.*), r. w. *leue* (to leave) 5170.

2. *Hampole's Pricke of Conscience*. Compare: *fete* (*pl. sb.*), r. w. *hete* (heat) 3215.—*here* (*adv.*), r. w. *spere* (*sb.*) 4868, r. w. *were* (doubt) 2511, r. w. *caysere* 883.—*stele* (*sb.*), r. w. *wele* 6474, r. w. *fele* (*adj.*) 9460.—*dere* (*adj.*), r. w. *were* (war) 1469, r. w. *here* (*adv.*) 4300, 5797.—*fende* (*sb.*), r. w. *wende* (*vb.*) 4196.—*frende* (*sb.*), r. w. *wende* (*vb.*) 6343.—*fendes* (*pl. sb.*), r. w. *endes* (*prs.*) 2219, 3735, 8524, r. w. *wendes* (*prs.*) 2369, 7240, r. w. *frendes* 3567, 3623.—*felle* (*prt.*), r. w. *helle* (*sb.*) 2065, 2339, r. w. *telle* (*vb.*) 4848.—Further observe French words: *daungere*, r. w. *bere* (*vb.*) 8522, r. w. *er* (*adv.*) 7982.—*apere* (*vb.*), r. w. *were* (doubt) 2297, r. w. *here* (*adv.*) 2885.—prayers, r. w. *ders* (*prs.*, to injure) 2849, 3605.—*maneres*, r. w. *lers* (*prs.*) 1525, 4876, r. w. *heres* (*prs.*) 1591.—*clere* (*adj.*), r. w. *spere* (*sb.*) 4868.—Oliuett, r. w. *sett* (*vb.*) 4098, r. w. *sett* (*prt.*) 4602, r. w. *sett* (*pp.*) 5184, 5218, r. w. *lett* (to hinder) 5131.—*prophete*, r. w. *hete* (heat) 6598, r. w. *shepe* (*pl.*) 5891, r. w. *mete* (to meet) 1553, 5152, 6742.—*mayntene* (*vb.*), r. w. *sene* (*pp.*) 1109, r. w. *wene* (*prs.*) 3081 (close *e*).—Observe also *sere* (*adj.*), r. w. *bere* (*vb.*) 8736.—Moreover consider *sete* (*sb.*), r. w. *grete* (*adj.*) 9318, r. w. *mete* (meat) 3059.—*drede* (*vb.*), r. w. *lede* (*vb.*) 1607, r. w. *hede* (*sb.*, heed) 1831, r. w. *rede* (to read) 1663, 9600.—*drede* (*sb.*), r. w. *dede* (deed) 2439, 5743, r. w. *mede* (*sb.*) 7508, r. w. *hede* (heed) 276, 9486, r. w. *-hed* 1177, 2213, 5264, 5391, 8252, r. w.

nede 5935, 8564, r. w. rede (to tell) 2967.—rede (to read, to tell), r. w. drede (*sb.*) 308, 2967, 3969, r. w. drede (*vb.*) 1663, 6287, 6403, 7503, 9600, r. w. -hede 8448, r. w. spede (*vb.*) 2709, r. w. dede (deed) 2485, 3401, 7451, r. w. fede (*vb.*) 6714.—rede (to counsel), r. w. *ded* (death) 1677.—rede (*sb.*, advice), r. w. *dede* (death) 2015, 4304, 4412, 4544.—Finally observe lede (*vb.*), r. w. drede (*sb.*) 158, 2533, r. w. drede (*vb.*) 1607, 6415.—hete (heat), r. w. *grete* (*adj.*) 6630, 6674, r. w. prophete 6598, r. w. fete (*pl. sb.*) 3215.

46. The following specimens will show that the tendency of widening long vowels before certain final consonants took full effect as early as the second half of the 14th century.

1. *Early English Alliterative Poems*.¹ Compare: to reget, 3et (still), reset (*sb.*) A 1064 ff.—sprede (*inf.*), rede (rêad), fede (*pp.*), dede (*adj.*) A 25 ff.—grete (*adj.*), forfeite (*inf.*), mete (meat), hete (heat) A 636 ff.—hete (heat), counterfete (*inf.*), 3ete (still), grete (*adj.*), prete (to threaten), plete (O.F.) A 553 ff.—swatte (= swette), prophete, mete (*adj.*), sete (*pl. prt.*) A 828.—lede (*inf.*), schede (depart), godhede, to brede A 409 ff.—cleuen (clêufan), meuen (mouvoir), sweven (swefn) 105 ff.—swete (*adj.*), strete, 3ete A 1056.—reuerez (O.F.), ferez (ferjan), berez (beran) A 105 ff.—greue (*vb.*), acheve (*vb.*), leue (lêufan), heue (hebban) A 471 ff.—preued (O.F.), heued (head) 974 ff.—Moreover, compare *Gawayne*: stedde (place), bledde (*prt.*), redde (*pp.*) 439 ff., and fette (*pl. sb.*) B 618, with which we meet also in the Cotton MS. of the *Cursor*.

2. *Sir Tristrem*. Compare: ete (*inf.*), r. w. mete (meat), gete (*inf.*), grete (*adj.*), sete (*prt. pl.*) 543 ff.—ete (*prt.*), r. w. mett (*pp.*), grete (*adj.*), swete (*adj.*), 3ete (still) 2505 ff.—dede (*sb.*, MS. deth), r. w. lede (*inf.*), bede (*prt.*) drede (*sb.*) 2597.—mete (to meet), r. w. grete (O.E. *grêtan*), wete (*adj.*), sket (*adj.*) 728 ff.—wede (*vb.*), r. w. stede (steed), drede, blede (*vb.*), nede 1049 ff., etc.

3. *Sir Fyrumbras*.² Compare: dede (death), r. w. spede 998.—3ed (*prt.*), r. w. forhed (*sb.*) 3925.—wede (wêde), r. w. hede (hêafod) 2419.—deþ (*sb.*), seeþ (*pl. prs.*) 3792.—fet (*pl. sb.*), r. w. gret (*adj.*) 1875 *passim.*—cem (*sb.*),

¹ Cf. Knigge, *Die Sprache des Dichters von Gawayn*, etc. Marburg, 1885.

² Cf. *Zur Dialectbestimmung des mittelenenglischen Sir Fyrumbras. Eine Lautuntersuchung* von Dr. phil. Broder Carstens. I am sorry to say that the material which the author has given is not always trustworthy in the renderings of the rymes, cf. f. i. page 21 deþ (deáp), teþ (têð) 3189, 2849, and page 24 deþ, æe. dêð 3 *sg.* von dôn im reime mit tēþ (têð) 3189, or page 25 trowe (treówjan), abowe (âbûfan), 2805 and page 26 abowe (bûgan), trowe (treówjan) 2805. The author's argument leaves the question still open. Dr. Furnivall's suggestion is by no means made invalid.

r. w. leem (*sb.*) 1861.—grete (*adj.*), r. w. schete (*vb.*) 3266.—grete (*adj.*), r. w. swete (*vb.*) 2654.—grete (*adj.*), r. w. mete (to meet) 3228. Besides, cf. lede (*vb.*), r. w. spede (*vb.*) 908, r. w. stede (steed) 476.

Observ. Of great importance and interest do the following rymes appear: cure (O.E. cyre), r. w. þere 1548.—dur (O.E. dýre, dêore), r. w. sure (O.F. sœur) 2393.—cure, r. w. dure 1063.—fulle (*prt. pl.* of feallan), r. w. reculle (O.F. 971). It seems from these rymes that the Western sound of the so-called French *u* is exactly what I stated in § 53: short = *ě* or *ě* (f. i. recuver), half-long *ě*^u (f. i. sure), long *eũ* (f. i. due). It must be understood from these signs that even the long sound never runs through the full length of the vowel. Whoever knows the phonetic value of the respective sounds as spoken in the West, will easily see that these M.E. sounds came very near to the modern ones; take f. i. *sure* in its rapid Western pronunciation, which sounds to me very differently from the Eastern. The standard pronunciation of *sure*, in my opinion, never weakens *ũ*.—Compare also O.E. *fȳr*, Western *fur*, *fuir*, *fere*.

4. *Henryson's Fables*, written in the 15th century (cf. *Anglia*, ix. 337). Compare: to meit (to meet), r. w. greit (*adj.*) 268-70 (in the body of lines *grit* is frequently met with, f. i. 676, 858, etc.).—heit (heat), r. w. meit (*adj.*) 759-60.—greit (*adj.*), r. w. sweit (*adj.*) 780-1.—meill (meal), r. w. to deill, geill 282, 284-5.—greit (*adj.*), r. w. quhite (wheat), to eit 359, 361-2.—beit (to beat), r. w. sweit (*sb.*, sweat), meit (meat) 489, 491-2.—heit (heat), r. w. sweit (*adj.*) 1342-4.—remeid (*sb.*), r. w. deid (dead) 511-2.—feid (enmity), r. w. leid (to lead), deid (death) 538, 540-1.—deid (dead), r. w. steid (stead), leid (to lead) 818, 820-21.—heid (head), r. w. remeid (*sb.*) 1522-3.

47. These instances are, no doubt, evidences of the development of a tendency which could be retraced even in Brunne and Hampole. How far this rule already took effect, can scarcely be stated to any certainty. Now we shall find that the *Cursor* rymes are not much different from those of Brunne, though the language is not quite the same. For in *Cursor* several inflectional *e*'s are left, as will be seen in the definite form of the adjective, sometimes its plural when before the substantive, the 3rd person of the present, and the plural of the substantive often not contracted, and some remains of genitives. Therefore we shall find a good many words which are able to retain their close vowels in their full length, but as to the adjective we shall see the difference only in the body of lines. We cannot conclude much from the orthography in C, because it seems to belong to a scribe who lived in a time when the

above change had been carried out. Though we shall find that in a good many places the orthography agrees to the pronunciation which I assume the poet must have had, I do not venture to say that the phonology of *e* in the *Cursor* was quite uniform. Consider that the final *e* in the following instances is silent.

1. O.E. *ē*, M.E. *ee*: BETE (to emend), r. w. grete (*prt.*, wept) 4766, r. w. let (*prt.*) 748, 18691, r. w. prophet 9790, 13219 (bett), 22416, r. w. suete 105.—BREDE (*vb.*), r. w. brede (breadth) 2129, r. w. dred (*vb.*) 16410, r. w. lede (*sb.*) 16414, r. w. lede (*vb.*) 11471, r. w. nede 2945, 23400, r. w. rede (to count) 2569, r. w. sede (*sb.*) 637, 2344, 6870, 9788, 16412, 19022, 22878, r. w. sprede (*vb.*) 227.—DEME (*vb.*), r. w. beme (trumpet) 22712, r. w. barnteme 3432.—fele (*sb.*, feeling), r. w. wele (*sb.*, welle C) 547.—FELE (*vb.*), r. w. wele (*adv.* or *sb.*) 2902 (feil), 18268, 19372.—(VN) FERE (*adj.*), r. w. bere (*vb.*, *be* bere F) 12516, r. w. demestere 22920, r. w. dere (*adj.*) 14169, r. w. dinere (*sb.*) 3507, r. w. were (*prt. pl.*) 12078, 14155, r. w. were (doubt) 3829, r. w. vinere (*sb.*) 13765, r. w. yere (yeir) 1237, 1267, 9145, 11409, 13778. The substantive FERE rymes with lere (*vb.*) 12482, pere (*sb.*) 449, 13314 (*pl.*), tresurer 24672.—FET (*pl. sb.*), r. w. grete (wept) 20082, r. w. grette (*sb.*, weeping) 190, 4929, r. w. gret (grett, *sb.*, grit) 15584, r. w. hete (*sb.*, promise, hait C) 11898, r. w. let (*prt.*) 14052, 14091, r. w. lete (*vb.*) 21778, r. w. prophete 14023, 18376 (*acc.*), r. w. sete (*vb.*, Qu. sette) 14735, r. w. wete (*adj. pl.*) 18308, 18688.—HERE (*adv.*), r. w. ber (*vb.*) 904, 3704, 6882, 14367, r. w. clere 9754, r. w. 3ere (yeir) 8514, r. w. nere 3844, 4234, r. w. porter 18258, r. w. sere (*adj.*) 8518, 14453, r. w. stere (*vb.*) 4960, 8230, r. w. torfere 8662, r. w. were (doubt) 3800.—HET (hett, *prt.*), r. w. prophet 10720, 14425, 18106.—LET (*prt.*), r. w. bete (to emend) 748, 18692, r. w. ete (*prt.*) 13295, r. w. fete (*pl. sb.*) 14053, 14091, 15288, r. w. gret (*adj.*) 12496, r. w. mete (*adj.*) 15286, 16566, r. w. mete (*vb.*, to meet) 7674, r. w. sette (*sb.*, seat) 15282, r. w. strete 16568, r. w. swete (*adj.*) 16562.—MEDE (reward), r. w. bede (*prs.*) 15488, r. w. forbede (*inf.*) 17222, r. w. ded (death) 20256, r. w. drede (*vb.*) 272, r. w. dede (deed) 4906, 6778, 7932, 11524, 15264, 15484, r. w. fede (*vb.*) 5638, 15260, 23880, r. w. -hede 4424, r. w. lede (*vb.*) 8354, 12761, 15258, r. w. lede (*sb.*) 15480, r. w. nede 3738, r. w. rede (to guess) 7122, 2326 (to read), 15482 (to read), r. w. spede (*vb.*) 2256, r. w. stede (place F, emedd C) 1004, r. w. vnspede (*sb.*) 15420, r. w. thede (*sb.*) 15490.—METE (to meet), r. w. forlete (*vb.*) 4006, r. w. sett (*inf.*), strete (*sb.*), grett (*prt.*, wept), gett (*prt.*), umsette (*pp.*), grett (greeted), bet (*pp.*, emended) 15001-16, r. w. yete (*adv.*)

1198. REDE (to read, to speak, to say), r. w. bede (to offer) 10636 (*prs.*), r. w. bred (*vb.*) 2570, 22006, r. w. -hede 10628, 20998, r. w. lede (*vb.*) 6464 (*prs.*), 8544 (*prs.*), r. w. lede (*sb.*) 234, 2654, 4040 (*prs.*), r. w. mede (*sb.*) 2326, r. w. misdede (*sb.*) 4446, r. w. sede (*sb.*) 4026 (*prs.*), 4690, 5488 (*prs.*), 8526 (*prs.*), r. w. spede (*vb.*) 4554, 14927, r. w. sprede (*vb.*) 2322, 12654, r. w. sted (*stede*: place) 238 (*prs.*), r. w. thede 4178 (*prs.*), r. w. yede 20882, r. w. ded (death) 4114.—SLEP (*slepp*, *prt.*), r. w. kepe (*sb.*) 20128, 20498.—SUET (*adj.*) r. w. seit (*þan* can he seit C, *þar* he sete F, he made a sete G, Qu.: *þan* gan him sett) 8292, r. w. ete (*inf.*) 22719.

Besides observe O.E. *ê* = *i-umlaut of êa* = Teut. *au* = W.S. *êâ*, *îê*, *ȳ*: EKE (*vb.*), r. w. seke (*vb.*) 17560.—HERE (*vb.*), r. w. bere (*vb.*) 10726, 12228 (*v. r. lere*), r. w. boteler 13407, r. w. chere (*sb.*) 4964, r. w. clere 15600, r. w. dere (*adj.*) 14641, 15594, r. w. emperere 16036, r. w. gospellere 13523, r. w. lere (*vb.*) 13657, 13697, 15598, r. w. langer (*comp.*) 14535, r. w. manere 11990, r. w. nere 7412, r. w. sere 12214, 14579, r. w. stere (*vb.*) 8230, r. w. were (doubt) 12839, r. w. were (*prt. pl.*) 4393, 5330.—NEDE, r. w. bede (*vb.*) 14581, 14913, 15317 (*prs.*), 15426 (*prs.*), r. w. forbede (*subj. prs.*) 4826, 15314, r. w. dede (deed) 15320, r. w. dred (*vb.*) 2554, 3996, 4442, 7502, 12442, r. w. fede (*vb.*) 13321, r. w. gnede (*adj.*) 15424, r. w. -hede 1142, 1440, r. w. lede (*vb.*) 8560, 9018, r. w. mede (*sb.*) 3738, 15442, r. w. red (*sb.*, counsel) 8398, r. w. rede (*subj. prs.*, to counsel) 8398, r. w. sede (*sb.*) 2156, 5408, 7694, r. w. spede (*vb.*) 9496, r. w. spred (*vb.*) 3792, vnspele (*sb.*) 15420, r. w. ȝedd 10300, yede 10620.—GNEDE (*adj. and vb.*), r. w. brede (breadth) 9934, r. w. nede, unspede (*sb.*), mede (*sb.*), bede (*prs. pl.*), lede (*vb.*), spede (*vb.*), rede (to counsel, *only in C*) 15418-32, r. w. sprede (*vb.*) 2448 (*vb.*), r. w. nede 13385, 17218.—LEUE (to believe; *liue C*) r. w. leue (permission) 6033.—eke (*adv.*, O.E. *êac*, *êc*), r. w. meke (O.N.) 23900, r. w. seke (*vb.*) 6332, 23760, r. w. chek (*sb.*) 24534, r. w. speke (*sb.*) 18056, 18438, r. w. speke (*vb.*) 18982, *eth* (*adj.*), r. w. meth (*sb.*), 10012.—Compare also STELE (O.E. *stêle*, *stýle*), r. w. wele (*adv.*) 18088, 24708.—Moreover consider O.E. *êa* in NERE (*neir*), r. w. dere (*sb.*) 3602, r. w. here (*adv.*) 3844, 4234, r. w. here (*vb.*) 7412, 14123, r. w. yeir (*yere*) 12648, 12829, r. w. messenger, 3328, 5240, r. w. mister 11840, r. w. schere (scissors) 7240, r. w. were (*prt.*) 4672.

2. OE. *êo*, M.E. *ee*. Let us first consider such spellings as remind us of those in the Psalter and the Rushworth Manuscripts. The spelling *ei* seems, upon the whole, to indicate the lengthened sound and a wide articulation. Compare TRES (*pl.*), r. w. sees (3 *sg. prs.*) 862 (*treis*, *seis G*).—KNES, r. w. seis

(2 *sg. prs.*) 14292.—BES (3 *sg. prs.*), r. w. seis (3 *sg. prs.* of to see) 4508, beis (3 *sg. prs.*), r. w. sais (for *seis*, 2 *sg. prs.*) 2138 (C).—chese (*vb.*), r. w. lese (*vb.*) 7614, chesse (*vb.*), r. w. beess (C F, he *om.* C) 8410.—Besides compare PREIST, r. w. neist 7264, 11498, 20640, r. w. breist (*sb.*) 12897, 17722.—BREST (*sb.*), which is known to *Havelok* and *Chaucer*, occurs also in the *Cursor*, cf. brest (*sb.*), r. w. best (*sup.*) 894.—Consider also the adjective *prest*, likewise spelt *preist*, of course, ryming with *best* (*sup.*) 26, 3450, r. w. *fest* (*prt.*) 21256.

Further compare LEIF (*adj.*) 15509; LEUE (*adj.*), r. w. leue (permission) 8340.—THEIF (*sb.*), r. w. greif (*vb.*) 7234, THEFE (*sb.*), r. w. leue (permission) 14745 [cf. leue (permission), r. w. greue (*vb.*) 2920, 5950, 24734, r. w. breue (*sb.*) 19606, r. w. leue (to believe) 6034].

Quite different appear to me the following instances: DERE (*adj.*), r. w. chere (*sb.*) 4220, 11510, 10434, 12626, r. w. here (*vb.*) 14641, r. w. yeir (yere) 6918, 10212, 11102, 13183, r. w. jailere 4434, r. w. pere (*sb.*) 4356, r. w. prayer (*sb.*) 3442, 3978, r. w. sere (O.N.) 9962, 10056, r. w. were (*sb.*) 8746, r. w. were (*prt.*) 5300.—LEM (*sb.*), r. w. barntem (*sb.*) 18194.—leme (*vb.*), r. w. ierusalem, 8197.—SMEKE (*sb.*), r. w. speke (*vb.*) 2928.—Compare also KNELE (*vb.*, O.E. ?), r. w. wel (*adj.*) 17696.

Further compare FREIND, r. w. hende (heinde, *adj.*) 4258, r. w. leind (lend, *vb.*) 9652, r. w. sceind (*vb.*) 4398, 24022, r. w. teind (10°) 14119, 24436, r. w. wend (weind, *prs.*) 3808, 6832, 14191, 18790, 24297 (*inf.*). No doubt, an open sound. It will be the same with *feind*, 23740.

Moreover, consider LEPP (*prt.*), r. w. step 5194, 19078, r. w. iosep[h] 17318.—BETE (*bet*, *prt.*, beat) without a ryme, seems to show the same tendency.—wepe (*wep*, *prt.*) I have not found in a ryme, nor are the spellings *weped* and *wepped* or *sleped* proved by a ryme. But cf. *Brunne's Chronicle*, *slept* (*prt.*), r. w. kept (*prt.*) 290, and *slep* (*prt.*), r. w. schep (*pl.*) 11492, while I know only *slep* (*slepp*), r. w. kepe (*sb.*) in the *Cursor*.—HEILD (*prt.*), r. w. eild (*sb.*) 5166, r. w. feild (*y*) 3832, r. w. queld (*prt.*) 19468, r. w. teld (*pp.*) 17490, 18551, r. w. weld (*prt.*) 8446.—YEDE (yeide, 3eide, 3edd, cf. O.E. *ēode*, *ēade*), r. w. dede (deed) 1086, 7404, r. w. -hede 6544, 11232, r. w. lede (*vb.*) 12030, 11632, r. w. lede (*sb.*) 10946, 11348, 12596, 20904, r. w. nede 10300, 10620, r. w. rede (to read) 13879, r. w. sede (*sb.*) 12324, r. w. thede (*sb.*) 11104, r. w. ded (*adj.*) 14235, r. w. brede (breadth) 16602.—FELL (*prt.*), r. w. hell (*sb.*) 478, r. w. tell (*vb.*) 134, 3322, 4536.

OBSERV. *feild*, *scheild* (O.E. *ē*) seem to have an open *e*. Compare *feild*, r. w. eild (*sb.*) 4714, r. w. yeild (*inf.*) 6762, dounheild (*sb.*) 3822, 6432, r. w.

scheild 7672, and *scheild*, r. w. weild (*sb.*) 20818. Compare for the ryme-words heild (*inclinare*), r. w. yeild (*inf.*) 24408; weild (*sb.*), r. w. yeild (*vb.*) 3818, 6742, r. w. eild 5650, 10328; eild, r. w. feild (*sb.*) 4714, r. w. biheild (*prt.*) 5166, r. w. donheild (*sb.*) 5468, r. w. beild (*sb.*) 10516, r. w. weild (*weld*, *vb.*) 5650, 10328.

3. The same observations will be made on words of French origin, and will serve to illustrate and explain the above-mentioned rymes.

O.F. E = Lat. *a*: CLERE (*adj.*), r. w. baner (*sb.*) 22764, r. w. cher (*sb.*) 19418, r. w. here (*adv.*) 9754, r. w. messenger 7988, r. w. stere (*vb.*) 6056.—PERE (*sb.*), r. w. bachelere 8542, r. w. fere (*sb.*) 450, r. w. messagere 12720, r. w. were (*prt.*) 776, r. w. yeir (*yere*) 1468, 1702.

O.F. IE, monophthongized in Norman French: GREUE (*greif*, *vb.*), r. w. leue (*permission*) 2920, 5950, 24734, r. w. theif (*sb.*) 7234.—MAINTAIN, r. w. barn-tem 7374.—CHER (*sb.*), r. w. bere (*sb.*) 10448, r. w. dere (*adj.*) 4220, 11510, 10434, 12626, r. w. here (*vb.*) 4964, r. w. manere 12052, 12350, r. w. messenger 8548, 10314, r. w. sere (O.N.) 4232, r. w. were (*prt.*) 4458, 10942, 14302.—MISTER, r. w. ber (*vb.*) 3248, r. w. nere (*adv.*) 11840, r. w. squier 4670, r. w. stere (*vb.*) 5560, r. w. webster 1526.—PRAYER (*sb.*), r. w. dempster (*demester*) 9738, r. w. ere (*sb.*, ear, cf. O.E. *êare*, *êore*) 10514, r. w. dere (*adj.*) 3442, 3978, 20624, 20654, r. w. maner 10488, r. w. unfer (*adj.*) 20964, r. w. yere 9152.—MANERE, r. w. ber (*vb.*) 10672, r. w. cher (*sb.*) 12350, r. w. here (*vb.*) 11990, r. w. lere (*vb.*) 12422, r. w. nere (*adv.*) 5240, r. w. praier (*sb.*) 10488, r. w. were (*sb.*) 10846, r. w. were (*prt.*) 4068, 12790.—MESSAGE, r. w. answer (*sb.*) 1890, r. w. ber (*vb.*) 3334, r. w. clere 7988, r. w. chere (*sb.*) 8548, 10314, r. w. er (*sb.*, ear) 5140, r. w. dere (*adj.*) 17934, r. w. foriner (*sb.*) 13209, r. w. here (*adv.*) 20150, 20178, 20306, r. w. nere (*adv.*) 5240, 3328, r. w. peer 12720.—IAIOLER, r. w. stere (*vb.*) 4450.—MORTER, r. w. ber (*vb.*) 5524.

5. O.F. E = Lat. *e* resp. Greek *η*: PROPHETE (PROPHET), r. w. bete (*to amend*) 9790, 13219, 22416, r. w. fete (*pl.*) 14023, 18376, r. w. het (*hett*, *prt.*) 10720, 14425, 18106, r. w. hette (*pp.*) 6872, 14783, r. w. let (*sb.*) 9150, r. w. lete (*vb.*) 22296, r. w. lete (*prt.*) 14609, r. w. sete (*prt. pl.*) 17872, r. w. skete (O.N.) 2988, 7396, r. w. strete 17904, r. w. mete (*vb.*) 22964, r. w. oliuete 22982.—OLIUETE, r. w. sitte (C G, Qu.: *sett*, *pp.*) 17743, r. w. gret (*sb. grit*) 15582, r. w. suete (*adj.*) 17484.—MAUMET, r. w. sete (*sett* G, *pp.*) 11754.

6. O.N. Ê, ÎÛ, ÊÔ: SEIR (*sere*), r. w. conseiller 9314, r. w. chere (*sb.*) 4232, r. w. dere (*adj.*) 9962, 10056, r. w. here (*adv.*) 8518, 14453, r. w. here (*vb.*) 12214, 14579, r. w. riuere 3506, r. w. were (*doubt*) 9276, r. w. were (*prt.*)

3340, 10784, r. w. yeir 1434, 6840, 11378.—MEKE, r. w. eke (*adv.*) 23900.—SKETE (*adv.*), r. w. prophete 2988, 7396, r. w. fete (*sb. pl.*) 4172, r. w. ete (*sg. prt.*) 5706.—Observe here KEPE (*sb.*), and KEPE (*vb.*), the etymology of which is not quite settled: kepe (*vb.*), r. w. depe (*adj.*) 21360, r. w. scele (*pl. sb.*) 5730, 6764, 14657, r. w. slepe (*vb.*) 626, 8210, r. w. on- slepe 7986, r. w. yepe (*adj.*) 4924.—kepe (*sb.*), r. w. scele (*sb. pl.*) 10368, r. w. on- slepe 7428, r. w. slep (slepp, *prt.*) 20128, 20498.

48. O.E. *æ* and *ê* = W. Teut. *â*. Compare SPEKE (*sb.*), r. w. eke (*vb.*) 12198, r. w. seke (*adj.*) 13261, 13349, 24321, r. w. eke (*adv.*) 18056.—CHEKE (*sb.*), r. w. eke (*adv.*) 24534.—SLEPE (*sb.*), r. w. kepe (*vb.*) 7986, r. w. kepe (*sb.*) 7428.—SLEPE (*vb.*), r. w. kepe (*vb.*) 626, 8210.—DEDE (deed), r. w. drede (*vb.*) 8570, 11788, r. w. forbede (*vb.*) 1106, 3204, r. w.—hede 1160, 3402, 9978, r. w. lede (*vb.*) 6866, r. w. lede (*sb.*) 1746, 9062, r. w. mede (*sb.*) 752, 4906, 6778, 7932, 11534, r. w. rede (to read) 11582, (to say) 4446, r. w. spede (*vb.*) 224, 8228, r. w. thede (*sb.*) 4484, r. w. weede (1 *sg. prs.*) 3750.—DREDE (*vb.*), r. w. dede (deed) 8570, 11788, r. w. lede (*vb.*) 5768, r. w. lede (*sb.*) 2406 (*prs.*), 3122, 5220, 8226, 12068, r. w. mede (*sb.*) 272, r. w. nede 2554, 3996, 4442, 7502, 12442, r. w. rede (to guess) 16624, r. w. rede (*sb.*, reed) 16622, r. w. sede (*sb.*) 5230, r. w. wede (*vb.*) 13035, r. w. wede (garment) 16620.—DRED (*sb.*), r. w. lede (*vb.*) 5767, r. w. ded (*adj.*) 20236.—SEDE (*sb.*), r. w. brede (*vb.*) 638, 2344, 5574, 6870, 9788, 22876, r. w. gnede (*adj.*) 5392, r. w. -hede 2324, 2330, 5582, r. w. lede (*sb.*) 10284, r. w. lede (*vb.*) 4936, 5230, r. w. nede 2156, 5408, 7694, r. w. rede (to speak, to read, *inf.* and *prs.*) 4026 (*prs.*), 4690, 5488, 8526 (*prs.*), 598 (to expound), r. w. wede (garment) 1140, 5136, r. w. yede 12324.—WEDE (*vb.*), r. w. dede (deed) 3750 (*prs.*), 16010, r. w. ded (*adj.*) 12040, r. w. drede (*vb.*) 13035, r. w. -hede 2454, r. w. lede (*vb.*) 16006, r. w. nede 10014, 16014, r. w. rede (*prs. pl.*, to read) 16016, r. w. yede (*prt.*) 16012.—BIDENE (*adv.*), r. w. wene (*vb.*) 1457, 1814, r. w. clene (*adj.*) 1959, r. w. mene (*vb.*) 5395.—YEPE (O.E. *ȝeap* = *yâp*, cf. *Ormin*), r. w. iosep[h] 5370, r. w. kepe (*vb.*) 4923.—YERE (YEIR), r. w. bere (*sg. prt.*) 2170, 11800, 20824 (cf. also *ber* (*sg. prt.*), r. w. eliezer 6440), r. w. dere (*adj.*) 6918, 10212, 13183, r. w. dempster (demister) 7006, r. w. fere (*adj.*) 1238, 1268, 9146, 11410, 13779, r. w. here (*adv.*) 8514, r. w. lere (*vb.*) 1546, r. w. neir (ner) 12648, 12829, r. w. pere (equal) 1468, 1702, r. w. praiyer 9152, r. w. seir (sere, O.N.) 6840, 11378, r. w. unfere 238, 1268, r. w. were (doubt) 7070, 12136.—ETE (*prt. sg.* and *pl.*), r. w. stret (*sb.*) 4176 (*pl.*), r. w. skete (*adv.*) 5706, r. w. forlete (*prt. sg.*) 9448, 13295, r. w. mete (meat)

22898.—SETE (*prt. pl.*), r. w. prophet 17872.—SETE (*sb.*), r. w. gret (*adj.*) 13371, r. w. lete (*prt.*), mete (*adj.*), fete (*pl.*) 15282.—STRETE (*sb.*), r. w. let (*prt.*) 16568, r. w. prophet 17904, r. w. mete (*vb.*) 3354, 6182, 11542, 13526, r. w. ete (*prt. pl.*) 4176, r. w. sett (*vb.*) grette (*prt.*, wept), to mete (to meet), grett (*prt.*), umsette (*pp.*) grett (greeted), bet (*pp.*, amended) 15001-16.—WET (*adj.*), r. w. fete (*pl.*) 18308, 18688, r. w. grett (*prt.*, wept), suett (*prt.*), sett (*pp.*) 15626-30.—LETE (*vb.*), r. w. flete (*vb.*) 2288, r. w. fete (*pl. sb.*) 21778, r. w. mete (to meet), 4006, r. w. suete (*adj.*) 17254, 24093, 24282, r. w. yeit (*adv.*) 2288, r. w. prophete 22295.—THERE (*adv.*), r. w. spere (*sb.*) 21104, 20546, r. w. dere (*adj.*) 21088.—BERN (*pl. prt.*), r. w. wern (*pl. prt.*) 20716.—WERN (*pl. prt.*), r. w. ern (*pl. sb.*) 8080, r. w. stern (*sb.*) 11490, r. w. bern (*pl. prt.*) 20716.—WERE (*prt.*, *sg.*, *pl.*, *subj.*), r. w. bere (*vb.*) 9072, r. w. chere (*sb.*) 4458, 10942, r. w. dere (*adj.*) 5200, r. w. here (*vb.*) 4394, 5330, r. w. lere (*vb.*) 10608, r. w. manere 12790, 10846, r. w. nere 4672, r. w. pere (*sb.*) 776, r. w. sere (*adj.*) 3340, 10784, r. w. scere (*prt.*) 2696, r. w. stere (*vb.*) 4296, 12230, r. w. were (doubt) 2426.—BERE (*prt. pl.*), r. w. sere (O.N.) 386.—WELE (weel, whirlpool), r. w. sele (*sb.*) 2903, r. w. quele (*sb.*) 23720 (cf. 21273).—METH (*sb.*), r. w. eth (*adj.*) 10011.—DEDE (*prt. of to do*), r. w. drede (*prt.*) 3414 (MS. *didd*), r. w. stede (place) 8892, r. w. fede (*quede* = fiend) 19358, r. w. -hede 21706.—MELE (*vb.*), r. w. hele (*sb.*) 8014, 13785, 22302, r. w. fele (*adj.*) 9166, r. w. israel 5476, 5848.—REDE (to counsel, to expound), r. w. ded (*adj.*) 906, 3452, r. w. ded (death) 4317 (*prs.*), 22972, r. w. mede 7122, r. w. sede 598.—REDE (*sb.*, counsel), r. w. dede (death) 3994, r. w. ded (*adj.*) 4032, 6938, 20358, r. w. red (*adj.*) 4678, r. w. ned (*sb.*) 4636.—QUEDE (evil, fiend), r. w. dede (death) 16256, 22822, r. w. bred (bread) 17216, etc.—SELE (good fortune), r. w. dele (*sb.*) 23796, r. w. bitele (*vb.*) 6890, r. w. wele (*adv.*) 1166, 2904, 4432, 5564, 6982, 8320, 23094, r. w. wele (weel, whirlpool) 2904.

Amongst these words open E only seems to be known in : *dede* (*prt.*), *mele* (*vb.*), *rede* (to counsel, to expound ; advice), *sele* (*sb.*). Open E seems to prevail in : *ete* (*prt.*), *sete* (*prt.*), *strete* (*sb.*), *wet* (*adj.*), *lete* (*vb.*), *there*, *wern* (*pl. prt.*), *bern* (*pl. prt.*), *were* (*prt.*), *yeir*, *drede* (*sb.*). Unsettled seems to be the E-sound in : *yepe*, *drede* (*vb.*), *rede* (to read, to say), *wele* (whirlpool), *sede* (*sb.*), *wede* (*vb.*), but I strongly believe there is a tendency to open E. Close E seems to prevail in *dede* (deed), but its articulation is wide. Doubtful appears E in : *meth* (*sb.*), *speke* (*sb.*), *slepe* (*sb.* and *vb.*), *cheke* (*sb.*), but its articulation is wide.

Where open E only is known, E seems to be much broader than the E of those words in which open E seems to prevail, so that we have perhaps to distinguish three E's: Very long, broad E (wide articulation), Long open E (narrow articulation), Long close E (wide articulation).

I do not mention the dissyllabic rymes, as in plurals of substantives, the 3rd person singular present, the 2nd person singular present and preterite, which end in *es*, because the $\bar{e}$ = O.E. $\hat{e}$, $\acute{e}$ in an open syllable seems to keep close, f. i. *dedis* (deeds), r. w. *redis* (3 sg. prs.) 42. When the form is contracted, so that *e* in the termination *es* is silent, the preceding *e* appears in a shut syllable again. This rule seems also to hold good in French words, as, *porters*, r. w. *ders* (3 sg. prs.) 10014 (cf. 12061), which ryme can be read only with an open E.

49. Nor is the phonology uniform in words in which E refers to O.E. $\hat{e}$, $\acute{a}$ = Teut. *ai* or *ai -i*. Compare: *TECHE* (*vb.*), r. w. *leche* (*vb.*) 21203, r. w. *reche* (O.E. *râcean*) 3650, 5307, r. w. *preche* (*vb.*) 13251.—*BREDE* (*sb.*, breadth), r. w. *brede* (*vb.*) 2130, r. w. *-hede* 1642, r. w. *lede* (*sb.*), *nede* (*sb.*), *spede* (*vb.*), *yede* (*prt.*) 16594-602, r. w. *vngnede* (*adj.*) 9934, r. w. *lede* (*sb.*) 22386, r. w. *sprede* (*vb.*) 21974.—*SPREDE* (*vb.*), r. w. *brede* (breadth) 21974, r. w. *brede* (*vb.*) 228, r. w. *forbede* (*subj. prs.*) 17436, r. w. *gnede* (*vb.*, MS. *kne*) 2248, r. w. *-hede* 600, r. w. *lede* (*sb.*) 10684, 20944, 22336, r. w. *lede* (*vb.*) 5222, r. w. *nede* 1222, 3792, r. w. *rede* (to read) 2322, 12656.—*LEDE* (*vb.*), r. w. *bede* (to offer) 12732, 16282, r. w. *brede* (*vb.*) 11872, r. w. *dede* (dead) 6866, r. w. *dred* (*sb.*) 5768, r. w. *fedde* (*vb.*) 2402, 18474, r. w. *-hede* 7422, 8422, 8470, r. w. *lede* (*sb.*) 13831, 14407, 16274, r. w. *mede* (*sb.*, reward) 8354, 12761, r. w. *nede* 8560, 9018, r. w. *rede* (to read) 6484, 8544, r. w. *sede* (*sb.*) 4936, 5230, r. w. *wede* (*vb.*) 16276, r. w. *spede* (*vb.*) 9608, 18278, r. w. *sprede* (*vb.*) 5222, r. w. *yede* (*prt.*) 6970, 11632, 12030, 19322.—*LERE* (*vb.*), r. w. *baner* 12722, r. w. *fere* (*sb.*) 12482, r. w. *here* (*adv.*) 6882, r. w. *here* (*vb.*) 13657, 13697, 22870, r. w. *manere* 12422, r. w. *messengeres* (: *leres*, 3 sg. prs.) 12782, r. w. *yere* 1546.—The suffix *-hede*¹ (once *-hade*, in *maidenhade*, r. w. *made* (*pp.*) 10360) rymes with : *bede* (to offer, *prs. pl.*) 5404, r. w. *brede* (breadth) 1642, r. w. *dede* (deed) 1160, 3402, 9978, r. w. *dede* (*prt.*, MS. *did*) 21706, r. w. *lede* (*sb.*, people) 1190, 2454, 2954, 5648, 9488, 10166, 13235, r. w. *lede* (*vb.*) 7422, 8422, 8470, r. w. *mede* (*sb.*, reward) 4424, 10350, r. w.

¹ Compare from the *Additions*: *manhed*, r. w. *ded* (death) 25611, *goddhed*, r. w. *rede* (*adj.*) 25650, *drunkenhede*, r. w. *we sprede* 27877, etc., and *preisthade*, r. w. *to bere pair lade* 27501.

nede 1142, 1440, 4838, 9820, 12929, r. w. rede (to read, to speak) 98, 11928, 10628, 20998, r. w. sede (*sb.*) 5582, 2324, 2330, r. w. sprede (*vb.*) 600, 2064, r. w. wede (garment) 9868, r. w. wede (*vb.*) 2408, 2454, 13975, r. w. yede (*prt.*) 6544.—HELE (*sb.*), r. w. castel 13985, r. w. del (*vb.*) 8144, r. w. fele (*adj.*) 8992, 19516, r. w. israel 11318, r. w. lele (*adj.*) 10364, r. w. mele (*vb.*) 13785, 22302, r. w. mesel (*adj.*) 8138, 14447.—DEL (*vb.*), r. w. lele (*adj.*) 1626, r. w. mele (*sb.*, flour) 4680, r. w. Samuel 7302, r. w. [un]hel (*sb.*) 1984, 8144.—dele (*sb.*), r. w. wele (*adv.*) 2428, 9533, 10022, 13493, r. w. sele (*sb.*, bliss) 23796, r. w. wele (*sb.*) 24190.—BILEUE (to remain), r. w. weve (O.F. *sb.*) 22928, r. w. reue (*vb.*) 14501.—HETE (HEITE; *sb.*, heat), r. w. swete (*vb.*) 11872, r. w. geite (to watch) 998, r. w. gret (*adj.*) 1173, r. w. grete (*vb.*) 4700.—RES (*sb.*), r. w. moyses 6550, r. w. les (*sb.*) 7166, r. w. blese 8878.—QUETE (wheat), r. w. grete (*adj.*) 4578.—SWETE (*vb.*), r. w. hete (*sb.*) 11872.—MENE (*vb.*), r. w. ben (*pp.*) 8900 (*prs.*), r. w. bedene (*adv.*) 5396, r. w. clene (*adj.*) 3108, 9330 (*prs.*), 23580 (*prs.*), r. w. kene (*adj.*), r. w. sene (*pp.*) 4456, 5252, 8496.—[VN]CENE (*adj.*), r. w. bene (*pp.*) 2984, 10890, 10912, 21034, r. w. bedeine 1960, r. w. mene (*vb.*) 3108, 9330 (*prs.*), r. w. scene (*adj.*) 9986, 18204, r. w. sene (*pp.*) 4918, 10598, 10630, 12891, r. w. wene (*prs.*) 9794.—SEE (*sb.*), r. w. be 382, r. w. se (*vb.*) 708, r. w. liuere 2121.

Among these words only close *e* seems to be known in: *mene* (*vb.*), *clene* (*adj.*), *see* (*sb.*), and only broad *e* in: *hele* (*sb.*), *hete* (heat), *dele* (*vb.*), *dele* (*sb.*), *bileue* (to remain), *quete* (wheat) and *res*. Open *e* seems to prevail in *lere* (*vb.*). The *e*-sound seems to be unsettled or doubtful in: *teche*, *brede* (breadth), *lede* (*vb.*), *sprede* (*vb.*), *-hede*. The latter, I believe, show a close *e*, when they appear in an open syllable; *lere*, I think, shows contracted forms only.

50. O.E. *ē* in an open syllable, which was lengthened in M.E., has remained open and long in the *Cursor*, but, as final *e* is silent, it seems to be rather shortening before *d*, *t*, though its articulation is wide.

Compare: *ber* (*vb.*), r. w. ansuer, 11320, r. w. demester 23060, r. w. ger (*vb.*) 2598, 7534, r. w. gospeler 12582, r. w. her (*vb.*) 10726, 12228, r. w. her (*adv.*) 904, 3704, r. w. kaiser 9410, r. w. langer (*comp.*) 12991, r. w. maner 10672, r. w. messenger 3334, r. w. mister 3248, r. w. mortar 5524, r. w. suere (*vb.*) 3226, r. w. sauuer (*sb.*) 10542, r. w. sper (*vb.*) 13329, r. w. were (*prt.*) 9072.—*bere* (*sb.*), r. w. dere (*vb.*) 692.—*were* (to defend), r. w. heer (army) 23766.—*were* (*weir*, doubt), r. w. dere (*adj.*) 8746, r. w. fere (*adj.*) 3830, r. w. here (*adv.*) 3799, r. w. here (*vb.*) 12839, 20043, r. w. samplere 10891, r. w. seir

(*adj.*) 9276, r. w. yeire 7069, 12135.—*speke* (*vb.*), r. w. amalec 6404, r. w. freke 5198, r. w. iosep 12290, r. w. smeke (*sb.*) 2928, r. w. wreke (*vb.*) 2928.—*ete* (*vb.*), r. w. sett (*pp.*) 12558, 13501, r. w. grett (*adj.*) 19834.—*fett* (*vb.*), r. w. mett (*prt.*) 19940, r. w. grete (wept) 9046.—*met* (*sb.*), r. w. sett (*pp.*) 13993, r. w. bete (*prt.*, amended) 14415, r. w. sett (*prt.*) 4472, r. w. umsett (*prt.*) 9212.—*to gett* (cf. on account of *g* O.N. geta), r. w. sett (*pp.*) 7902, r. w. lett (*pp.*) 10326, r. w. dett (*sb.*) 21428, r. w. recett 5300.—*geten* (*pp.*), r. w. for-
geten (*pp.*) 13043, 14799, 24904; *forgeten*, r. w. etin (giant) 21708.—*forgett* (*pp.*), r. w. lett, unset (*pp.*), sett (*pp.*) 15806 ff.—*wele* (*sb.*), r. w. sele (good fortune) 6982, r. w. israel 5714, r. w. feil (*vb.*) 2902.—*fele* (*adj.*), r. w. unlele 13173, r. w. morsel 13485.—Compare also *e* = O.E. *y* in an open syllable: *stere* (O.E. styrian), r. w. clere (*adj.*) 6056, r. w. here (*adv.*) 4960, 8230, r. w. iailer 4450, r. w. mistere 5560, r. w. were (*prt.*) 4296.—Besides, consider *e* = W.S. *ea*, *ie*, after a palatal, and before *r* + *w* (cf. on *g* also O.N.): *geyre* (*gere*, *sb.*), r. w. bere (*vb.*) 7534, r. w. sper (*sb.*) 7728, r. w. were (*vb.*) 3300.—*gere*¹ (*vb.*), r. w. ber (*vb.*) 2598, 11214, r. w. wisliker 11786; *gers* (3 *sg. prs.*), r. w. afers (*pl.*) 11962, r. w. forberes (3 *sg. prs.*) 13835. The MSS. have also *gar* (*gart* *prt.*) which never occurs in a ryme.

Of the words of the above kind I especially take into consideration *stede*, *sted* (place), r. w. rede (redd, 1 *sg. prs.* of *to read*) 238, r. w. bedd (*prt.*, offered) 8820, r. w. bede (*sb.*) 17672, 19210, r. w. bedde (*sb.*) 902, r. w. ledd (*pp.*) 4968, r. w. ledd (*prt.*) 6666, 8874, 11984, 16098, r. w. brede (board), redd (*pp.*), ledd (*pp.*) 16577-84, r. w. forbedd (*prt.*), ledd (*pp.*), bedd (*sb.*), bled (*prt.*) 16913-22, r. w. fledd (*pp.*) 17459, r. w. redd (*pp.*) 21182, 24926.—Besides, cf. *stedd*, r. w. *emedd* 1004, where we are likely to read *o mede*, so that C confounded *o* and *a mede* with *amid*, *emid*, cf. F's reading: *Paradys ys a preuey stede*—*þer many mirthes ar and mede*, and G's alteration: *Paradys es a priue place*—*Ful of mirth and of solace*. The Latin text leaves us in the lurch. Or should the scribe only have wanted to make the vowels agree? For compare *did*, *takenhid* C, *takin hede* F G 21706, where the correct reading must be *dede* (*prt.* of *to do*) which C avoids, but which is proved by ll. 3414, 8892, 19358. Now why did he not correct into *stid*, *emid* 1004, though he wrote *did*, *stid* 380, or make the vowels agree in *stedde*, *did* (*prt.*) 20012, 20138, in which the *Add. MS.* has *stede*, *dede* (*prt.*)? I therefore believe that the

¹ I'll mention that *gere* also occurs in *The Meditations on the Supper of our Lord*: *þey were*: *gere* 658; *he gert*: *smert* 140; *þey gerte*: *herte* 654. Cf. *Helmers*, p. 54 ff.

Northumbrian by-form *styd* (cf. St. Mark, ch. i. 10, *onstyd* R, 35 *stouo* † *styd* L, *stowe* † *steyde* R) must be rejected. Moreover, compare the remarkable difference between the ryme-words in the *Cursor* and *Brunne*, and in *Hampole*, *The Towneley Mysteries*, *Barbour's Bruce*, and the *Insertion in Cursor* (*Of the Resurrection*, p. 985). In the latter piece we find such rymes as, *sted*, r. w. *ded* (adj.) 115, r. w. *hede* (head) 219, r. w. *brede* (bread) 414, 430, in the *Pricke of Conscience*: *sted*, r. w. *ded* (death) 1865, 3025, 3317, 3811, 4614; 1745, 1819, 1931, 2091, 2145, 2610, 2667, 2969, 3287, 6710, 7272, 7814, 9062; r. w. *ded* (adj.) 1705, 2193, 3879, 5216, 6510, 8548; 859, 2807, 3649, (*pl.*) 3981, 4608; r. w. *hed* (head) 3043, 5002, 5659, 9146; 8874; in the *Towneley Mysteries*: *stede*, r. w. *red* (counsel), *lede* (lead), *hede* (head) p. 227, r. w. *ded* (adj.) p. 262, r. w. *red* (adj.), *ded*, *med* (O.E. *medu*) p. 283, r. w. *bred* (bread) p. 234; in *Barbour's Bruce*: *steid*, r. w. *dede* (adj.) I. 609, IV. 421, VI. 312, IX. 46, XVI. 438, 664, XIX. 721, XX. 254. I'll add *deid* (adj.), r. w. *steid* 818, 820, from Henrysone's *Fables* (cf. *Anglia*, IX. 337) c. anno 1460, and *stede*, r. w. *ded* (adj.) 218, r. w. *red* (adj.) from *Lancelot of the Laik*, ab. 1490—1500. These rymes do not occur in the *Cursor* and *Robert de Brunne's Chronicle*, nor do they, so far as I know, with any Midland writer. As to the other ryme-words with *stede*, I do not see any difference between the *Cursor* and the properly Northern or Northumbrian writers.

Observ. 1. Remarkable are the two rymes: *pott* (sb.), r. w. *fott* (inf.) C y 12310, and in the *Additions*, which are likely to belong to the same dialect as the *Cursor*, *pou sotte*, *to fett* C 27025 (F v. r.). In the body of lines the reading *fott* occurs in several places, cf. *fot* C, *focche* F, *fet* G 5625, *fotte* C, *focche* F, *fete* G 5091, 14965, 19704 (also E), *fott* C, *fot* F, *fett* G 7394, 7395, *fote* C', F *om.*, *fett* G 16570, *fottes* (imp. 2 pl.) C, *ga focche* F, *fettis* 5021, *fott* (prt. 3 pl.) C F, *fett* G 5705, *fott* (pp.) C F, *fette* G 7292, and in the *Additions*: *fott* (imp.) C, *focche* F, *fott* G 25462. The form *fott* is unknown to *Robert de Brunne* and *Hampole*, but I was happy enough to meet with O.E. *ȝefotia* Mr. 15, 44 (cf. *Zur altnorthumbr. Laut- und Flexionslehre*, von H. Hilmer, Goslar 1880, page 10). This northern form (besides *to fett*) deserves our particular attention.

Observ. 2. The abbreviated participles past are the same in *Brunne's Chronicle*, f. i. *get* (pp.), r. w. *sujet* (adj.) 15322, r. w. *set* (pp.) 648.—*steke*¹

¹ As to the pp. *ysteke* (see Kölbing, *S. Tristrem*, page lxxvi), cf. *Seven Sages* 1360, from *steken* (st. vb.) trs.: to transfix, fix, fasten, shut up, close, cf. *E. E. A. P.*, B. 157, 352, etc., *intrs.*: to stick in, *pret.*: *stek* = stuck (was fastened) *Gaw.* 152 (see and correct

(*pp.*), r. w. *breke* (*inf.*) 13048.—Compare also the weak participle past *fet* (*pp.*), r. w. *het* (*prt.*) 11996, r. w. *set* (*pp.*) 8784.

Observ. 3. The same *e* (long and open) appears in French *were*, *werr* (war), r. w. *forbere* (*vb.*) 3453, 7355, r. w. *ferre* (*adv.*) 7071, r. w. *nerre* 7579.

51. O.E. *ea* before *ld* = M.E. *a* + *ld* and *e* + *ld*. The *Cursor* has both forms. Compare *FALD* (*adj.*), r. w. *bald* (*adj.*) 110, r. w. *fortald* (*prt.*) 9857.—*FALD* (*vb.*), r. w. *tald* (*prt.*) 8965; *falden* (*pp.*) 24348; *fald* (*pp.*), r. w. *cald* (*adj.*) 24491.—to *HALD*, r. w. *wald* (*prt.*) 6903; to *behalld*, r. w. *fald* (*adj.*) 23451-2; *heild* (*prt.*), r. w. *weld* (*prt.*) 8446; *halden* (*pp.*) 51, 2664, 3981, 6560 etc., *bihalden* (*pp.*) 8103; *helden* (*pp.*) 9504 (C G), 9508 (C).—*YEILD* (*prs.*), r. w. *heild* (1 *pl. prs.* = *to incline*) 260, r. w. *weild* (*sb.*) 461; *yald* (*prt.*), r. w. *tald* (*pp.*) 209; *he yeld* C 21260, [y]eild (*prt.*), r. w. *in weild* 9484 (cf. T, F *om.*, *biheld* G); *yolden* (*pp.*) 9581.—to *TELL*: *tald* (*prt.*), r. w. *ald* (*adj.*) 2993, r. w. *thicfald* 11257; *teld* (*prt.*), r. w. *held* (*prt.*) 24956; *tald* (*pp.*), r. w. *sald* (*pp.*) 141 (*teld*, *seld* G), r. w. *cald* (*pp.*) 320, r. w. *to behald* 1331, r. w. *fald* (*sb.*) 23876; *teld* (*pp.*), r. w. *feld* (*pp.*) 7062, r. w. *feld* (*prt.*) 7174, r. w. *biheild* (*prt.*) 7398, 7554, 17490, r. w. *geld* (*adj.*) 10346, 10493, *unteld* (*pp.*), r. w. *heild* (*prt.*) 18549.—to *QUELL* 17268, *queld* (*prt.*) 17268; *queld* (*prt.*), r. w. *held* (*prt.*) 19467.—*DWELD* (*pp.*), r. w. *teld* (*pp.*) 17708, r. w. *held* (*prt.*) 19526.

Compare also *Tristrem*, which, besides *a*, *o*, has forms in *e*. Kölbing, in his edition, p. lxi, mentions l. 1073 *zeld* (= O.E. *zeald*), l. 1075 *queld*, r. w. *scheld*, *feld*, *biheld* (= *bihēold*); l. 2311 *held*, l. 2315 *teld*, r. w. *unselde*, *zeld* (= *zeldan*); l. 3248 *zeld*, l. 3250 *biheld*, l. 3252 *teld*, r. w. *feld*. Mind that the forms *held*, *biheld* (*infin.*) are wanting in the *Cursor*.

Besides, compare *Sir Perceval*, from which Kölbing cites p. lxx, l. 1224 *beholde* (f. *bihelde*), r. w. *schelde*, *felde*, *zelde*.—In *Horstmann's Legenden*, 1881, we find, according to Wende,¹ p. 23, I. l. 141 *bihelde*, *felde*, VII. l. 534 *dwelt* (*prt.*), *held*.—*Sir Gawayn* has *welde* (*sb.*), *forzeld* (*inf.*), *felde* (*fealdan*) 837-41, besides *forzeld* 1279, double *felde* 890. Otherwise *a*, *o*. The *E. E.*

Morris's Glossary of E. E. A. P.). Further, compare 'Lancelot of the Laik': *Quhill tyme cum eft that we schal of hym spek This procesz mot closine bēn and stek* (*pp.* = shut up, concluded) 315-16. The *Lancelot* also teems with the form *tone*, r. w. *gone* 2145, besides cf. 1054, 1071, 2299, 2713, 2921, 2939, 3344, 3399. The ryme in *Tristrem* (*ton*, r. w. *don* 1484) seems to me to prove that *o* in *ton* is rather shortening. Moreover, cf. *Gaw.* 2155 ff.: *one*, *grone* (*vb.*), *tone*.

¹ *Ueberlieferung und Sprache der me. Version des Psalters*, etc., von E. Wende. Breslau, 1884.

A. *Poems* have welwed (wealwian) C 475. Otherwise *a*, *o*. Mind that the *Cursor* only knows *fald* (adj. and vb.).

Robert de Brunne's Chronicle has *a + ld* and *e + ld*, besides *o + ld*. Cf. Helmers, *Ueber die Sprache Rob. Mannyng's of Brunne*, etc. Göttingen 1885, p. 20: l. 16198 *y halde*, *calde*; l. 16502 *hald*, *cald* (pp.), l. 16124 *Osewald*, *cald*; l. 3714 *halde* (prs.¹ pl.), *calde* (prt. pl.). There are, however, a good many instances in *e + ld*, about which Helmers is altogether silent. Cf. *teld*, *eld* (adj.) 854, *elde* (adj.), *to bihelde* 1802, *telde*, *of elde* 7284, which are not strictly conclusive. Compare, however, *teld* (prt.), r. w. *held* (prt.) 10798, 11910 etc.; *teld* (pp.), r. w. *held* (prt.) 11258, 12816, 14054; besides *zelde* (vb.), r. w. *wolde* (prt.) 6268. Consider also: *zold* (pp.), r. w. *wolde* (prt. pl.) 10808; *calde* (prt.), r. w. *halde*² (pp., Qu. *zif* = *is*) 282, cf. l. 5520.

Hampole knows only forms in *a + ld*. The *Bruce* has also *a + ld*, as, *tald*, *to hald* IV. 68, *hald* (inf.), *yald* (prt.) IV. 172, *tald* (prt.), *sald* (prt.) V. 610, *zald*, *vald* VII. 118 etc.

I beg the reader still to compare *delf* (prt.) C, *dalue* F 21146, *delf* (prt.) C G, *dalue* F 21530. The weak form *delued* C G 18562, 16877 seems to be a younger form. Besides, *threll* r. w. *tell* 10914 etc., *thrall* r. w. *all* 5506, 9480, r. w. *call* 5718 etc.; *barn* r. w. *forfarn* (pp.) 1232, 20050, *barn* r. w. *warn* 12453, 17732 etc., *bern* r. w. *wern* (pl. prt.) 20450 etc.; *ern* (eagle) 21314, 21333, *arn* 13444. As regards *er* (pl. sb.) 2541, *ern* (2 pl.) 4878, *are* 221, we have probably to think of O.N. influence and O.E. *aron*. But cf. *earon*, which seldom occurs in the *Psalter*.

52. The *Cursor* reads *yet* and *yit* (O.E. *zêt*, *zîet*[a]).

The East-Midland dialect of *Havelok* knows *yete* and *yet*. *yete* occurs in the body of lines, and *yet* is proved in its ryming with *fet* (pl. sb.) 1320, 2041.

Robert de Brunne's Chronicle has, so far as I know, only one ryme of *yit*, r. w. *Berit* 5760. In the body of lines, *zit* and *zut* occur. There is no trace of *yet* in the Lambeth MS. I have no references to *Handlyng Synne* at present.

The West-Midland dialect of the *E. E. Allit. Poems* knows *yet* only.

¹ Helmers has by mistake *prt. plur.*

² As to *halde* (pp.), the two passages cited by Kölbing, *Tristrem*, p. lxxv from the *E. E. Psalter* (xviii l. 11, and cxviii l. 72) do not hold good, for in both places the adjective *hold* (cf. the common ryme *gold*, *hold* in other Northern writers, f. i. *Cursor* 13264, 21318, 23861, 27602; *Brunne's Chronicle* 16230) is meant. Compare *O. E. Texts*, and the various readings of the passages.

Compare *strete*, r. w. *ȝete* A 1058-60; *hete*, *counterfete*, r. w. *ȝete* A 533 ff.; to *reȝet*, *reset* (O.F.), r. w. *ȝet* A 1063 ff. Besides cf. *swete*, *strete*, *mete* (*adj.*), r. w. *ȝete* A 1056 ff.

The Northern dialect of *Hampole* has only *ȝyt*, cf. *The Pricke of Conscience*, as, *ȝyt*, r. w. it 1048, 8220, r. w. writ 4292, r. w. wit (*sb.*) 7806, r. w. pyt (*sb.*) 8770; writ, r. w. *ȝhit* 4068, 4148; visit, r. w. *ȝyt* 1981; wit (*sb.*), r. w. *ȝyt* 22, 6468, 7433; witte (*vb.*), r. w. *ȝhit* 8198, 4735.

The *Cursor* has *mete* (*vb.*), r. w. *ȝete* 1198; *ȝeit*, r. w. *fbrleit* (*vb.*) 2288. The other readings are worth mentioning at full length.

ll. 795-6 For of that ilk appul bitt
pair suns tethe ar eggeid yitt (*ȝeitt* G, F *om.*).

The reference is found in ll. 28700-1:

And al bot for an appul bitt
pat godd forbedd and ȝai it ete (*ett* it C G).

C G's reading *ett it* seems to deserve the preference.

ll. 1875-6 How sal we o þis waters weit (*wete* F, *witt* G T)
Quedir ȝai be fulli (*aught* G) fallen yeit (*ȝete* F, *ȝeitt* G, *ȝitt* T).

ll. 13082-3 Iohn bigan at þam to wijt (*asse* F, *witt* G T)
Quer iesus crist, his lauerd, yeitt (*wasse* F, *ȝeitt* G, *ȝitt* T).

I have not been able to find any line that would confirm *weit*, O.E. *weotan*. The forms *wite*, *witt*, *wit* are just as common in the *Cursor* as in *Hampole*, and in *Brunne's Chronicle*, where also *witen* is proved by *wyten* (*vb.*), r. w. *wryten* (*pp.*) 1618.

ll. 20053-4 And mare þar-of i sai þe yett (*ȝou ȝet* F, *ȝu ȝeit* G)
Qua hertili hers or redis it.

I have no reason for altering the ending. *yett*, therefore, must be changed into *yit*.

53. The *Cursor* reads *proue*, *couer*.

The North and North-East-Midland shows the same phonology.

O.F. *ue* (= Lat. *ō* (*ũ*) *sine positione*), which seems to me the *i*-umlaut of *o* = Mod. Fr. *eu*, when in the same position (cf. *heureux*), turned into *e* in Anglo-Norman, as spoken in the South and West of England, while it returned to *o* in the mouth of an Anglian man.

ov as well as *ev* is capable of being vocalized, so that we meet with the diphthong *eú* final in the West Saxon dialect, while the Anglian monophthongizes *ou* into *ū* (still written *ou*). I see a remarkable difference between *eú* final, and *eu* followed by consonants.

In M.E. *ȳ*, *ȝ*, *ē* are sometimes confounded, as on the Continent. So Western *u* stands in place of these sounds, all of which are very like an open *i* sound (= *y* in Scotch). The sound is far from being the Modern French *u*, or the proper German *ü*. I rather compare it with a High German *ü* in the mouth of a Low German; and this must be what the Normans (of Low German descent) adopted from the Franks. Therefore, I do not think that in *bicuver*, E. E. A. P.-B 1327, there is any sound like French *ü* or *ö*; but I see in it only the Southern representative of *ē*, to which it is nearest in sound.

A spelling like *controeved*, B 266, shows us a scribe who only assimilates the original orthography to his pronunciation. The same is found in *doel* G 558, B 158 etc., or in *dulful* T 1517; cf. *delful* G 560, B 400.

Quite a different thing is French *ū*. Cf. 'Sir Gawayne,' *hewe*, *salue*, *remwe* 1471 ff., the E. E. A. P. *trwe*, *blwe* (adj.), *grewe* (prt.), *remwe* A 421 ff., *knewe*, *swe*, *due*, *hwe*, *vntrwe*, *remwe* A 889 ff. Here we see that, in *remeve*, *ev* is vocalized into *eú*, so that it is the diphthong *ew* with which *salue*, *due* (cf. O.F. *dēu*) ryme. It must be understood that the articulation is loose and open, which is quite contrary to French and High-German habits. Therefore I may adopt for *salue*, *due* the phonetic value of *ū*, without thinking of a modern French *ü*-sound; but, as the figure implies, my articulation begins with a short *e* and ends in an open, rather half-long *u*-sound, which is liable to be confounded with both Scotch *y* and English *ō* (*ū*). In this way I explain the *Bruce's* ryme: *verty*, *douchtely* XVIII. 439, and Hampole's *accuse*, *dos* 5485, *duse* (= *dos*), *use* 6381, 7634, *stature*, *pore* (= *poure*). Besides, it regularly rymes with the diphthong *ew*, and with *u* in the *Towneley Mysteries*, as *trew*, *vertu* p. 65, *vertue*, *new* p. 75, *trew*, *new*, *Iesu* p. 157, *Iesus*, *us*, *vertus*, *us* p. 173, *Iesu*, *rew* p. 231. Observe, too, *Iues*, *rues* (= *rewest*) p. 228, *rew*, *trew*, *Iew*, *new* p. 271. In *Hampole* we meet with such rymes as *Ihesu*, *dru* (prt.) 9616, besides *vertue*, r. w. *Ihesu* 6255, r. w. *value* 9199; in 'The Bruce' *reskew* (inf.), *now* XI. 275,¹ *aventure*, *sture* (adj.) XII. 92. The *Cursor* has rymes with *ū*, as, *tru* (vb.), *vertu* 11792, *scou*, *iesu* 12033-4, *iesu*, *nu* (= *now*) 11360, 22474. Besides observe *destru*, *iesu* 22133, *now*, *juu* 3943-4. The *ew*-rymes are strictly observed in the *Cursor* with two exceptions. The one exception is *juu*, which is easily explained, inasmuch as the initial *j* absorbed the following glide-vowel, which is very like *y*. The other is *throu*, *drou* 24317-8, where the spelling of the scribes is striking, so that I have no doubt that the glide-vowel in *throu* was dropped.

¹ In 'Bruce' *trow* (inf.), *now* IV. 238, and *trew* (vb.), *rew* (vb.) II. 327.

Now I can bring forward the following rymes from the *Early-English Alliterative Poems*. I remark here that *e* in an open syllable can turn into *e* in a close syllable, f. i. *preved*, where the final *e* does not prevent the first *e* to stand 'in positione' (= *ved*); but it is not necessary to declare *e* in *ved* to be altogether silent. A 'slurring-over' takes place, as Prof. Skeat justly calls it; and it is by this way of pronouncing that Ten Brink's 'schwebende betonung' is produced. Compare *heved* (sb.), *veved* (leafed), *dreved*, *keved*, *preved* A 973 ff., *sweven*, *meven*, *cleven*, *dyscreven*, *leven*, *weven* A 62 ff. *gef* (prt.), *pref* (sb.), *þef* (O.E. *þēof*) A 270 ff. Besides compare *kever* C 223, 485, G 750 etc., *kerchefs* (MS. *kerchofes*) G 954, *bicever* (MS. *bicuuer*) B 1327; *recever* (MS. *recover*) C 279, *contreued* (MS. *controeved*) B 266; moreover, *peple* G 123, C 371, *pepul* D 109, *del* A 250; *preve* G 262, *kevered* G 1755.

The same phonology is found in *Chaucer*, whose dialect has undergone the influence of the South (the Court language). Cf. *Ten Brink*, § 67 δ, *beef*, *preef*, *reprief*, *preue*, *reprue*, *remeue*, *keuere*, *peeple*.

Quite different is the phonology in the East-Midland and North-Eastern dialects. Compare *R. de Brunne's Chronicle*; as *loued*, *proued* 2312, *proue*, *loue* 2494, *proued*, *loued* 14406, *pouere* (= poor), *recouere* (sb., *recouerere* Pet. MS.) 16216; also *proue*, *byhoue* 2422, *byhoue*, *proue* 2704, 6516. As to the vocalization of *ov* into (*ou*) *ū*, cf. *vertu*, *prou* 7766, *Dertmue* (Pet. MS.), *rescue* 9982. Note the argument: *vertu*, *remue* 9945-6, *remue* (MS. *remewe*), *rescue* (MS. *rescuwe*) 9176, *Minumue* (f. *Minnmue*?), *remue* 164. Besides, compare *neuow* (*neuow*, Lamb. MS.), *prow* 4432, *rescue* (MS. *rescuwe*), *neuow* (MS. *neuew*) 5256.

Hampole's *Pricke of Conscience* has the following rymes: *loue*, *byhoue* 70, r. w. *proue* 1087, 6221, 8380, *proue*, *loue* 3531, 9492, *loued*, *byhoued* 945, r. w. *proued* 9040, *loues*, *proues* 1081, 1113, 1845, r. w. *byhoues* 1365, r. w. *moues* 4708, 8398, *proues*, *droues* 1319, r. w. *controues* 1561. Besides observe *stature*, *pore* (= *poure*) 8258.

The *Towneley Mysteries* have: *proue*, *louf* (sb.) p. 36, *foode*, *behoued* p. 46. From the *Bruce* I have only taken down *couir*, *discouir* IV. 124. The *Cursor* has the following rymes, *loue*, *proue* 9038, *pouer*, *couer* 1798, besides *take dole*, *fole* 13040, 10456 (G); *behoue*, *proue* 3656, *proue*, *behoue* 4384. Moreover, note *neuow*, *enow* 2443 (G). In the body of lines, C as well as G, of course, has *neueu*, cf. 2443 C, 3885 G.

54. The *Cursor* reads *wið*, but *mid*, too. The various readings of the MSS. are *wil*, *wit*, *with*, and *emid*. There are a good many passages in which

the scribes use *emid*, when *with* would be expected, and there is no doubt that it is used in the same way as *a mel*, *emel*. Its proper meaning is found in ll. 14620, 17482, but instead of *emid* or *amid* we can read *o* (= *on*) *midde* (cf. O.E. *on middum*, *middan*). *emid* appears to be a weakened form from *amid*, and *a* in *amid* is nothing but Western *an* = *on*. Ormin, who reads *a mang*, *a we33*, cannot be considered on this account as a model of a purely Anglian dialect. He must have lived near the West-Saxon area. The *Cursor*, therefore, would have to read *omidde*.

Now observe ll. 4251-2, *in all þe dedis þat he did, He sagh dri3tin was him emid*. F as well as G has various readings. There is no doubt that *emid* is wrong. I would, therefore, alter C's reading into *mid*, which could still have been used by a Midland writer of the 13th century. The same correction will be found necessary in ll. 4626, 10051, 14015, 23490 (where *has* must be altered into *is*, cf. F's alteration). *mid* is retained in l. 20452, in that part which treats of the Assumption, and is declared to be of Southern origin. It is also found in the *Finding of the Cross*, l. 21590. There is some reason to believe that the author was rather a stranger to *mid*, and that its use in his dialect was somewhat obsolete at the time he wrote the *Cursor*. However, we must remember that by his stay at Cambridge,—where he must have studied at a time when the memory of Edmund Rich of Canterbury and Robert Grosseteste of Lincoln was still living,—and by his study of more Southern sources, he may have been led to use a word which his own countrymen had almost forgotten.

55. The *Cursor* reads *to schaw*, *schawed*, *schawn*.

The M.E. development of O.E. -*ēaw*- is not alike in all words or dialects. We see at the end of the 13th and 14th centuries, *þeu* (O.E. *þēaw*), *deu* (O.E. *dēaw*), *hew* (O.E. *hēawan*) in all dialects. It is in the South and West that the latest examples of -*eaw*- can be given, cf. *þeau*, *eau*, *Hom.* ii. 47, *þeawes*, *A. R.* 240, *þeauwes*, *þewes*, *þæwes*, *þeuwes*, *La3.* 2147 etc. (cf. *Stratm.*³ 585), *forheawed*, *ystrawed*, *Sir Ferumb.* 2689. But see in *Hampole* *thewes* 5548, the *Towneley Mysteries* to *hew* p. 48, *The Cursor* *theu* 13275, *deu* 22464, *Havelok* *þewes* 282, *Rob. de Brunne's Chronicle* *þewes* 9767, *Chaucer* *hewen* (*Ten Brink*, § 43, γ), *E. E. A. P.* *þewes* C 30, *Sir Tristrem* *hewe* 190, *Sir Ferumbras* *hewe* 986, *tohewe* 676 etc.

But as *to schaw*, we see in *Hampole*, *Berthelmewe*, *shewe* 967, 1163, *shewe*, *Mathewe* 4354, 5121, 6131, besides cf. *shewes*, *thewes* 1883, *shewed*, *lewed* 2608, 4414, 5302, *thewes*, *shewes* 5549, *lewed*, *shewed* 1118, 2445,

6267; in *E. Metric. Homilies* schau, knau p. 3, in *Havelok* shauwe, knawe 2206, 2784, 1401 (where *sheue*, *kneue* must be altered), mawe (O.E. *mâwan*¹), shawe 1853 (MS. mowe, shewe), shawn (*pp.*), knawn (MS. shewed, knawed) 2056, shawe, lawe (MS. shewe, lowe) 1698, in *Rob. de Brunne's Chronicle* pewes, schewes (Pet. MS. om.) 9768, shewed (*pp.*), lewed (*adj.*) 16151, in *Tristrem* shewe (*inf.*), hewe, newe, trewe 1565, shawe (*imp.*), drawe, rawe, knawe, plawe 3097, in *E. E. A. Poems* (but without ryme) shewed B 122 etc., shawe B 1599, 1626, in *Sir Gawayne* shawe G 27, in *Sir Ferumbbras* shaue, haue 1542, in *Bruce* shawis (*prs.*), blawis (*prs.*) IV. 122, shaw (*inf.*), saw (*prt.*) IV. 621, aw (*sb.*), shaw (*inf.*) V. 132.

The *Cursor* has: to scau, he sau 1351, drau (*inf.*), scau 2366 etc., knaun, scaun (MS. knaud, scaud) 1162, scaun, draun 19890. Besides cf. *laud* (O.E. *læwed*) in the *Cursor*, and *E. Metr. Hom.* (p. 5), while other dialects have *lewed*. The total absence of *schew* in the rymes, and the very rare occurrence of *shaw* in the body of lines, make me believe that *schew* belongs to the Northumbrian scribe.

To find our way thro' this comparison, it is necessary not only to view the change from a question of dialect, but also from that of a difference of time. In the North—where the inflection of the infinitive was dropped at the earliest time, and sooner in the East than in the West—it is evident that final *aw* was easily changed into *ew*. But on account of the different ways of accentuating the diphthong, it was also retained much longer in the West than the East. This difference may be seen to this very day in such words as *house*, which is vulgarly pronounced as far as the West of Yorkshire like *háus* (as Germans generally do in speaking English), while the standard pronunciation requires *hæú's*.² It is known that *shawen* is to be derived from *schéwen*, so that *æ* was broadened by way of lowering. Now, when in the East the inflection of the infinitive was weakened more and more, the stress was felt at the end; and by way of raising the first element of the final diphthong into *æ* or *e*., the result was *ew*. This change is very likely to have taken place in the 14th century, as may be inferred from *Robert de Brunne's Chronicle*, while towards the end of the 13th century (cf. *Havelok*) *aw* was still used. In the

¹ Cf. L. Hohmann, *Ueber Sprache und Stil des ac. Lai Havelok þe Dane*, Marburg, 1886. He, besides some other mistakes, makes another when he puts *move* = *movoir*.

² It is interesting to compare in this respect the Cockney pronunciation of *house*, which is very like *ū*. But mind, it is a shut syllable which is shortened, while in *how* the tendency must be towards *heú*. Thus O.E. *êaw* appears to me pronounced like modern *æú* in *house*.

North (Yorkshire), of course, this change may have taken place some time earlier. *Hampole* gives no sufficient evidence of its earlier occurrence in the North. But we see that in the Scotch dialect (*Bruce*) broad *a* has still been kept. However, let us consider that from this reason (and others still to be mentioned) the *E. Metrical Homilies* do not belong to *Hampole*, as J. Small supposed. In *Tristrem*, where *shewe* and *schaue* appear, the infinitive *scheue* points to Southern influence.¹

In the South, the development took its origin from *êaw*, which changed into *ew* directly; for no intermediate link like *aw* have I ever met with. Our modern pronunciation seems to want an explanation either from the analogy of other verbs, as *sow*, *mow*, *strow*, or from Scotch influence.

56. The *Cursor* reads *giue*, *liue*.

In O.E. occur *ȝeofan*, *ȝiefan* (*ȝyfan*, *ȝifan*); *leofian* (*lioſian*), *lyſian* (*libban*). In M.E. there are *geuen*, *gyuen*, *giuen*; *leuien*, *leuen*, *liuien*, *liuen*. The East Anglian dialect appears to know only *ȝiuen*, *liuen*, cf. *Ormin*, *Havelok*, *Brunne*, and also *Chaucer*. In the North and the North-West, *geue*, *leue* are the usual forms; cf. *Hampole* (14th cent.), *Cotton Insertion* (14th cent.), *The Bruce* (14th cent.), *Henryson* (15th cent.). In West-Midland and the bordering Northern districts, in the South and South-West, both forms are usual, cf. *E. E. A. Poems*, *Sir Gawayne*, *Langland*, *Ayenbite*, *Shoreham*, etc.

Wherever the forms *ȝeue*, *leue* only occur, it is easy to find conclusive rymes, but it is very difficult to account for the other rymes. We must recollect that short *i* and short *e* are frequently bound in rymes in every dialect, while long *i* and long *e* but seldom ryme with one another. Therefore, the argument *e contrario* must be admitted in a large work which afforded ample opportunity of using the well-known ryme-words in the same way.

I. HAMPOLE'S PRICKE OF CONSCIENCE: *leue* (to *liue*), *greue* (O.F.) 749, *mischeues*, *leues* 699, *forȝeue*, *greue* (*adj.*) 8344, *ȝeue*, *greue* (*vb.*) 4260, *leued*, *greued* 4596, 7088, *Eue*, *leue* 492, *greues*, *leues* 2889, 3007, 3355, 3521, 3609, 7437, *forȝeue*, *greue* 3861, *greue* (*vb.*), *leue* (*vb.*) 4352, 4646, 7670, 8012, 8154, *byleue* (*dat.*), *ȝeue* 4336. It is the long close *e*. The past participle has a rather short vowel, so that the ryme *schriuen*, *forȝeuen* 3197, 3301 is not con-

¹ This Southern influence may account also for the occurrence of *ew* in all other districts where *aw* had been pronounced before. So *Hampole* and *Robert de Brunne* may have adopted it during their stay in the South.

clusive. The scribe,¹ whose pronunciation is *giue*, *giuen*, *liue*, *liued*, writes: *lyues* 699, *lyfe*, *griefe* 748-9, *forgyue*, *gryfe* 8343-4, *gryefe*, *lyefe* 4645-6.

II. COTTON INSERTION (2nd hand), page 958, l. 77 *geen* (*pp.*), *eghen*.—HENRYSONE: *geif* (*inf.*), *leif* (*inf.*) 507-8. THE BRUCE: *leif*, *geue* (*prt.* MS. E, *gaf* C) VI. 158; the ryme *giffin*, *driven* IV. 136 is not conclusive, but cf. *dreuen* in *Cursor* MS. E. As to *geue* cf. E. E. A. P.: *gef*, *pref* (*sb.*) A 270 ff.

III. E. E. A. POEMS: *gef* C 226, *geuen* B 259, 1627, *geuen*, *þriuen*, *striuen* A 1190.—‘Gawayne,’ *as*, *3ef* 1964, *geuen* 920, *gif* 288. These instances are not conclusive for the author. But cf. A 68 *dyscreuen*, *cleuen*, *leuen* and *Hampole’s* *leued*, *descreued* 1923.

IV. SIR FYRUMBRAS: *leue* (*inf.*), *greue* 4560. Otherwise compare *Carstens*, *Zur Dialectbestimmung*, etc., p. 12, where the material given is only conclusive for the scribe.

V. HAVELOK: *shriuen*, *gyuen* 364-5 (cf. *striue*, on *liue* (*sb.*) 362-3), *liueden*, *clyueden* 1299-300, *liue*, *3yue* (*sb.*) 357-8. The scribe writes f. i. *3eue*, *liue*, cf. *Glossarial Index*, p. 156.

VI. ROBERT OF BRUNNE’S CHRONICLE: *gyue* (*sb.*), *lyue* (*vb.*) 13481-2, *vn-gyuen*, *þryuen* 6545-6, *giue*, *liue* *et vice versâ* frequent. The argument may be taken from an alteration adopted by the Lambeth scribe, cf. ll. 5425-8:

He saw wel—weel he mought hit leue
þat oþer truage wold he no geue
Ne þe Romayns schuld it neuere wynne
Whyte Wyder rengned kyng þer-ynne.

Now the Petyt MS. has *till he mot lyue*, and omits ll. 5427-8. There is reason enough to believe that Robert meant to say: ‘He saw well that as long as Wyder should live he would give no other tribute.’ The source of the Lambeth MS.—for this MS. is a second-hand one—preferred *geue*, and perhaps rejected *till that*, used like the Latin ‘donec’; or, which is more likely, *weel he mought hit leue*, is an alteration of the Lambeth scribe, who knew *geue*, but (as is seen from the MS.) preferred *liue*. He then added ll. 5427-8 to make

¹ I have worked out a critical ryme-index which I shall publish with the text to be edited. In the same way I have been working on *Tristrem*, *The Early English Psalter*, *The Seuen Sages*, *Robert of Brunne’s Chronicle*, *Havelok the Dane*. I had an opportunity of collating *Havelok* with Laud MS., and shall have some emendations to give. In the summer of 1887 I copied, by the advice of Dr. Morris, *The Seuen Sages* from Cotton Galba E IX without knowing that Prof. Kölbing had done so previously. Besides, I collated *The Early English Psalter*. As my criticism stands on a different ground, I hope I shall not interfere with Prof. Kölbing. Dr. Furnivall has printed in his edition a Ryme-index to *Robert’s Chronicle* from the Lambeth MS.

up the preceding patch words. So that I have good reason to believe that the original ran very like this :

He saw weel til he mought liue
That he ne wold other truage giue.

In the North the negation *ne* was generally abandoned as early as the 14th century.

VII. THE CURSOR, *as*, fordriuen, giuen 23655-6 (cf. fordriue (*inf.*), liue (*sb.*) 23753-4), driuen (*pp.*), for to liuen 24575-6, thriuen, giuen 14806-7, liue, give very frequent. The scribes often prefer *e* instead of *i*; f. i. *fordreuen*, *reuen* E 22635-6, etc., but that cannot surprise us after what I have stated about the dialect of the MSS. It is important for me that I never found in such a large work as the *Cursor* any such ryme as occurs in *Hampole*, the *Cotton Insertion*, or *Sir Fyrumbras*.

Of a like interest is O.E. *-scipe*, seldom *-sciepe*; cf. Sievers, § 98, Rem. I have observed in *Hampole's Pricke of Conscience* that the common suffix is *-shepe* proved by rymes, *as*, *kepes*, *worshepes* 1139, *worshepes*, *kepes* 56, *felawshepe*, *kepe* 5032, r. w. *slepe* 8076, *shenshepe*, *kepe* 381, r. w. *depe* 7136, *worshepe*, *kepe* 597, 5785, 8528, 9022, *depe*, *schenshepe* 7932. It is worth while to mention the various readings of the MSS. which, as was to be expected, use *schipe* and *schepe*, as *shenshepe* T 17467, *shenshepe* F 19448, *scenscep* C T 18172, *wirscep* C, *worshepe* F, *worshepe* 7022, *worshepe* F 4628, 5980, F T 2439, 3236, also *to worshepe* F T 1937, besides *felawshepe* F T 1159, *felaghscep* C 7882, 15929, *felawshepe* F 13267, *frenscep* C F T 23637. In all these passages *worship* occurs in G. I have found *-scipe*, as, *egypte*, r. w. *wirscipe* (*worship*) 5980, 4628, r. w. *witslip* 12901, r. w. *scipp* 24830; so so that I would read *worschip* or *wirschip*, *frendschip*,¹ *felawschip*, *schendschip*¹ for the *Cursor*. Compare Ormin's and Chaucer's *-shipe*. Noteworthy is *felawscap*, r. w. *spak* C F (G T have *spak*, *evyl pack*) 2212.

57. I. The CURSOR reads the diphthong *eȝ* or *ey* :

(1) = O.E. *-æh* (W.S. *-eah*), as, *sey* (*sg.* and *pl. prt.*) 3779, 18961, etc. (*besides*, *sau*).

(2) = O.E. *éȝ*-, *-êh* (W.S. *êȝ*-, *êûȝ*-, *-êûh*), as, *eye* 3780, *wreye* (to accuse) 16466, *ney* 732, *hey* 1041, *stey* 22724, *vpstey* 203. As to *stey*, cf. O.Northumb. *sté[h]*, O.N. *steig*, and after *g* having been dropped, *stê* (= *stei*), so that O.E. *stȝan* (Class I. according to Sievers) must be referred to the second class of strong verbs.

¹ Cf. *frendschip* E 23637, *scendscip* E 19448.

(3) = O.E. *êz*-, *âz*- (W.S. *êûz*-), as, *ley* (*inf.*) 659, *fley* (*sb.*) 5959, *fley* (*vb.*) 1782, *drey* (to suffer).

(4) = O.E. *êz*-, *ȝz*- = *i-umlaut of auz*, as, *leyne* 2738 G, 1549, 5281.

(5) = O.E. *îz*-, **eh*-, as, *wey* (O.E. *wîza*) 8419, *stey* (*inf.*) 17758, 18668, *sey* (*inf.*) 4077, 6706, etc.

Apparent exceptions are *hiȝt* (height) 1339, 22994, *slȝt* (sleight) 5562, 6662, and *wiȝt* (weight), though, in the body of lines, occurs once *weght* 21429.

Further observe: *dey* (O.N.) 660, etc., *sley* (O.N.) 4312, *drey* (O.N.) 731, 5511.

These words are never found in rymes with *ē* close or open, nor with *î*.

II. HAVELOK. *hey*, *sley* 1083-4, *eye*, *fleye* 1812-13, 1826-7, *leye*, *hey* 2010-11, *heye*, *eie* 2544-5, *heye*, *fleye* 2750-1. *hey*, *fri* 1071-2 is to be altered into *hey*, *sley*, cf. 1084.

III. HAMPOLE. *deghe*, *heghe* 2177, r. w. *eghe* 8160, *dreghe* (*vb.*), *deghe* 2045, etc., r. w. *eghe* 6524, etc., *eghe*, *dreghe* 2235, r. w. *fleghe* 6884, *deghe*, *fleghe* 2173, *heghe*, *deghe* 2205, etc., r. w. *sleghe* 7570, *fleghe*, *heghe* 9550, r. w. *eghe* 7738, etc., [vn]*sleghe*, *deghe* 1939, 2663, *sleght*, *weght* 1790, r. w. *heght* 7698.

IV. ROBERT OF BRUNNE'S CHRONICLE. In Robert's as well as Chaucer's dialect (cf. Ten Brink, §§ 40 and 41), O.E. *êz*-, *êh*-, *ëz*- have become *ē·y*, *ē·i*, *ēī*, *ī*, *i*. *e.* East-Midland, in general, vocalized the final consonant earlier than the Northern dialect did. While we still have in *Hampole's* dialect *ē·z*, it has often turned into *ēī*, through *ē·i*, in *Brunne's Chronicle*.

A. *ē·i*, as, *seye* (1 *sg. prs.*), *deye* (*inf.*) 1084, to *wreye* (MS. *wrye*), *weye* (way) 1105 (cf. *weye*, *valey* 1115, *seys*, *weys* (*pl.*) 1372, *seye* (1 *sg. prs.*), *weye* 1732, etc.), *deye*, *weye* 1259, on *hey*, *þey fley* 1413, *þey fley* (MS. *fleyghe*), to *deye* 1468, *seye* (*inf.*), *deye* 2216, *fleye* (*inf.*), *sleye* 2257-8, *seye* (*inf.*), *eye* (*sg.*) 2894, *heye* (*pred. pl.*), *eye* (*dat.*) 3447-8, in a tour *hey*, *fley* (*sg. prt.*) 5291, *ley* (1 *prs. sg.*, tell lies), *fley* (*pl. prt.*) 8189, *stey* (*prt.*), *fley* (*prt.*) 8341, *deye*, *leye* (to lay) 9023, *fley* (*prt. sg.*), *ney* (*adv.*) 9792, *hey*, *fleye* (*inf.*) 10891-2, *stey* (*pl. prt.*), *pley* (*sb.*) 11375, *drey* (*adj.* far), *ney* 12205-6, *ney*, a *drey* 1041-2, *deye* (*inf.*), *aweye* 12285, *weye*, *fleye* (*inf.*) 13872.

B. *ēī*, as, *dreye* (to suffer), *Italye* 745, *worthy*, *hey* 2698, *affye*, *heye* 2452, *felonye*, *deye* 2790, *heye*, *abye* 3481, *hey*, *ky* 4731, *curteysly*, *hey* 6884, *hardy*, *sley* 12092, *ney*, *maistri* 12517, *eyne* (*pl.*), *pyne* 6939, *Quyntalyn*, *eyn* (*pl.*) 12672, *body*, *hey* 16404, *dreye* (*vb.*), *bye* (to purchase) 16421, *flyes* (*sb.*), *styes* (*sb.*) 2625, *lye* (to lie), *flye* (*inf.*) 12104, *hye* (to hasten), *eye* (*sg.*)

15868, cry, ney 1654, sleye, vndermye (*inf.*) 3431, glorie, flye (*inf.*) 7078, lye (*pl. prs.* tell lies), dye (*inf.*) 14305-6.

I have good reason to believe that the monophthongization of ē·i began to take place at the end of words, *i. e.* in adjectives when not in an oblique case, or in a plural attributive, in adverbs when the final *e* could be given up, in infinitives when the final *en* could be dropped, and in substantives not in the dative. The final *es*, where they appear in the MSS., must be considered from a different point of view than that generally taken. In the 15th century, when the tendency of shortening long vowels before final consonants was evident, such as had been kept long were marked by an additional final *e*, which had no phonetic value whatever. Therefore I read *eyn*, *r. w. pȳn* 6939.

Chaucer, whose South-Midland dialect shows the vocalization of ȝ in ēȝ by at least one generation earlier than the North-Midland, has gone one step further. In his dialect we meet only with *flyen*, *flye*, *dryen*, *lyen*, *ye*, *sly*, *hy*. In double forms, like *seigh*, *sy*, *deyen*, *dyen*, *sleight*, *slight*, *neigh*, *ny*, the latter seems to me the development of the former. As to *abeyen*, *abyen*, *seigh*, *say*, I refer to Ten Brink, *Chaucer*, § 41, Anm.

V. TRISTREM, as, beȝe, heȝe, neȝe, sleȝe 265 ff., neȝe, sleȝe, beȝe, heȝe, seȝe 3016 ff., sleȝe, neȝe, seȝe, heȝe, dreȝe 3027 ff., deȝe (MS. *dye*), heȝe, leȝe (O.E. *lêȝ*, *lȳȝ*, flame,¹ MS. *lye*), seyȝe 3125 ff., deȝe (MS. *dye*), wreȝe (MS. *wrie*), heȝe, leȝe (1 *sg. prs.*, tell lies) 2148 ff. Besides, there is *hiȝt*, as in the *Cursor* and *Chaucer*.

VI. E. E. ALLITERATIVE POEMS AND SIR GAWAYNE. In order to understand the phonology of these poems, with which several scribes have meddled, it is necessary first to advert to such rymes as A 800: felonye, query (lat. *quære*), debonerte, he (*pron.*); A 231: Grece, nece, pryse, spyce; A 68: dyscreuen, cleuen, leuen, or such spellings as folé G 1545, sorquidre G 2457, contraré B 4266.

The phonology of the *E. E. A. P.* and *Gawayne* is almost the same as is found in the Northern dialect as early as the second half of the 14th century. In late 14th and 15th centuries the purely Northern writers teem with instances in which the (front) palatal is given up, and even rymes between *e* and derivative *y* (for which slight *e* is put) are allowed. Compare *Barbour*,

¹ Kölbing's translation of *Ysonde biheld þat lye vnder leues liȝt* = *Ysonde sah die an welche unter leichten blättern liegen* (?) is wrong, as the editor has admitted by the point of interrogation. The text runs on thus: *Tristrem hȳe þer seyȝe*. Ysonde's fancy is inflamed with love. The poetical description of her vision is not unusual. (*þat* can never be 'those who.')

as, de, he; de, fle (= to flee); e (eye), he (*pron.*); *Morte Arth.*, as, sey, me; leye (MS. sye, lye), he (*pron.*); he (high), be (*inf.*); *Thom. of Erceldoune*, as, wree (MS. wrye), me; hee (MS. hye), tre; lee (to tell lies, MS. lye), me; dee (MS. dye), be; and *Town. Myst.*, as, de, he; thirte, be, the; companye, se;¹ *Henryson*, as, de, fle (to flee) 1126, ee (eye), he (*pron.*) 11643, ee (eye), diuinitie, slie (*adj.*) 664, 666-7, hie (*adj.*), tre 871-2, pietie, crueltie, degree 1595, 1597-8, hie (haste), be (*inf.*) 307-8, sensualitie, fle, propertie 783, 785-6.

The *E. E. A. P.* and *Gawayne* represent the transition period (ab. 1350). The palatal is vocalized and forms a glide, as in modern *day* (= *dēⁱ*). In the Anglian dialect the chief vowel is close, in the Saxon it is rather open.² I'll first give the MS. readings, and add my own spelling: *discrye* (*inf.*), *syze* (*pret.*) G 81, *yze*, *studie* G 228, in *hyze*, *cortaysye*, *wyze* (man) G 245, *hyze*, *by* (*prep.*) G 2087; *yze*, *lyze* (*sb.*), *dyze*, *syze*, *sorquydryze*, *tryze* (*vb.*) A 302, *hyze* (*adj.*), *cortaysie* A 453, *byze* (*sb.*), *cortaysie* A 466, *byye* (to buy), *cortayse* A 477, *hit*, *Iustyfiet*, *tryed*, *asspyed*, *dyed* A 697, *Galalye*, *Ysaye*, *professye*, *dryze* (O.N.) A 816, *sye* (*prt.*), *asspye* (O.F.), *plye* (O.F.) A 1032.

Whatever may be the spelling of the scribe, it is hardly possible to represent exactly the sounds as spoken in the West. In adopting final *ie*, I connect with it the idea that *i* is open, and rapidly slides into half-long *e*, so that I do not hear any remarkable difference between the endings in *heie* and *cortaisie*. It must be understood that a word like *by* is pronounced differently in the West and East. Therefore I would write *eie*, *studie*; *hie* (*sb.*), *cortaisie*, *wie*; *heie* (*adj.*), *by*, etc. It is even worth while to think of a modern spelling, like *eye*, etc.

VII. SIR FYRUMBRAS. The West-Midland (Southern division) dialect of the late 14th century is nearly the same as Chaucer's on this ground. Cf. *flez* (*prt.*), *nez* 2183, *steze* (*pp.*), *heze* 5163 (corr.), *stez* (*sg. prt.*), *hez* 5731, *slegh*, *hegh* 3116.—*nubbye*, *ounwrye* 1849, *ny*, *socoury* 3168, *hye*, *Normandye* 1859, *hez*, *per-bey* 623, *dye*, *company* 2507, *crye*, *flye* (*sb.*) 4930, *vylonye*, *eye* 2255, *folye*, *ye* 3433, *Normaundy*, *wey* (*sb.*) 3999 (cf. *pray*, *way* 1703, *praye*, *away* 1477, etc.).

I have no reason to believe that the rymes show a pure *i* sound; but as the South vocalized the guttural at a very early time, the diphthongal pronunciation produced the tendency to quicken at the end. The first element

¹ Cf. A. Brandl, *Thom. of Erceldoune*, Bln. 1880, where the question has been already broached.

² Now-a-days, too, there is a remarkable difference between Anglian 'day' and Southern 'day,' and between Northern and Southern 'day.'

lost its full sound on account of its being less open than in the other diphthongs of French origin, or in such as are derived from a short (open) vowel and a guttural. There is no doubt that the West-Saxon dialect with its broader pronunciation of diphthongs, never attained to a pure monophthongization, such as is seen in the purely Anglian dialects.

Compare also *Castle of Loue*, which is by about thirty years older than *Sir Pyrumbras*: fey (faith), ney₃ 467-8 (Vernon MS. and Add. MS., while the later Halliwell¹ MS. avoids the ryme), mastri, hye H, alast, fast V A 991.

58. O.E. *ēow*, *ēow-*, *o₃-*, *u₃-*, *ō₃-*, *ōh*, *ū₃-*, *ūh* have become *ū* in the *Cursor*.

I. *ēow*, which appears to consist of short vocal elements, turns into *ow*, the glide vowel being dropped. M.E. *o* in *ow* remained short, as may be proved by Ormin's spelling (cf. *trouwen*). But its further dialectic development appears different. While it is rather open in the West-Saxon dialect when kept in the body of the word, it is rather close in the Anglian dialects and such Northern districts as may have undergone the influence of Anglian emigrants. Here *ow* turns into open *ū*², when it stands at the end of words; there it turns into *aw*. The spelling of *ou* must have been retained for a long time, though the ryme was in *ū*, or in *o.u*. But in the South, where the inflection was kept, *ow* of the Anglian dialect remained in the body of the word, and inclined towards *aw* only when it was spoken near the boundary line of the West-Saxon dialect. The broad open *ow* is very well rendered by *aw* in North West-Midland and in Lancashire; but the occurrence of *ow* in the South of the Western dialect does not imply that *ow* is here close; nor are the rymes which are found in this dialect always conclusive. It seems to me quite wrong to take for granted that M.E. rymes must be correct. Old poets were never better than modern ones. Therefore I believe that in the Midland and Southern dialects of the 14th century, when *ow* from O.E. *ēow*, *ū₃*, *ō₃*, etc. is seen to ryme with *ow* from *āw*, the former must be considered to be fluctuating between close *o* and open *o*. I need not refer to the different shades of modern pronunciation which open *o* is liable to assume; my readers will also know J. Wallis's chapter on the diphthongs.³ The other sounds above-

¹ Now in the possession of the Bodleian Library.

² *þóu* = 'though,' is an apparent exception to this rule, for, though it may have been borrowed from the Low German dialects, it might be expected that, when the guttural was lost, the diphthong would also turn into *u*. But as it does not bear the stress in a sentence, there is reason to believe that it retained its more backward sounding on that account, and the spelling would not mistake much by keeping *3* (*þou₃*).

³ I. Wallisii Grammatica Linguae Anglicanae. Lond. 1765. Cap. I, Sect. iii.

mentioned change in nearly the same way when the gutturals become labialized, and the vowels are shortening.

Now we have in the *Cursor* tru (a remnant of historical spelling is *trow*, from *trowen*), r. w. nu 375, 3ow, i tru 5146, i tru, now 5249, tru (*inf.*), pru 5829, 3ow, tru (*inf.*) 5826, nou, to trou (tru C) 7222, we tru, r. w. vertu, hu (*adv.*), iesu, avou 17002, gru (to grow), r. w. tru 24495.

In *yu* (historical spelling *yow* = O.E. *ēow*) 4395, r. w. *hu*, I see¹ the general development of O.E. *ēow* final into *ew*, *w* being vocalized = *ěú* (diphthong). Such a diphthong beginning a word has scarcely any other effect than *iū*, which gave *yū*.

II. O.E. *forhozian*, A.R. *forhowien*, Orm. *forho3hen*, later *forhowen* gives, when the inflection is lost, *forhu* 19949, r. w. *tru* (vb.).—O.E. *muzan*, Orm. *muzhen*, later *mowen* likewise turns into *mou* = *mu*, r. w. *pou* (pron.) 23559. A final *l* (as well as *m*, *n*, *r* in my opinion) does not retain the preceding diphthong, cf. O.E. *fo3el*, *fuzel*, which changes into *ful*, r. w. *bul* (O.F.) 21269.—Very remarkable is the ryme *flou* (sg.), r. w. *wyndou* 1881-2. O.E. pl. prt. *flu3on* gave *flu3en*, *flo3en* (by analogy of the pp.) = *fluwen*, *flowen*, then *flow* = *flou* (*flu*). So *flou* (sg.) is originally a plural form. O.N. *windouga* underwent a monophthongization of its diphthong,² perhaps even before it was introduced into English, cf. *windoge* in *St. Genesis* and *Exod.* 602, then *windowe*, *windou* = *windū*. In the *Promptorium*, the historical spelling *windowe*³ 529 is retained. Besides, compare a similar development in Dan. *vindue*.

III. O.E. *3enôh*, *3enô3* turned into *ynow3*, *ynow*, *ynou* (*inou*) = *ynū*, r. w. *drou*, 2190. Most remarkable is the ryme *throu* (prt.), *drou* 24317-8, which seems inaccurate, though the general pronunciation of Northern *ew* after *thr* must have soon become rather like *u*, in opposition to Southern usage.—O.E. *bô3*, *bôh*—*bou3*, r. w. *drou3*, *wou3*, *lou3* 15024.—O.E. *slôh*, *slô3*—*slou* (historical spelling *slough* 152, or *slogh* 5662, partly owing to the more Northern scribe), r. w. *drou* 5662, r. w. *wou* (MS. *wogh*) = O.E. *wôh*, *wô*, Orm. *wôh* 1213-4.—O.E. *bû3an*—*bu*, r. w. *nu*, *iesu*, to *tru* 15094; *bu*, *iesu* 17533, *buud*, *troud* 19379-80.

¹ Ten Brink prefers for *y* in *yu* the analogy of the O.E. nominative *3e* = M.E. *ye*; but Chaucer's *yow* ends likewise in a *u* sound.

² It is very likely that even in O.N. such forms as *windoruga*, *windo3ga* were admitted, and that one of them was introduced into Old England; cf. A. Noreen, *Altisl. and Altn. Grm.*, Halle, 1884, 92 Anm., § 93 Anm. etc.

³ From this spelling nothing whatever can be inferred for the pronunciation of the 15th century man. Final *e* had no phonetic value in his time.

For an illustration of the *Cursor*, compare *Havelok*: *plow* (sb.), *inow* 1017-8, *utdrow* (sg.), *slow* (sg.) 2632-3, *slowe* (pl.), *flowe* (pl. prt. of *fleân*) 2432-3, *trou* (MS. *trō*, printed text *tro*), r. w. *do* (inf.) 2862, *troud* (printed text *croud*, but MS. quite distinctly *troud*, as Stratmann had already conjectured), r. w. *God* 2338. From these few instances, which cannot be made stronger by other examples still found in *Havelok*, it may be justly inferred that final *ow* alone was = *û*, but that the pl. prt. distinguished by *en* or *e* had the old pronunciation, the diphthongal character of which cannot be denied. Such forms as *trou* (inf.), *troud* (pp.), however, must be compared with the full forms *trowë* 1656, *trowedë* (prt.) 382, so that we have in *trou*, *trou'd w* vocalized, and we see a tendency to open *u*. Rymes even between open *u* and *o* are not uncommon in Middle English, nor even now-a-days.

Robert of Brunne's Chronicle appears to confirm our supposition, cf. *God*, *þey trowd* (Pet. *trod*) 7358, 8112, *y trowe*, *bowe* (O.E. *boza*) 1523-4. Further compare *bowe* (inf.), *ynowe* (pl.) 899-900, *ynowe* (pl.), *bowe* (inf.) 3523-4, *ynow* (sg.), *bow* (inf.) 4009-10, *bowe* (inf.), *slowe* (pl.) 16221-2, *slow* (pl.), *ynow* (sg.) 9773-4, *ynow* (sg.), *drow* (pl.) 2465-6, *ynowe* (pl.), *drowe* (pl. prt.) 871-2, *now*, *slow* (pl.) 13676, *slow* (sg.), *now* 2601, *how*, *slow* (sg.) 2662, *ynow* (sg.), *now* 4609, *zow*, *ynow* (sg.) 8907, *how*, *slow* (pl.) 6638, *ynow* (sg.), *proow* (sb.) 2303, *drow* (sg.), *proow* (sb.) 1882, *loughes* (lakes), *trowes* (pl. of O.E. *troz*) 10217-8, *flowes* (sg. prs.), *growes* (sg. prs.) 10331-2, *ynowe* (pl.), *þey ne mowe* (Pet. *mouh*; *mowe* = O.E. *muzon*) 7335-6; but *ynowe* (pl.), *to þrowe* 1039. This is all I could find in the *Chronicle*. More conclusive material would be wanted for the first part. Then it seems to me a quite vain attempt to make a difference between the singular and plural of *ynow*, or the strong preterites. The singular does office for the plural, as is proved. Nor have the auxiliary verbs any inflection, sing. and pl. are alike; cf. *gaf* (pl.), *have* (pl.) 13754. Only some remnants of *to be* and *to have* in the prt. occur, cf. *þey hadden*, *þey ladden* (they led, Pet. MS.: *laden*) 13257-8. It remains, therefore, to remove the ryme *ynowe* (vb.), *to þrowe* 1039, which would be otherwise conclusive. On looking at the Petyt. MS., which has *þat þei without agayn þam throwe* (prt.), I have no doubt that, in preferring this reading, we have a similar ryme to *throu* (prt.), *drou* 24317, or *blu* (prt.), *nu* 6503 in the *Cursor*. As to the above spelling, I'll mention that the Lambeth scribe belongs to the West-Midland (cf. *þaw* = *thou*) 7159, *whuche* (= *quilke*) 7116, *þulke* (*þe ilke* = *swilke*) 7341, *furst* (= *fyrst*) 7419, *hure* (= *hire*) 7566, *zut* (= *zyt* or *zeit*) 4688, *beye* (which seems to stand for *tweye*) 544, *swiche* (= *swilke*) 3238,

dep (= *ded*, sb.) 217 etc. etc., but depends on a Lancashire or West-Riding transcript.

As to Hampole, I see the same use in the *Pricke of Conscience* as in the *Cursor*; cf. *trow* (*vb.*), now 12, 4005 etc., *trowe* (*cj. pl.*), *bowe* (*vb.*) 333, *bowes* (boughs), *growes* (3 *sg. prs.*) 659, *Iesu, dru* (*prt.*) 9616. But it must be borne in mind that the transcript belongs to the 15th century.

On the Northern border of the West-Midland there is a different development. Compare *Syr Gawayne*, *snawe*, *lawe* (MS. *lowe*, O.N. *lâgr*), *trawe* (MS. *trowe*) 2234 ff.; *3e mowe* (O.E. *mazon*, *muzon*, *mozon*), *lowe* (O.N. *lâgr*), *innowe* 1397 ff.; *to blowe* (O.E. *blôwan*), *inno3e* 512 ff. Further, compare readings without ryme, like *trawe* G 70 etc., *trawþe* G 626 etc.; *rawþe* E. E. A. P. B 233 etc., *faure* B 958 etc., *faurty* B 741 etc., *flawen* (O.E. *flô3en*) C 214; *baw* (O.E. *bo3a*) G 435, *bawemen*¹ G 1564.—Otherwise compare: *doun* (*adv.*), *soun* (O.F.), *boun* (O.N.), *3e moun*, *broun* (*adj.*) A 536.

Moreover, compare *Cotton Insertion*, p. 990, l. 372-4, *we knaw*, *to traw*, and in F 1883: *flaghe* = *flau* (flew) etc.

Sir Tristrem furnishes a remarkable instance: *now*, *trowe* (1 *sg. prs.*), *Petricu*, *ynou3*, *hou* (*adv.*) 3104 ff. I have no reason to pronounce a diphthong here. Cf. *The Aunturs of Arthur*, xvi: *trowe* (*vb.*), *thou* (*pron.*); Horstmann's *Altengl. Leg.* N. F. 1881: *trow* (*vb.*), *how* 39, 409, *trow* (*vb.*), *bow* (O.E. *bû3an*) 40, 449 (See *Knigge*, p. 37).—*Syr Tristrem* has only *may*.

In *Syr Fyrumbras* belonging to the South-West Midland (late 14th cent.), we find the rymes: *abowe* (*bû3an*), *trowe* 2806, *rowe* (*rûh*), *Ynowe* (*3enôh*) 1955, *drazze*, *mawe* 3581, *adrawe*, *mawe* 1691; but *mowñ*, [*a*]*doun* (*dûn*) 855, 4998, *idon* (*dên*), *mown* 2923, *rowe* (*rûh*), *þrowe* (*pp.*) 4618, *socoure*, *foure* 1192.

59. As to consonants, there is a striking difference between the Anglian and Saxon dialects.

I. DENTALS. There is a remarkable instance, which seems to prove a difference between the dialect of the author and that of the scribe. There occur two verbs *to dight* and *to tight*, which appear to be sometimes confounded by the scribe. We must distinguish *to dight* = O.E. *dihtan* = to prepare, to dress, to adorn, from *to tight* = O.E. *tyhtan*, *tihtan* = to lead, instruct, design, set, set about, purpose. Stratmann is wrong to compare *tight* with Germ.

¹ Such forms as *warlaze* B 1560, *warlawe* C 258, which require *werlau* (*wærlega*) are not remarkable, because unaccented *o* remained short in all dialects, so that we get *werlou* = *werlau* everywhere.

dichten, tichten, which is O.E. *dihtan*. The instances he gives only suit to O.E. *tyhtan*; cf. *þe sones of Israel . . . tiȝten shiltron*, *Wicl. Judges* 20, 33 (put themselves in array). The *Cursor* has *tight* (prt.) 12032, 3157, 15888, 24488, (pp.) 5432, 18323, 24344, 1301, 25243. In these passages *tight* is kept according to its meaning; F has *diȝt* in l. 15888, and T *diȝt* in l. 1301. But there is another form *tift*, which is used in the same sense as *diȝt*. The true meaning of *dight* may be seen in ll. 3364, 3630, 3645, 6661, 17100 (G), (prt.) 3673, 11179, *dighted* (*dight*) 19835, 24828, (pp.) 3649. The confusion is seen in l. 24807, where C G have *tift*, and E has *diht*, r. w. *gift*, though the meaning of the line: *Wit trisor (tresorie) son (E om.) his scipp was tift (diht E)* only suits to *diȝt* = (prepared, fitted out). Compare now *tifted* (prt., made ready F) 19425, *tift* (pp.), r. w. *drift*, cf. *þe castel þat sua es tift* 9931, *tift* (pp., wroȝt F, done G T) 1761, and *redi tift*, r. w. *gift*, resp. *lift* 5089, 12864. On the ryme see hereafter.

Halliwell's Dictionary gives to *tift* the meaning of *to adjust*, 'North. dialect,' but I believe that it rather belongs to the North-Western dialect, as an interchange between *d* and *t* seems to be characteristic of that dialect. Compare *late* (adv.), *abate* (prt. of *abīdan*), *gate*, 'E. E. A. P.,' A 614, *malte*, *walte*, *halte*, *swalte*, *bitalt*, *bycalt* (pp.) A 1162, *yot* (= *yode*), *spot* A 10, *dȳt* (= *dyde*) A 680 etc. (cf. also Knigge, etc., p. 56).

A striking difference may be observed between the *Cursor*, and *Hampole* and *Rob. de Brunne*, as to the weak preterites and past participles in *nd*. There are a good many remnants in the *Cursor*, as can be ascertained by the rymes. Compare *blend* (pp.), r. w. *hend* (pl. sb.) 17334, r. w. *mend* (inf.) 18842, r. w. *wend* (prs.) 24806; *brind* (pp.), r. w. *find* (prs.) 9206, r. w. *send* (pp.) 13239, (prt.) r. w. *hint* (prt.) 13237; *kend* (pp.), r. w. *lend* (prs.) 1152, r. w. *wend* (prt.) 10610, 1584, r. w. *send* (pp.) 3424, r. w. *hend* (pl. sb.) 6418, r. w. *end* 8478, 10358, r. w. *spend* (pp.) 8840, r. w. *descend* (vb.) 22640; *bekend* (prt.), r. w. *hend* (pl. sb.) 7242; *lend* (prt.), r. w. *send* (pp.) 10776; *lend* (pp.), r. w. *end* (sb.) 23648, r. w. *wend* (vb.) 4214; *send* (prt.), r. w. *end* (sb.) 5916, 10944, 13943, r. w. *hend* (adj.) 2256, r. w. *spend* (vb.) 17508, r. w. *wend* (vb.) 6180, r. w. *wend* (prt. of *to wene*) 736, 4892, 7680; *send* (pp.), r. w. *brend* (prt.) 13239, r. w. *hend* (pl. sb.) 19686, r. w. *kend* (pp.) 3424, 14338, r. w. *lend* (prt.) 10776, r. w. *mend* (vb.) 10316, 14699, r. w. *onend* (adv.) 1296, r. w. *wend* (vb.) 14217, r. w. *wend* (prt.) 12688, 20408; *spend* (pp.), r. w. *entend* (prs.) 23896; *stund* (pp.), r. w. *grund*, 12962; *wend* (prt. of *to wend*), r. w. *end* (sb.) 6160, r. w. *kend* (pp.) 10610, not particularly to

mention *wend* (prt. of *to wene*), r. w. send (prt.) 736, 4892, 7680, r. w. kend (pp.) 1584, r. w. lend (vb.) 1868, r. w. send (pp.) 12688, which is also found in Brunne's *Chronicle*, cf. ll. 4605, 4619, etc. From these facts also it appears that the *Cursor* dates earlier than the *Pricke of Conscience* and the *Chronicle*.

60. II. GUTTURALS. I am concerned about *thof*, *thowf* in C, *quon*, *fon* C F G, *quede*, *fede* C F G, *thoru*, *thurgh* C G.

As to *thof*, J. A. H. Murray (*Dial. S. C. Scotland*) gives the following statement, p. 119: 'In "Cursor M." *thof* is an exceptional word, for in the Northern counties of England the rejection of the guttural has taken place within living memory.' The explanatory addition is quite true. But *thof* is not Northern, i. e. Northumbrian or Scotch, or belonging to the mountain districts in the North-West, but is especially the Saxon (North-West) pronunciation of the 15th century; cf. *Sir Gawayne*, *Syr Amadas*,¹ *Syr Gowther*,¹ *Sevyn Sages*,² and even *Hampole*.² As I believe that *thof* is of M. L. G. origin (*thoh*, cf. 'Ten Brink') there is no reason to identify it with the O.E. *þeah*,³ which shows quite a different development. The form *þawf*, which I have met with in the *Cursor Insertion*, gives us the right clue to the several steps of W.S. *peah*: *þah*, *þa3*, *þawh*, *þaw3*, *þawf*. Now there may be some difficulty about the quantity of the vowel. Orm's *þohh* and *þoffe* in *Syr Amadas* decidedly show the shortness that was to be expected, for I take M. L. G. *thoh* to be likewise short. Otherwise the shortness could have been inferred from the Western treatment of similar words. The stages through which *h* must have passed, before it advanced into *f*, are: 1. labialized guttural *thōkhw* (acc. to Sweet), 2. gutturalized labial (*thōwh* or *thōphkh* [lip-back-open]), 3. labial *thōph* (lip-open) and *thōf* (lip-teeth-open). The same result took place, but later, in words in final *h* preceded by long *o* or *u*; cf. *3enōh*, *rūh*. In the East, the treatment of *thoh* was different. Here the pure guttural at the end never had the same effect as in the North-West. Final *h* became *g* or *3*, so that we have *thow3* (cf. *ðog* in *Gen.* and *Ex.*); and as the guttural was soon lost, we get *thow*, which, by lowering the tongue, has the diphthong; cf. *pou* in *Havelok*, and in the Göttingen MS. of the *Cursor*. Such spelling in *ou* will be found in similar words of the neighbouring dialect, so that *gh* is a merely historical

¹ MS. 19. 3. 1. Advoc. Lib. Edinbg.; cf. Breul, *Sir Gowther*. Oppeln, 1886.

² Cotton Galba E IX.

³ Cf. Ten Brink, *Chaucer Gramm.*, § 46, Anm.

⁴ It seems to me a mistake that Chaucer's language should be taken as the starting-point from which to construe the stages of phonetic development of every word to the present day. We should never forget how much political changes bore on the Southern dialect of the capital, and do bear even now.

remnant. My spelling þóu for the *Cursor* appears to be confirmed by the mistake of C in once confusing it with þou (pron.).

No attention has ever been paid to the fact that *quone* and *fone* are the same words in M.E. Both of them are to be derived from the O.E. pron. *hwon*¹ (*hwan*), originally the instrumental of the interrogative pronoun *hwá*, then used as an indefinite pronoun of the neuter gender (adverbially and substantively); cf. Lat. *quod* in *aliquod*. Its short quantity can be seen from the interchange between *hwon* and *hwan* (cf. *Mark* i. 19, *Matth.* xxvi. 39). On this account, Grein's reasoning (cf. *Glossary* ii. 123) is not sound; compare, therefore, *Grimm Gr.* iii. 182, and *Dietrich*, H. Z. xi. 407. This *hwon* is met with in M.E. as *whon* and *quon*. The latter is Northern, as it is afterwards (15th cent.) rendered by *whune*, according to Halliwell, *Dict.* 930; but in a purely Northumbrian (Scotch) dialect we should expect *qwhune*, or *chone*, *chune*, and we meet indeed with *chone* in the Edinburgh MS. of the *Cursor*. Now there is no doubt that *qu* (= labialized guttural) passed through the gutturalized labial *wh*, and advanced into the labial *ph*, *f*. We meet with *fon* especially in C F; besides, cf. *Cotton Galba* E ix. (*Pricke of Conscience*, *Minot's Poems*, *Servyn Sages*, etc.), the *Psalter* (*Cotton Vesp.* D vii.). As to *fone*, *fune*, in *Pricke of Conscience*, Morris has justly observed that it is unknown to *Barbour*. I am of opinion, indeed, that those transcripts in which *fone* occurs were taken down in the North-West. The boundary line of its area may be looked for in Lancashire and the West Riding of Yorkshire.

After this discussion I only take notice of *quē.d*, *fē.d*, both belonging to O.E. *cwēad* = *cwād* (cf. *cwed* in the *Blickling Homilies*). Its meaning is 'evil,' 'the evil,' and personified, 'the fiend'; cf. *quede* C G 16256, *qued* E y 22822, *qued* C G 17216, *qued* C y 19575. The same interchange that is found between *quone* and *fone*, cf. *quone* x, *fone* y 23922, *quon* C, *fone* G, *chone* E 22740 (cf. also l. 25121), may be seen between *quede* and *fede*, cf. *fed* C, *qued* G 7935, *fed* C, *qued* E y 22822, *þi fede* (enemies) C G, *quede* (evil) T L 16254.

As to *thorw*, *thurgh*, I have to remark that *þurh* occurs in W. Saxon and Kentish, and *þorh* in the O.E. *Psalter* (Merc.). The interchange between *ō*

¹ It is interesting to see how the modern 'the little ones, some one, any one' (from which *one* alone came to be used), are to be traced to O.E. *hwon*; cf. O.E. *lyt-hwon* n. It has nothing to do with the numeral, which, in its pronunciation, was confused with the indef. pron. Compare Mr. A. J. Ellis' statement in the Proceedings of the Philol. Society XXXVIII (*Transactions of Phil. Soc.*, 1885-87).

and *ũ* is old, and is a characteristic of all Low-German dialects. We meet with *þurh*, *þorh* in 'Lazamon,' *þorȝ* in 'Shoreham,' 'Ayenbite,' etc.; and *þurh* in 'Orm.,' *þurg* in 'St. Genesis and Exodus,' *thurgh* in 'Chaucer.' The *Pricke of Conscience* has *thurgh*, Havelok *thoru*. Now I have met with two rymes of *thurgh* in the *Cursor*: *skurf*, *thurgh* 11824, *burgh*, *thurgh* 11070, while, in the main of lines, we find throughout *thoru* (*thorw*) x G *þorou* F, *þourȝe* T. But cf. also *þurȝ* E III and *thurg* E I 23412, when *þoru* is used elsewhere. It is remarkable that even *thruȝh* (grave) occurs as *thorw* 17390. I was not surprised to find similar forms in *Brunne's Chronicle*: *Lambeth MS.*: *þorow*, *þorough*, and *Petyt MS.*: *þorgh*, *þorhout*. These forms could hardly be convenient in the rymes, and the attempts to meet the ryme look rather strange. *Arthur*, which is the regular form, and occurs thus in the body of lines, and is convenient for the ryme, as *iogelour*, *Arþour* 9842, *honour*, *Arthour* 10556, 10606 etc., is drawn into such forms as *Arthurghe*, *Arthoru*, *Arthorow*, only to meet rymes like *burghe*. The ryme, of course, shows that *r* has the Northumbrian burr (back-trilled-voice), but I do not think it necessary to spell *Arthurghe*, to meet the ryme-word *burghe*, which seems to be *burwȝ* (back-lip-open-voice). Now let us compare *Conyngesburgh*, r. w. *þer-þorough* 8492; *þorow*, r. w. *Arthorow* 13854 (*Pet. MS.* *þorgh*, *Arthorgh*); *þorow*, r. w. *Scardeburghe* 14816, and *Arthurgh* (*Pet. MS.* *Arthoru*), r. w. *burghe* 9904; *burghe*, r. w. *Arthurghe* 10810, and I hope the reader will be convinced that *Robert de Brunne's* genuine form was *thurgh* = *thurwȝ*, as in the *Cursor*. The ryme *skurf*, *thurgh*, in the *Cursor*, reminds me of such rymes as *noght*, r. w. *loft* 2086, *diht* (E), r. w. *gift* 24808, *gift*, r. w. *right* (G) 25647, and in *Havelok*: *bouth*, r. w. *oft* 883, and, to a certain extent, of such as *slawen*, r. w. *raven* in *Havelok* 2676, and *haven* (harbour), r. w. *drawen* (*pp.*) in *Brunne's Chronicle* 7722.—I'll still notice the changes from *thorgh* or *thurgh* into *þorwȝ*, *þurf*, cf. *Legends of the Holy Rood*, by R. Morris; *Treatises on Science*, by Th. Wright; and *E. E. Poems*, and *Lives of Saints*, etc. (*Life of St. Catherine*), by F. J. Furnivall. *þurwȝ*, *þurw*, derived from *þurh*, can, in my opinion, give only *þoru*, so that this form may be derived from *thorgh* as well as *thurgh*, cf. Havelok's *þoru*, *boru*.

61. The numerals also afford some samples which are characteristic of the Author's dialect.

1. Cardinal numbers.

Notice *baper* (gen. pl.) 1254, 23958, *tuai*, r. w. *sai* 12700, 21756, *tuain* C 4032; besides *tua* 723, etc., and *tuin* (O.N.) 523, etc. Now we know for

certain that *tuai* (O.E. *twæȝen*) is a Midland form, and so far as we know, never occurs in Northumbrian writers; cf. Brunne's *Chronicle*, *twaye*, r. w. *Maye* 296, *tweye*, r. w. *weye* 3682, *tweye*, r. w. *deye* 5136.

Further consider *thre* / 3474; *prin* / (O.N.) 353; *four* 356, 592, *fourteen* 4577, *fourti* 510. It has already been stated that the *Cursor* is quite a stranger to *au* = O.E. *-ēow*; therefore all such forms as *faur*, *faurten*, etc., which point to the West, and occur even in E (cf. l. 23372) must be disregarded.

Moreover compare *aght* C 188, *nine* (9) / 11178 (cf. Hampole *neghen* 729), and *hundreth* / 9228.

2. Ordinal numbers.

Consider *thrid* (*thrid*), r. w. *bid* 974, r. w. *unhid* (pp.) 21308, r. w. *mid* 21590, r. w. *kidd* 22494. The scribes of the *Cursor* MSS. occasionally use *thred* (cf. C 18567, and E 24258, 24549). This form seems to be Northumbrian, as is proved by Hampole's *Pricke of Conscience* *predde*, r. w. *breddde* (pp.) 4210. Brunne's *Chronicle* has *prydde*, r. w. *bytydde* (pt.) 15162.

Further consider *sevend*, r. w. *neuend* (pp.) 22546; *agten*[*d*] C 10573, besides *aghtand*, f. i. 2669; *thritteind*, r. w. *heind* (adj.) C 11374.

Moreover we meet with *niinde*, r. w. *finde* 23257. Since we have *nine*, r. w. *fine* 11178, and *þe nine* (9°), r. w. *mine* 970, I think such Northumbrian forms as *neynd* E, *neinend* C 22579, must be rejected. Compare also *nend* 26685, *neent* C, *nighend* C G 29314, *neuent* C, *nighend* C G 29470, and *neghent* C second hand, p. 958, l. 59. Noteworthy are such forms as *neind* G, *nyend* F 22579. Hampole has the well-known form *neghent* 3988, 4790, 6571.

Finally consider *elleuend* (11°) 2003, and *elleven*, r. w. *be leuen* G 22628, while **x** F have *elleft*, r. w. *be left*. The passage runs thus:

þe signe of the day elleuen (elleft **x** F)
It es (nes E) na skil þat it be leuen (left **x** F)

Now it is remarkable that E has *þe signes*, and l. 22629 runs: *Sair þai sal do for to grise* though the following line has *winde on ilka side sal rise* E **y**, whereas C has *windes*. I have no doubt that l. 22629 (*þai*) can only refer to *þe signes* mentioned in E, so that in l. 22628 it should be altered into *þai*, and we have a plural present in *en*, not uncommon in the *Cursor*, *be* and *leuen* being contracted. The loss of *d* in *elleuen* is illustrated by *þe nine* (9°), r. w. *mine* 970 and other well-known instances.

Take also notice of *fourtend* 22689, E's *faurtend* belongs to the Western source. As to other forms I'll mention *ferthe* (4°), r. w. *erthe* 358, 13441 (cf. *Chronicle*, *ferthe* (MS. *forthe*), r. w. *erþe* 12366); *twelfed* 29326, *thrittend* 29920, *fiftend* C 29328, etc.

62. PRONOUNS.—A. Personal.

Sg. 1st Pers.: I (*i*) and *ic* occur in C E, *i* only in G F. *ic* seems to have the preference before vowels, etc., f. i. *ic understand* C E 21746, *ic of men* C E 24917, *ic hope* C E 23930, *ic ask* C E 23921, *ic haue* C 208, *ic hight* C 1975, but *ik bisek* E 23930. *i* has the preference in C.

2nd Pers.: *þu* 15414, 16107, etc. The scribes' spelling generally is *þou*. Mind the assimilated and contracted forms: *ertu* C 18326, C 20596, C E 24193, *þat tu* E 24182, *wist tu* 24707; in the objective case: *latte* C 16330, *waste* E 24665.

3rd Pers.: objective case, feminine gender: *hir*. The scribe's spelling is *hur* C 1898.

Pl. 2nd Pers.: *ye* (3e) and *yee* (3ee) / 18457. Objective case: *yu* 15869, *youu* C 13047, 13481, 15445, 15447, etc., besides *you*. The spelling *yee* seems to be preferred to avoid a confusion with *ye* = *þe*, and *yu* to avoid such a one with *yu* = *þu*.

3rd Pers.: *þai* / 2046. Besides *þei* C 1039, G 21632, *þaij* G 23555. Objective case: *þaim* / 8703, 12381, 12811, 18533, 23154. There also occur in x G *þam* passim, *þem* C 13725. In F occurs the Western form *ham*, which we occasionally meet also with in C, as, ll. 4519, 4939, 6350, 7088, 8568, 16439, 17389, *hamself* C 801. In E occurs the mistake *þaim* for *þain'* 23762 etc.—But we also find *he* (= *þai*) C E 23025; cf. also *þai* C, which seems to be mistaken for *he* G (3 sg.) 5527, 21516. The objective case is, by mistake, *him* for *hem* C 7030, G 6430, C 16449; *hem* C 308, 1703, 6197. Cf. also *cun þai* C *þai con* F, *gan he* G 2009.

B. Possessive.

Sg. 1st Pers.: *mi* (my), and before vowels and h, *min* (myn) 119, 365, 1971.

2nd Pers.: *þi*, and before vowels and h, *þin*. Besides *mind was tin* E 24675, *was ti* E 24671, and the mistake in C *þat þin* for *þat tint* E G 24268. Observe *þin behoue* x 23916.

Pl. 2nd Pers.: *yur* C 13936, 15409, 15545, 15577, C G 15411. The scribes' spelling is *your*, *yourr*.

3rd Pers.: *þair* passim. Besides we meet with *þeir* C 1716, 2045, 2221, 4457, 6984, *þaier* C 4057, *þere* C 50, *þer* C 6, 201, 4148, 5535, 17300, *hir*

G 6. It is not unlikely that the original spelling was *þeir*, which would suit better to the less broad articulation of our author's dialect than *þai*, and it would perhaps be worth while to compare, on this account, the spellings of the several manuscripts of Robert de Brunne's *Chronicle*.

C. Demonstrative.

þis (sg. and pl.) 39, 221, *þijs* (pl.) C 4985. Besides we find *þes* (pl.) in F 221, 5127 etc., *þese* passim in T, and the mistake in C *þis* for *pes* 5333.

þir (pl.) 294. Besides, there occurs *þer* passim in F, and *þeir* C 5831, *þier* C 5938.

þat (sg.) 18572 etc. *þaa* (pl.) 861, 8204 etc., and used substantively, like *þai*: *þaa þat* (= those who) 251, 6118, o *þaa* (= of them) 1958, 20610. *þaas oþer* 491, 7134, 10000, 11258 etc., besides *þaas wandas* C 8187, to *þaas iuel* . . *þat* C (to *þaim* . . . *þat* G) 90209, *þais unbestes* C (*þa* G) 19859, *þe ilk blescedhedes* C (*þas y*) 23475. *þaas* seems, though rarely, to be used only before vowels, h or a semi-vowel. *þe ilke* (sg. and pl.), followed by a substantive, passim; likewise *þis ilke* 39, etc., *þat ilke* 22731, etc., *þas ilke* 23475 (MS. *ilk*). all *þa ilk* (*subst.*) F 20585 (*þai ilk* C, *ilk om.* G).

swilk / 10379, etc., *slik* / 9775, 23153, etc.; *sli* C 66, 259, 13405, etc., *scli* C 114. Compare *suilkins* C 18064, *slikins* C 12010.

D. Relative.

þat passim, and in the objective case, the verb is followed by the preposition.—*qua* 3880, seems to be used more frequently in a generalizing sense, cf. 81, etc. Genitive case: *quas* 1490, 5732, etc. Objective case: *quam* 10, 1509, etc. *þe quilk*, with reference to things, 146, 529, 1367, 2176, 6252, etc., *þe quilk þat* 3922, used adjectively 421. *Quilk* used adjectively, the substantive being followed by *þat* C 1205.

Generalizing are *qua* passim; *qua þat* 52, 509, etc.; *qua sa* (*swa*) 96 etc.; *qua sum* 1953, etc.; *quat contre sum* 1149.

Determinative: *he þat* 61; *þai þat* 1809; *þaa þat* 251, 6118, etc.

E. Interrogative.

qua passim, *quas*, *quam*; *quat*.—*quilk* (*subst.* and *adj.*).—*queþer of þir tua* C 14045.

F. Indefinite.

all *þat* (sg.) 7133, (pl.) 1955, etc.—*ilk* passim; *ilka*, *ilke*, *ilkan* passim; *ilkane* (*subst.*) passim.

quon / 24686, C 24305, C 10047; C 22740 (*chone* E, *fone* G), x 23922. *quoner* (*comp.*) 19495.

aiþer C **y** 723, 800, 12378, etc. *neiþer* (MS. *neþer* C, *neyder* G) 1660. *ouþer* (oþer), *nouþer* (noþer). The MSS. show these spellings: *oþer* C *ouþer* G T 6198, *ooþer* C *ouþer* G E 21949, besides *oiþer* C; *noiþer* C 2092, etc., *noþer* C *nouþer* G T 6197, *nouthar* G E 19306. *auþer* and *nauþer*, which occasionally occur in C and E, and have the preference in F, belong to the scribes, as has been above proved by phonological reasons.—Genitive case of *oþer*: *oþers*, cf. *of oþers wrake* C 21927.

Compare also the contractions: *sumkins* C 115, *sumkines* G 207, *anekines* G 276, *alkines* G 578, 695, 825, *nakins* C 9486, C 17128, *nankines* C 9486, C 17344, G 574, 1990, C G 5575, etc., *serekines* G 5448. The MSS. generally show the loss of *s*, as could be expected, cf. Hampole and others.

63. ADVERBS.

The final *e* of the adverb is silent as a rule. Besides those forms in *-like* which E seems to prefer as the older form, there occur such in *-ly*, *-li*, f. i. *openlik* 175, *wonderlik* 2322, *straitlike* 6105, *witerli* / 6419, *tenderli* / 5057. Some remnants of an old *e* in monosyllabic adverbs seem to be kept in *dere* 20238 (C), *bliþe* Add. MS. 20482, cf. 20604 (*þan add. x* G, *ai add. y*), *ilike y* 1012, 1989, C **y** 1421, *ful harde y* 496, 16014, cf. also 24364. The rymes cannot be conclusive, for a final *e* is always silent in the ryme, nor can be so the spelling of C, which so often drops final *e* when **y** and also E still keep it, and the metre seems to want it. From this point of view the reader may consider such rymes like *ilike* / 75, *lik* / 9776, *euer ilike* / 18446, *her* / 8699, and *hard* / 4919, 24766. Moreover, I beg to observe that a final *e* can also be dropt before a semi-vowel, f. i. *swa hard wiþin* 3447, *ful hard was* 3470. Therefore the final *e* is never sounded in *softe*, *ofte*, *lange*, *lude* (16353), etc., and the MSS. are right to drop it, as they generally do.

ogain C 20956 and in sixteen other places, such in E included, and where it is a preposition. Besides *again*, *egain*.—*o wai* C 6008, 8067, 20792, 20953, *on-wai* C F 8067 (cf. also the spelling *wei* C 11738, *wey* C 11665). Besides *awai*.—As to *obouen* C 3366, 20078, *obute* (otherwise MSS. *abouen*, *abute*, etc.), consider the peculiar mistake in C *a-boute* for *of bote* / 8458.

The spelling in *o*, which I prefer, may be ascertained to be the original one by the fact that *o*, *on* is in a good many places confounded with Western *a*, *an*; cf. *a = of* C 1367, *a = of* C F 555, *A = of* C 12888, *o = a* (article) C 19951, *a = o* C 21105, *and = on x* G 21895, *and = on* C **y** 23677.

sumdel (= somedeal, in some measure; somewhat; rather) 1280, 19942 (*sundir* E); 18836; 785, 2492, etc.

hu of (O.E. *hú* c. gen.), cf. *If þou wil wijt hu o þair eildis* C 22814, *of faire statur hu sal it be* G 22842.

64. PREPOSITIONS.

omang C 967 and in seventeen other places, *omanges* C 2833. Besides occur *amang*, *emang*.

opon C 198, 497, E 21139, G 1824 and in five other places in C, *vpon* G 1099, 7199, 21687, (C *up apon*). There needs no great discussion whether *upon* or *opon* should be preferred; for in my opinion, there is scarcely much difference of pronunciation when the last syllable has the stress. But I mean to reject *apon*. Cf. also the mistake *at apon* C = *to opin* 25066, and even *op* E 22548, 22569.

onend C 1295, cf. Seth then sette him spell *onend*. *onend*, of course a contraction of *on* and *end*, means *over-against*, *opposite to*, *against*, *compared to*, *considering*, so that the sense of this passage is: Seth replied to him (*lit.*: Seth set a tale (cf. T) against him). I do not understand how M. Kaluza, in his Glossary, gets at the meaning 'anon, immediately.' Cf. Hampole's *onente* (*onence* is a misreading) 1355, 3678, etc. Now compare *anent*, *enent* in the MSS., cf. 10858, 14878, etc., and the reader, I hope, will be convinced that they are nothing but Hampole's *onente*. There are some other interesting instances, as, *anentes* C, *anyendis* F (cf. *þende*, Brunne's *Handl. Sinne*, 2347) 26957, *anentes* C 27234, *anentis* C, *onente* (*onence* is a misreading) CG 27653; further *enentes* (*enent þis* G; perhaps *enentis* = *enent þis*) 6880, *enentis þe Iuus* (perhaps = *enentis Iuus* = *onent þis Iuues*) 14459, cf. 23722, *enents* C, *anyent* F, *enent* G 25312.

unto and *vntil* seem to deserve the preference before *into*, *intil*, cf. *until* **x y** 19825, E F (*intil* C G) 20106, E F (*intil* C, *vnto* G) 22959, C (*intil* E **y**) 23286, C F (*intill* G) 20209; *vnto* **x F** 19846, **x** (*into* **y**) 20051, **x y** 20837, **x y** 20014, **x y** 23055, **x F** 23350, **x** (*into* **y**) 22978, E (*into* C **y**) 23049, **x F** (*into* G) 23350, F (*vntil* G, *into* C, *intil* E) 22834, C G (*vntil* E F) 22962.

at, followed by a infinitive; besides *to*; cf. *at write* C (*to* G) 18514, *at ga* C G 14595, *at here* C (*to* G) 18542, *at mend* C 18442, *at come* C G 19534, *at light* C G 19588, *at ete* **x F** 19833, C **y** 15512, *at end* **x G** 21855, *at turn* C (*to* C **y**) 22351, *at ask* **x y** 22524, *at understand* **x y** 23295, 23409, 24894, etc. In the two latter instances a slurring-over is wanted by want of a kind of aphæresis. There seems to be a mistake in l. 21420, where G has *make he cuth*, but C *at mak*. There is a mistake in E 20032 *ai be* for *at be* and in G

ay to be, which seems to be an alteration from *ai be*; *at* is likewise read for *ai* in C 20968.

ogains C 1617, 16947, E 21981, *ogain* 2633, etc.; elsewhere *again*, *agains*.

65. CONJUNCTIONS AND NEGATIONS.

Bot passim, but we meet with *but* C 13182, E 21858, besides there are two remarkable instances: *beit* C (*bot* G *but* T) 17621, *bit* E 22740. If we consider that short open *u* is generally written with *o*, though the rymes want *u*, and there are spellings like *vnto couer* C = *wont to couer* G 10119, and *luue*, etc. changes with *loue*, I think we may be right to adopt for our 13th century writer *but*, which is still in use in the 14th century with the Midland writers. But its spelling matters little.

sin = *since* 5172, etc., apparently a contraction of *siþen*, is used in x F, while G uses *siþen* as a rule.

As regards the negations employed, the final *e* in *ne* (= *nor*) can never be dropt, f. i. *nē wene wat* 23736, *nē was he ferde* 21832, *nē ouertan* 575.

The weak negation *ne* if joined to a pronoun ending in a vowel, is always enclitical, though it does not always appear in writing, and never counts as a syllable. There is an elision before a vowel and the verbal forms beginning with *h* or *w*. It is of great importance and interest to observe that *ne* is often omitted in C y, when it is still kept in E. The contraction with the following word is sometimes marked in writing.

First observe the common mistake *þam* C = *þain'* 14667, E 19432, 23762, (*ne om.* C y) 23289, 23923.

Then notice:

ine E F 22909, (*printed me*) E 21823, 21824.

þoune 20157.

hene 19651, E: 19945, 20813, 20917, 21071, 21091, 21854, 21908, 21922, 22042, 22181, 22183, 22454, 22769, x y: 22171, 22436, 23417, C G: 22567, y (*he om.* C, *ne om.* E) 22516.

wene E: 20820, 20858, 21885, 22558, 23718.

yene E: 23718.

þaine 19182, 20214, 20808 (*faire om.* C), E: 22853, *taine* 19386, 19547, x (*þai ne y*) 20124, x y: 23145, *þain* E: 19453, 23362.

nes E 20857, E 22628, *nis* E: 23100, 19671, *ne es* (*nees*) C y 329, C 929 (*ne art* G), y (*þat is* E, *it es* C) 23413, E y (*na* E, *it es* C) 22169, *neys* C 55.

ne bes x G (*best* C) 23201.

nart F 656.

ne war C E 21681.

ne has C (na havis E) 21708.

ne havid E 23164.

nil we x y 23728.

ne mai x y 23244, x G 23206, E F (it mai C G) 23468, E: 23213, 23220.

ne mozt E 23415.

ne sal (it sal G) x F 23489, x y 22480, 23498, x 22500.

ne sulde E 23212.

ne wald C E 23285 (*and walde* y).

ne sagh (na E) 22464.

ne appears separated from the personal person: *he* . . . *ne fand* E 22902, *pai* . . . *ne mis* E 23288.

Compare now *Es nan* x y 20479, *Es na* x y 22340, *Es tar na* x y 23812, 23813; *sal nan haue* x y 22342, *pai sal na* E G (pat C F) 23480; *pai wald noht* x y 23287, *we fin noht* x y 23784, *pai mai haf na* x y 23264, and *criste sal nozt come* x y 22411, *pat es na* x y 22419, 22433, *pat wald na* x y 23301.

66. NOUNS AND ADJECTIVES.

NUMBER.—The plural terminates in: *s*, *ës*, *es*. Observe the following in: *-en* (*-in*), *-n*; as, *eien* passim, *erin* (*ern*) / 8090, 21333, but *eres* C y 18836, and such in: *er*, as, *childer*, *breþer* passim. Consider *breþer* G (*brothers* C, *brethers* F) 2054. Moreover, take into consideration *freind* (plur.) 13389, 23738, besides *frendes*.

CASE.—The genitive ends in: *ës*, *es*, *s*.

The following phrases contain remnants of genitives of old feminine nouns; as *handewerc*, 132 1155, *hellë pit* 506, *hellë pine* F 23187, E F 19578, E F 23199 (cf. 10072, 19578, 20524), *rodë tre* 15344, 16358, 16604, 24062.

No inflection appears in: *heuen blis* 20465, *heuen king* (*heuenes* G) 20438, *heuen court* 20619, *heuen wird* 20282.

Contrary to the general old Northumbrian usage appears no inflection in: *his fader schame* 2026, *his fader hiȝte* C y (*fadires* E) 19006, *mi fader name* C y (*fadiri* E) 22311, *in moder wambis* C y (*moderis* E) 22465, *his modir gin* C y 3716, *mani moder son* C y 7061, *þi moder* . . *slogh* (*moders* C F) 1254, *þi broþer blode* 1135, *þi breþer* (pl.) *stat* 4092.

This well-known O.E. usage must not be confounded with another to which the original does not seem to have been quite a stranger, but which seems to have been a common feature of the Northumbrian dialect of the 14th century, and to have been imitated from O. French, that is to drop the genitive inflec-

tion of nouns denoting persons, when the genitive is followed by the governing substantive, f. i. *þi sun messenger* C G, *sonis* F Add. MS. 20150, cf. 20177, *it es þi dir (dere) sun (sone F, sunes G) saand* 20162, *sons child* C 3700, *his kinges (king C) wande* 22267, *crist laghes* C, *cristis* E **y** 23132, *of cristes heuen* **x y** 22170, *cristes kne* **x y** 22664, *vr lauerd wiþerwines* **x y** 23320, *Antecrist come* 213, but *antecristes come* E F (*antecrist* C G) 22217, and a great many instances where the MSS. have various readings. The dropping seems really to be allowed in proper nouns, f. i. *David kin* 15055, *David fot* 7795, *þat anticrist of Danis sede (dane F)* 21975.

One remnant of an old dative is : *on rode* C F (*rode-tre* G) 20560.

OLD COMPOUNDS. Notice *his endē-dai* E F 21062, *paskē-day* 18606, 22953, *paskē-tide* 18617, *euë-sang* 6286. Besides, consider *þe pask dai messe quen þat he sang (þat om. y)* 21253. Observe here also *hindēwin* (*hindwin* **x y**) 22395.

As regards the final *e* elsewhere, it is always silent.

The adjectives employed have two forms—Definite and Indefinite.

The definite form preceded by the definite article, or demonstrative adjective, or a possessive pronoun and followed by a substantive terminates in *-ē* in the singular and the plural, as, *þe heye curt* F 22718, *þe harde tre* F 22878, *þe alde lau* **y** 116, E 21644, *þalde time* 22284, *þe strange soru* F 15703, *þe laste day* E 19109, G 22423, *þe lesse folc* E F 21724, *þe maste king* E 22258, *mi leue sun* 24125, *þat fule folk* 22333; *þe laste daies* E 22257, *þe grete kaisers* E **y** 22127, *his suete willes* F 20086; *his right hand* 20666, etc. The final *e* seems always to be silent before a vowel, *h* and a semi-vowel.

The ordinal numbers are treated like adjectives, as, *þe þridde dai* E 19959, *þe fifte mett* G 2410, cf. 22519, *þe ferthe pin* E 23233, *þe sixte dai* G 401, 22531, *þe tende part* F 978, **y** 22764.

Such adjectives of more than one syllable always drop the final *e*, as well as such as are not followed by a substantive. Examples abound.

Putting aside the numerous examples in which the scribes dropt the final *e*, we still meet with a good many exceptions to the above rule; as, *þe wers part* (?) 21446, *þe god baptist* 11113, *þald testament* 12886, *þe first passage* 19990, *our grete prophete* 19523, *ur dere driztine* 22267, *mi leif cosen* C G 20553, *his hey palais* G 413, *þat hei* (?) *ture* 98005, *þat hey* (?) *curt* 472. I think we should read *þe werse part*, *þat heye curt*, *þat heye ture*.

When the adjective forms a compound with the following substantive, the definitive form is never used, even if preceded by the definite article, etc.; as, *þe wisman* 27, *þis godman* 16225, *þe godmen* C 22165, *þe dedman* 11504, etc.

Such adjectives as terminate in *-e* in O.E., generally keep *ë* in every form, except in the ryme; as, *þat suete tre* 16585, *hir suete sun* 85, *mi suete* 24128, 24140, cf. 24179, *þat suete mighti king y* 15161, cf. 16431, 17071, 17083, *his suete muth y* 15767: *þo riche man* (instead of *riche* read *rike* according to ryme) 7925, *his riche croun* 9097, *þis riche man* 14037, *þe riche men* 16611; *þis wreche Iudas* 15433; *a grene gate* 1252, *in grene tre* 16663, *a riche gift* 24803, *a riche land* 3252, *a wreche man* 18404, *to riche gestning* 3326, *with riche weede* 3341, *in riche pall* 5147, *riche giftes* 11375, *suete smelles* 1014, *suete spices* F 1028, *as trewe fere* Add. MS. 20134, *treu* (probably *trewe*) *men and lele* 4909, *a neu* (probably *newe*) *smock* 20214. Exceptions are: *treu luue* 20300, *his new vessel* 22938, *a neu biginning* C G 2008, *a neu liuelade* C y 2009, *suet iohn* (perhaps *iohan*; *suete* y) 20328, *suet iohan* 2037 (*suete* y), *suet ihesus* C (*suete* y) 20393; *þat suete woman* (on account of *w*) 20285, *þis wreche woman* (on account of *w*) 13717, *suet colures* E 23964, *his suete gleuing* C 7411, *þat suete meigne* 15536, *yur suet discord* x 24593, *suet spiceri* E 23456, *suet grennes* 9917, *suet sauur* C 20788, *a suete fernet* 15213, *clene forgiuenes* 19107. Remarkable is the mistake *a neu sang* for *an euë-sang* C G 6286.

Some remnants of an old vocative case in *-ë* appear in: *leuë sun* E y 20092, E y 20094, E y 20229, C y 24509, but *lef sun* 20610; the same in: *suetë moder* y 20601, 20611, cf. 20617, *suete leuedi* G 20429, etc.

Putting aside such adjectives as generally keep final *e* everywhere, the plural generally drops *-ë*. Remnants may be found in *gode peres* y 37, *alde sakes* y 4949, *grete stremes* G 1316, etc., but *all landes* 1001, *ferr landes* 1034, *fair kij* (*faire* F) 4566; *fair iuels* 23458, *gret signes* 22437, 22176, *hard* (*harde* F) *throus* 24317, *hard* (*herd* C) *werkes* 5527, *ryzt limmes* 22839, *sere maneres* 21900, *wiss clerkes* 1552. As to *fair*, I may say that whoever sticks to the metre (which is not consistent) will easily read it in two syllables.

Adjectives of Romance origin drop *-ë*; but there are some instances where I should be inclined to restore final *-ë*, as *þat fals file* 715, *þair fals fame* 11183, *þat fals fede* C G 18045, *þe fals Iuus red* 20354; while it is evident that final *e* is dropt in examples like *wit his fals felauscip* 15743, *þe fals felun Iudas* 15878, *ur fals seruis* 21894, *þat fals prophet* 22415, *þe fals witnes* (pl.) 19457.

A remnant of an old genitive singular is *goder* (= *zôdre*) in: *Ful goder-hail* 23527. Kaluza, in his Glossary, gives the peculiar rendering: *better*

health. An old genitive plural in *er* (= *re*) appears in *aller*, 469 (*alder* G), etc., *alpermast*, *alperheiest*, etc.

Some remnants of an old dative case in *-ë* appear in: *wip a milde steuen* E F 20144, *with heie* (hei C **y**) *note and lude steuen* 22467, *wip ful harde paine* E F 21111, *in forme tide* E F 22193, and also, *in alde lawes* E F 21711. Besides, observe *on ferrum* 11744, 18998.

67. VERBS.

Though the infinitive generally has no inflection, a good many instances are still found even in our MSS., f. i. *askin* C 5299, *deri* C 20224 [cf. also *won* (ai *add.* C G) 23364, and *Tristrem*], *ben* / 20430, 20603, *bun* C **y** 22666 (*bow* E), *deluen* / C E 21063, *hiden* C E 22196, *lasten* 13892, *liuen* / 24578, *lenden* C 9806, *louen* / 20077, *knaun* / 18730, *makin* C G 9876, *mistrun* / 15498, *rasen* (*raisen* E) C 22272, 22283, *witten* (*witin* E) G 23635, *wacken* (*trs.*) 8409, *sen* / 24081. Besides, compare those instances in § 30 taken from E.

The plural present shows either no inflection or northern *s*, seldom the older Midland inflection in *-en*; as, *gaas* / 6822, *hers* / 12191, *redis* / 23943, *beginnes* / 1035 etc.; *wern* / 12106 etc.; *luuen* / 20375, *wetin* E 23685.

The preterite singular of strong verbs usually does duty for the plural, as, *gan* / 1050 etc. Some remnants of an old preterite plural appear in *wern* (*weren*), *warn*, *bern* (*beren*) 8079, 20715-6, 22004, *þai stungen* C 20545, *þai runnen* C (*ran þaim* G) 18730, 18952, *suonken* C G 23051, *begun* C 5942, G 17898, G 17976, *gun* C G 19452. Besides, there is some confusion in the use of *gun* (sg.) C G 20940, C G 20966, C G 22906, G 18369, *con* C F (*gan* G) 1869 etc.

Wrong strong preterites of weak verbs frequently met with in the 15th century should be disregarded, as, *fan*, from *finen*, used by analogy of *blan*, from *blinnen*; cf. 1835, 8135, 4108.

The preterite of weak verbs has lost its inflection as a rule. There are some remnants of full weak preterites plural, as, *herdin* E 19539, *mizten* E 20114, *seldin* E 19038, *wrohten* E 23184.

Wrong weak preterites of strong verbs are: *delued* C G 16877, 18562, *delued* G 21146, perhaps *sleped* (*slepe* G) 12572.

The sharpening of final *-de* behind *n* has not come into its full effect, cf. § 59.

The past participles in *-n* seldom lose their inflection; but cf. *wite* (= gone) / 10551, *forget* / 15806, *get* / 17418, *num* / 12730, *do* G 4870 (rymes with *Pharao*, cf. 4660). Besides, observe *gotten* / 13662 (transition from the fifth class; according to Sievers, into the fourth class).—Final *t* and *ed*

contracted, of course, give *t*, as, *translāt* / 232; cf. translated 9162. The sharpening of final *-de* behind *n* into *-nt* has not come into its full effect, cf. § 59.

Moreover, consider *liggen* 10084, and *līn*¹ / 11297; *castin* 9947, 10100, 10116, and *cast* 5289, *kest* C G 19614.

The prefix *y-* (*i-*) seems to be unknown; but cf. *i-beft* E 20974. Wrong weak participles past are *schawed*, *scaud*, *sceud* 1162, 23194, 4588, *knaud* 1161.

The present participle terminates in *-and*. There are some printed mistakes like *mirkind* = *mirknid* (pp.) 1764, *glopind* = *glopnid* (pp.) 10308, cf. 11611.

The subjunctive seems to have lost its inflection; as *blin* / 121, *begin* / 1495, *forget* / 1686, *grant* 5466 etc.

Besides, compare the following remarkable rymes, *stern* (sg. sb.), r. w. *wern* (pl. prt.) 1490 (cf. *sterne*, *3erne* (adv.) 23587), *wern* (pl. prt.), r. w. *ern* (pl. sb. = ears) 8080, *lantern*, r. w. *to bern* G 12911, *wern* (pl. prt.), r. w. *bern* (sb.) 20450, *wern* (pl. prt.), r. w. *bern* (pl. prt.) 20716, *wern* (inf.), r. w. *bern* (pl. prt.) 22004, *warn* (pl. prt. = were), r. w. *forfarn* (pp.) 4760, cf. *ware* (pl. prt.), r. w. *forfare* (inf.) 4966.

68. AUXILIAR AND DEFECTIVE VERBS.

A. Verb substantive.

Sg. 1st pers.—*am* passim, 2nd pers.—*ert*, *art*, *es* 18120, 18193, 18189, 18216, 5262, 10888 etc.; 3rd pers.—*is*, passim *es* C 13564, 17686, 20784, 23508 etc. *es* in the 1st person sg. occurs in C 5444, in E 20018, 20019, but I think they should be disregarded as belonging to the scribes.

Pl. *er*, *ar*, *ern*, *es*, 3541, 4824, 4878, 24147, 24256 etc., 4847, 21945 etc.

Sg. 3rd pers.: *bes* / 4507, 2137.

Pl. *ben* C 20479, *we ben* C 9712, *bes* 23672.

B. Auxiliaries.

Inf.: *haf* 430, 9532 (printed *has*), *haue* 124, *a* C 1117, 5284.

Sg. 1st pers.: *haf* 73, 4623 (C F printed *has*), *haue* 70; 2nd pers.: *haues* C 2464, *has* 300 etc.; 3rd sg.: *hauis* E passim, but *has* (printed *haf*) 23367, *as* 23114, *hafs* 23030, *haues* C 13889, *has* 31. G's *hath* 547 must be disregarded; cf. also *had* E 23336.

Pl. *haf*, *haue*, *ha* C, *has* 8510, 92, 4912, 2062, 23706; *hauis* E passim.

¹ *līn* is not a contraction of *leyen*, from *lezen*, but of *lizen*, cf. *Medit. on the Supp. of our Lord* 771: *lyne*, *pyne* (cf. *Helmers*, elsewhere, p. 56), *Tristrem* 2909.

Pres. *can*. Pret. *cuþe* (r. w. *muþ* passim).

Pret. *gan* 1490, 838. As regards *can*, *con*, *gun*, see § 67. *biguþe* E (cf. *and I biguþe it withald* E, *and I bigan it to withald* C y) 24579, E (*in sínagoge spel biguþe* E, *in synagog bigan to spell*) 19698, which is used here as an auxiliary verb, seems to be Scotch, cf. *The Bruce*, II. 393, V. 9, VIII. 308, and appears as an obvious alteration in l. 24579, while in l. 19698 the reader will see that the context in C y ll. 19695-98, of which two lines are wanting in E, gives no objection.

Pres. *þar*. Pret. *þurt* 1993, 6979. Cf. *þis tar* = *þis þar* E 24743.

Pres. *mun* (*mon*) 18246, 15980, 21822, 24867. Pret. *mund* C E 23179, (*mond*) C 12359, C 1105.

Pres. *mai* (sg. and pl., cf. besides O.E. *mæzon*) passim; *mu* (3 pl., O.E. *muzon*, *mozon*) / 23559. Pret. *might* passim, *moght* (*mught* F) 23772, 24432, etc.

Prt. *doght* (*dught* C F) 16204, 23771.

Prs. *mot* (= may, to denote a wish) 3737, 7867, 6289, 23099, 23932, 21471.

Prs. *most* (= must) 916, 1243 (*bus* G), 5984, C 948, C F 333 (*bos* G). Pret. *most* 2400, 2249.

C. Defective Verbs.

Pret. *quap* / 22973, *coth* C (*quod* F, *said* G) 20751, C G (*cod* E) 23560, C G (*cod* E, *quop* F) 23527, C G 24476; cf. O.E. (North.) *cwæð*, and W.S. *cwellan* = *quell* and O.E. (North.) *cuællan* = *cole* 3135, 11862.

Pret. 3 sg. *bird* 10695, 12988 etc.

69. The rymes.

It is a general mistake to believe that all M.E. rymes must be pure as to the quality and quantity of their vowels, or as to the consonance. As to their quality, I dare to say that rymes in *i : e*, or *o : u* would be more frequently found in every dialect, if the scribe's spelling (generally 14th cent.) were not made too much of. The slightest knowledge of modern English rymes and of the Continental Low German dialects must suggest such an idea.¹ In such *i : e* rymes, *e* must be rather close, and generally short, and *i* open, because the assimilation between *ī* and *ě* is easiest. When *ō* and *ū* ryme, *o* is open indeed, and *ū* would be practically close *ō*, which so often changes with *ū* in the same word. A difference between *ō* and *u* is scarcely felt. There is no

¹ Cf. the rough list of *i : e* rymes, which A. Brandl gives in *Ang. f. d. Altertum*, N. F. xix. 1, and *Litteratbl. f. Germ. and Rom. Pe : e* iv. 135. The late Dr. Wissman (in 1876) started the wrong idea that *i : e* rymes could be dialectic criteria.

particular period, when f. i. *abū.ve* is *abō.ve* alone, but when the tendency to put *o* for *u* is complete, it is *ō* open.

As to the origin of this interchange, there is some reason to believe that surrounding consonants originally influenced the utterance of the vowels, but this phenomenon did not make its first appearance in M.E. A list of consonants from M.E. rymes before which this interchange took place would imply first that such ryme-words were then preferred in verse. Any attempt at a solution of this question in Middle-English would have to begin with Old English materials.

As to their quantity, I would say that rymes in *ā· : ǣ·* or *ō· : ȝ·* are the common exceptions to strict purity. Where the first class appears, there is reason to believe that *a* has an obscure close sound, and inclines to *o*. Otherwise the distance would be felt much more. So I believe that a ryme like *ras* (*prt.*) : *was* must be pronounced with an obscure (broad) sound, whereas *place* : *was* would show a clear, open (French) *a* which is not so long as the *a* in *ras*. As to *ō· : ȝ·* rymes, *ō* and *ȝ* may be either open or close, and *vice versâ*.

As to the consonants, the rymes show the same liberty, so that neighbouring sounds like *d : t*, *m : n*, etc. are allowed. But the pronunciation of rymes consisting of dentals does not seem to be the same in the Saxon dialect, where it is sharpened.

I'll add a rough list, which contains several corrections of the scribe's spellings and readings.

I. Difference in quality :

A. *Short or lengthened i : e·, or e· : i·*,—*togedir*, *hider*¹ 6554, *to bren*, *witin* C 5750, *hent* (*prt.*), *stynt* (*sb.*) (*stent* C) 3841, 17699, *steng* (*aculeus*), *zyng* 24029 (cf. *stang*, *amang* 693), *ryn*, *bren* 7157, *leng*, *thyng* 8181, *dynt*, *hent* (*prt.*) 3176, 12315, *vphent*, *dynt* 12183, *wild*, *feld* (*sb.*) 6079, *unweild* (= *impotens*), *child* 10539, *dere* (*vb.*), *scire* (*adj.*) 23470, *tint*, *jugement* 9459, *heuen*, *dryuen*, 22110.

B. *Short or long o : u*—*Salamon*, *ton* 14612, *Salamon*, *promissiun* (MS. -o- 14432 (cf. *Salamon*, *don* (*inf.*) 9075, *don* (*pp.*), *Salamon* 9116, *but* : *to hon*, *Salamon* 8791), *dome*, *cume* 23056, *sooth*, *Eliud* 9241, *aboven*, *oven* (*sb.*) 2926, *coue*, *lufe* (*vb.*) C 11617, *behove*, *love* 3646, *luve*, *prove* 9038. Open *o* : close *o* : *Iohn*, *bone* 10966 (*Iohan* C). As to *abouen* and *luue* we may see in the rymes the state of transition from *u* into *o*.

¹ Compare also *hing* (*inf.*) 4992, 8905, 16020, (*subj. prs.*), *dring* (*sb.*) / 15414, 16022, *hint* (*inf.*) / 21624.

II. Difference in quantity :

A. $\bar{i} : \check{i}$ or *VICE VERSA*,—fine (*vb.*), wiðerwin 7206, pris, his 6732, nine (numeral), driȝtin 2644, this, paradis 20492, him, tim 13773.

B.¹ $\bar{o} : \check{o}$,—Iohn, bone (prayer) 10966 (cf. yon, Iohn 14471, apon, Iohn 23202), fordone, quon (fune C, fone G) 18246, Iöhn, tron 13221.

C.¹ $\bar{a} : \check{a}$,—Adam, allan 1112, gan (*pp.*), Abram 5724, nan, Iohan 11078, Iohan (*v. r.* Iohn, Ion), on an 11095, to wale, sale 7952, þan, nan 13780, sale, dale 1252, gate, hatt (*prt.*), 10546, yatt (*prt.*), gate (gatt C) 8806, yate (yatt C) (*sb.*), forgat (*prt.*) 12594, make, Isaac 3016, wrake, spak 890, nightertale, sale 2783, spade, sad 1240.

D.¹ $\bar{e} : \check{e}$: forgett (*pp.* for *forgeten*), lett 15808, gett (*pp.* for *geten*), dett 17418, snell (*adj.*), Israel 7754, Samuel, tel (*vb.*) 7360.

E. Diphthong : monophthong : destrui (MS. destru) : iesu 22134, threw (MS. throu), drou 24318.

III. Difference in consonance :

A. m : n—Abraham, man 2756, Adam, allan 1112, name, tan 5646, man, nam **y** 12737, gan, abram 5724, man, adam 9784, name, nan (nam C) 9830, gan (*pp.*), ham (*sb.*) 13191, tuin, Effraim 5236, grim, Benjamin 7008, Sichim, kin 6964, time, latine 7040, thrin, him 3382, time, Sarzine 11072, wiðerwin, venim 14871, sun, cum 20326, toun, capharnaum 12488 ; lend, demd (MS. dempt) 23054, luuen, cummen 20376.

B. d : t—vmstund (MS. umstunt), wont 13693, cf. 21073. *Besides*, cf. demed, *and* lend, dempt 23054.

C. th (þ) : d or t—quaþ, Iosaphat 22974, forþ, word 11084, soopþ, Eliud 9242, ferd (*adj.*, orig. *pp.*), erth 2370.

D. b : p—Jacob, biscop 19492, 21170.

E. p : k—Iosep, spek 12174, 12290.

F. pt : p—Egipte, wirscippe 4628.

G. ȝt : ft.—diht, gift E 24808, moght, loft 2086, kniȝtes, giftes F G 18570.

H. f : wȝ—skurf, thurgh 11824.

I. z : s—wise (*sb.*), it hiȝe (hastens) 21278, wise (*sb.*), unwise (*pl. pre.*) 2224, chesse (*inf.*), beess C 8410, in þi servis, in paradise 20844 (cf. wis (*adj.*), of paradise 21026). Final s seems to be sharpening though it is derived from soft s.

¹ The difference in B C D seems to be slight, as the short vowels allow of being lengthened.

70. *The Author's Time and Dialect.*

Since Dr. J. A. H. Murray wrote in 1868 his unrivalled book on the dialects of the Southern Counties of Scotland, no attempt whatever has been made to inquire into the validity of his suggestions. In his opinion, the *Cursor Mundi* was written near Durham, about 1275-1300 (while Alexander III. reigned in Scotland), and was preserved in an orthography not much later. The abstract he gives is taken from the Cotton MS. Vespasian A iii. After having shown that the MSS. which have come down to us are much later than is generally believed, and that the Cotton MS. was written late 14th or early 15th century, in a dialect far different from what Dr. Murray supposed, I am now certainly entitled to conclude, from the comparative view of the author's language, that he was a *Lincolnshire man*.

A comparison with Robert of Brunne's dialect has proved that the author of the *Cursor* was his elder, so that he belonged to the 13th century. He finished, as we may justly suppose, his education at Cambridge at a time when the 'age of Robert Grosseteste' the 'Linconicus'¹ was still in living memory. He 'understands' (l. 20060) that Edmund Rich of Pontigny, where the famous Archbishop of Canterbury died on the 16th Nov., 1240, composed the poem of *The Assumption of our Lady*. The whole literature, religious and profane, of the first half of the 13th century was an object of his studies. He calls his authority in l. 9516, 'Sant Roberdes book,' and makes us suppose that he wrote his *Cursor* when Robert Grosseteste had been canonized. According to Pegge² (p. 250), the Dean and Chapter of St. Paul's in 1307 solicit Pope Clement V. to canonize Robert, but their request is without result. Nor do we know whether Robert was canonized at all. I hardly believe that the *Cursor* was composed after this date, and it is very likely that the author was not particular about the title 'Sant,' which Robert really deserved after his death in 1253, but which was never granted by a Pope whose predecessor Robert had called a heretic and an antichrist. From philological reasons, as we have seen, it is certain that the *Cursor* was written as early as the second half of the 13th century: to give a nearer date would be a mere guess.

Remembering the disgraceful expulsion of the Jews, which was due to the bigotry and rapacity of Edward I. in 1290, and proved such a severe blow to the commerce of the kingdom, I should think that the author, who treated fully of the 'felun Juus,' would have made some allusion to this fact, if he had

¹ Cf. *Sammlung der Württembergischen Schul-Gesetze III.*, p. 91.

² Cf. *The Life of Robt. Grosseteste*, 4°: Lond. 1793.

written after its date. But I have not been able to find any allusion to it. The suggestion will therefore be allowed that the *Cursor* was composed between 1254-90. There is another fact which I will mention, though it is trifling. In 1279 Edward had issued a new silver coin, of the value of four pence, and called a gross or groat, that is, a great penny.¹ Considering the eagerness with which clerks caught at new expressions, one would expect that the *Cursor*-writer might use this new term—for instance, in speaking of ‘the xxx penis’ which Judas got for his treachery, or somewhere else—but he does not, and so one may venture to say that the *Cursor* was written between 1255 and 1280; but this is all I can urge in favour of my supposition.

71. *The Author's Name.*

My argument that the author must have been a Lincolnshire man, and lived near the borders of Yorkshire—to judge from some Northern particularities of which he was aware (plural in *s*)—is confirmed by another fact. The Göttingen MS. has some most remarkable lines (ll. 17087-17110), which have been supposed to belong to the scribe. Part of these lines, which are coloured in red, are found in the Cotton MS., which breaks off at l. 17094, and concludes with three new long lines which show the same end-rhyme, but also a rhyme at the middle and end of the first half-line (f. i. *and send space al of his grace vr wranges here to right*). It seems to me that these three long lines do not belong to the Cotton scribe, nor do they betray an ignorant one. It is very likely that the *Cursor*—which no doubt was widely known and highly appreciated by ‘clerks’—went through the hands of several monks; so that the lines were probably written in the second half of the 14th century. The lines in G appear to have a different view. There are ten rhymes in ‘ight,’ and after the fifth rhyme the half-lines likewise rhyme. Such concluding lines are not without a system, and appear to have been intentional, so that they do not look like patch-work. The Cotton MS. has two equivalent rhymes among the three new ones (right, light, right) which are found among the ten of G, all of which are different from each other. Northern spellings are found in *bock*, *gart* 17100, and *dune* 17103, while in l. 17110 *boke* appears. The rhythm in G is quite correct. The whole is shut up with two other rhymes; the long half-lines likewise rhyme.

If none of G's lines (which do not exist at the end of the *Cursor*) were preserved in the Cotton MS., if the three new lines in C did not betray a

Cf. Geo. L. Craik, *History of British Commerce* (vols. i.-iii. Lond. 1844), vol. i. p. 156.

clerk who, in his different ending, perhaps used well-known lines (which he remembered when he saw concluding rymes in G), if G's lines did not show a well-considered and well-proportioned change in rymes, and if there were not an undoubted context with the preceding matter (cf. ll. 17096 and 17098), I might think that these lines belonged to the Northern transcript (y), on which the Göttingen MS. depends. However, I should wonder what interest the Göttingen scribe—whose copy is fairly done after his Northern source, but shows a good many inconsistencies with the Northern dialect—had in retaining in these lines a name which was to be considered that of a scribe. He certainly did not think so. The words 'JOHN OF LINDBERGHE, i 3u sai þat es mi name ful right' appear, therefore, to betray the author's name. But there is still some apparent difficulty. In the preceding line we read: 'þat þis book gart dight.' The expression suits capitally. There is no doubt that the clerk who wrote this book got it 'ornamented.' But the Göttingen MS. shows no ornaments at all, and the few red lines, and red initials (which are left out at the end of the MS., and are then only marked in black) prove that the rubricator and the scribe are the same person: another reason why John of Lindbergh must not be confounded with the Göttingen scribe.¹ So the first possessor, *i. e.* the Author, had an interest in saying:

And speciali for me ye pray, þat þis bok gert dight:
 Iohn of Lindberghe, i yu sai that es mi name ful right,
 If it be tint or done oway, trewli mi trowþ i plight,
 Qua bringes it me wiðuten delay, I sal him yeild þat night;
 And qua it heles and haldis for me, trewli i yu tell
 Curced in kirk þan sal þai be wiþ candil, boke and bell (ll. 17099-110).

I can give some further researches about *Lindbergh*. There are two names between which we have the choice. First there is 'Lindbergh Magna² in Northriding Ebor.', mentioned 1 anno Edw. I., in the *Cal. Inquis. post mortem*, vol. i. 50, 1806. But this cannot be meant. The author's dialect differs from Hampole's, whose birthplace is in the neighbourhood, and who, though younger than the Author of the *Cursor*, used such forms as could never be developed from the forms of our Author. The differences are of course not great, and that is just a comfort for me. For we see that the other Lindbergh, which must be preferred, is in the neighbourhood of Yorkshire.

¹ Similar concluding lines, as above mentioned, may have afterwards been used by scribes, but they stand apart from the context.—The above lines are written in the spelling which I think suitable for a critical edition.

² Now-a-days Limber Hill, a hamlet in the parish of Egton, North Riding, co. York, 7 miles S.-W. of Whitby.

In the North of Lincolnshire there lie two 'Limbergh's' close by each other, one called 'Magna,' the other 'Parva.' The former is often mentioned without the addition in the Hundred Rolls, and is the seat of a monastery. The latter is a hamlet, and can be found in *Cal. Inquis. post mortem*, vol. i. 195. There appears no doubt that the former, called Limberge Magna, or Limberge, Limbergia, is meant. As to the spelling, we are assured by the name Lindberge registered in *Rotuli Hund. Temp. Henr. III et Edw. I. In Turri Londin. et in Curia Recept. Saccarii Westm. asservati*, vol. i., 1812 (The Lincoln Rolls are in the Tower). Cf. 312, col. 2, 'Com'. Linc'. Edw. I.—*Willata Linc'. de magno anno domini Edwardi Regis tercio*. No. 17a m. 4, *Veniunt omnes subscripti*, etc. etc.; *abbas de Torneton xx s. . . . Item abbas de Ramestrey xviii s., Item priore de Lindberge xiii s. iiii d.* This Lindberge is now-a-days LIMBER MAGNA, a parish in the Ecclesiastical division of the hundred of Yarborough, parts of Lindsey, co. Lincoln, 5 miles S. of Ulceby, 5 N.-E. of Caistor. I add its general description from Hamilton's *National Gazetteer*: 'The village, which is small, is situated on the Wolds. The church, dedicated to St. Peter, is an ancient structure with a tower containing 3 bells. The church was given in the reign of Henry III. to the Cistercian abbey of Aulnoy, in Normandy, by Rich. de Humet, Constable of Normandy. At the suppression of alien priories it was sold to the Carthusian abbey of St. Anne, near Coventry.'

John of Lindberge is a true-born Englishman. He wants his English congregation to read English rymes. For of what use are French romances to those who don't understand French?

'pis ilke boke it is translate
 Into Inglis tung to rede
 For þe luve of Inglis lede,
 Inglis lede of Ingeland,
 For the commune at understand.
 Frenkis rimes here i rede
 Communlike in ilka stede;
 Mast es it wroȝt for Frenkis man:
 Quat is for him na Frenkis can?'—ll. 232-240.
 'Give we ilkan þair langage
 Me þink we do þaim nan vtrage.'—ll. 247-8.

CHAPTER V.—THE PHONOLOGY OF THE RYMES AS A RESULT OF THE CRITICISM.

72. VOWELS.

A. *Short i*. It is generally open in M.E., as is seen from the regular confusion between *i* and *e*.

1. O.E. *i*, *y*, *as*, mid (with) 21590, þridð 21589, bigyn 111, myn 112, blin 121, wiðin 5750, rin 7157, þinges 21, kynges 22, to give, to live 145-6, his 2390, myrth 2319, byrth 2320.

2. O.E. *î*, *ȳ*, *as*, kydd 7954, hydd 21308, bliss 442, wiss (to show) 14643, tynt 1587.

3. O.E. *e*,¹ *as*, dill (O.E. dwellan = to prevent) 202, 13031.

4. O.N. *i*, *e*, *as*, flit (O.N. flytja) 2450, [un]skil 201, gin 3644, twin (O.N. pl. tvenner, tvenne, *e* = former *i*) 1536, þrin (O.N. pl. þrenner) 353.

B. *Half-long i*.

M.E. *i* before *ght* = *ȝt*, *as*, myȝt, forsyȝt, wyȝt, lyȝt, nyȝt, plyȝt, bryȝt, hyȝt (was called), flyȝt, maledyȝt, wyȝt, dyȝt, fyȝt, ryȝt, hyȝte (height).

C. *Long i*.

1. O.E. *î*, *ȳ*, *as*, tijm 1359, mijn 564, nijn 2643, pijn 9799, þijn 15686, tijne (*vb.*) 9457, vijn 180, lijke 10, ilijke 75, rijke, kyngrijke 415-6, wijke (angalus) 2090, wijke (= village) 7917, swijke 2097, þe wijs (*adj.*) 149, wijs (*pl. adj.*) 435, wijse (*sb.*) 2223, flijte 7556, nijte, wijte (= poena) 883-4, smijte 3173, quijte (*adj.*) 8120, wrijte 18518, ij 2219, forþij 309, forqwij 813, bij (*vb.*) 2036, bij (*prep.*) 2207, tijde 447, abijde 466, hijde (*vb.*) 777, sijde 1681, wijde 1682, lijf 6, lijve 1456, rijf 177, wijf 830, fijve 1455, rijve 1855, strijve 9306, belijve 7508, drijve 9100, ijre, fijre 1981-2, clijve (*sb.*) 1856.

2. O.E. *i*, *ȳ*, *î*, *y* + *palatal*, *as*, bij (to buy) 152, bij (village) 8538, drij 309, hij 2605, lij 8537 (but cf. *to ligge* 8946), lijs 1129, stij 3779; (gastlij, bodilij 427-8, myȝtilij 1614, on account of the ryme).

3. M.E. *i* before *ld*, *nd*, *as*, chijld 156, mijld 155, scijld (*sb.*) 10808, blijnd 184, fijnd 183, brijnd (*sb.*) 9206, strijnd 2144.

4. O.N. *î*, *ȳ*, *as*, knijf 7511, skij 3780, bijke 76, tijte 500, sijte 6288, lijte (origin?) 17633, 17899, 18517, 24589.

5. O.F. *î*, *as*, partie 370, trecherie 730, mercij, crij, envie, maistrie, cries, folie, multiplie, etc., fijle 715, vijle, exijle 1153-4, gesijn 11298, nocijn 5372,

¹ Qu.? hing (*inf.*), dring (*sb.*), hint (*pvt.*), cf. § 69.

5802, fijn 8802, justijs 150, paradijs 606, parties (*pl.*) 344, prijs 436, truandijs 253, scrijte (*sb.*) 18492, coverlijte, tapijte 11239-40, despijte 7555, quijte 7568, visijte 5789, etc.

73. A. Short e.

1. O.E. *ë, e, eo, y, as*, spell 95, tell 12, fell (*sb.*) 584; himselue 173, twelue 174, welth 755; merr (*vb.*) 2254, werr (*comp.*) 12952, ferr (*adv.*) 2253; smert 58, hert (*heart*) 57, hert (*hart*) 1787; went (*prt.*) 1090, biwent (*pp.*) 825; west 2120, fest (*pp.*) 558; neuen 303, euen 335, heuen 336, seuen 508; heðen, aneðen 5117-8.

2. O.E. *æ, ê, êô, as*, togedir 582, 10107, þrell 10914, gress 545, wes (= *was*) 8867; neuer, euer 83-4; fell (*prt.*) 11.

3. O.F. *e, a, as*, clerk 1178, quert (O.F. *quart, dwelling, shelter, safety*) 1803, unquert (= *harm*) 1788.

4. O.N. *ë, e, a, as, es* (3 *sg. prs.*) 1021, 1406 etc., emell 1445, kest (*prt.*) 1080, 1087.

B. HALF-LONG, OPEN E in a close syllable.

1. M.E. *e* (O.E. *ë, e, ê, îê, eo, ea, êô, ê*) + *l + d*, or *n + d*, or *r + d* or *th* or *n*, *as*, beild 22852, sceild 2497, feild 2498, 3821, eild 585, 923, 10544, 22851, 10594, heild (*prt.*) 259, 587, 907, dunheild 3822, weild (*vb.*) 462, 586, 788, 10593, yeild (*vb.*) 260, 461, 908, 924, teld (*prt.* and *pp.*) 24956, 7062, queld (*prt.*) 19467, dweld (*prt.*) 19526; leind (*vb.*) 9652, sceind (*vb.*) 4397, seind (*vb.*), weind (*vb.*) 1271-2, heind (*adj.*) 431, 13888, teind (10°) 432, 968, freind (*sg.* and *pl.*, *besides* freindes) 4398, 961, 1150, 1061, 1207, 14119, 24436, 13389, 23738, feind 23740; erth (*erd*) 2370, wer(l)d 91, answerd 4143, bern (*prt. pl.*) 20716, bern (*vb.*) 12911, bern (*sb.*) 20450, wern (*pl. prt.*) 8079, wern (*vb.*) 22003, 21334, stern (*sb.*) 23587.

2. O.E. *ë, e, æ* (= *ea* after 3), *a* in an open syllable, *as*, stede (*sb.*) 238, 8820, 17671, 19210 etc., bede (*sb.*) 17672, 19209; speke (*vb.*) 1643, 2927, 12289, wreke (*vb.*) 2928; fele (*many*) 8991, 6823, 10105 etc., stele (*vb.*) 4910, 6477, mele (*meal*) 4680, wele (*adv.*) 1165, 4431 etc., wele (*sb.*) 672, 8883, overwele (*sb.*) 2901; bere (*vb.*) 904, 3704 etc., forbere (*vb.*) 3454, forberes (*prs.*) 13834, bere (*sb.*, *barley*) 13506, bere (*bear, sb.*) 691, dere (*vb.*) 692, 7731, 23469, here (*host, army*) 7732, 13507, were (*to wear*) 9072, spere (*sb.*) 7728, 20545, pers (*sb. pl.*) 37, swere (*vb.*) 3225, were (*to defend*) 3299, were (*weir; doubt*) 2425, 3299, 3453, 3698, 8746, 9276, 10891 etc., demestere 22920, gere (*vb.*) 2598, 7727, geres (*prs.*) 8221, 13835, gere (*geyre; sb.*) 3300, answerre (*sb.*) 11320; stepe (*sb.*) 5194, 4816, 9248, 17704; gete (*gett; vb.*) 1015, 3603,

3629, 4990, 17947, mete (sb., *meat*) 4340 etc., mete (measure) 22897, ete (vb.) *passim*, forgete (forget) *passim*, fete (vb.) 9046 etc. *Observe, too, stere* (O.E. styrian) 4295, 4450, 4959, 5559, 6055, and O.N. *ë in gete (to watch)* 997.

3. O.E. *ê, ê*, by way of syncope, as, delt 1068, melt (*pp.* and *prt.* of O.E. *mælan*, besides *meild* (*prt.*) 27214) 2268, wend (*prt.* of O.E. *wênan*) 23737, herd (*prt.* and *pp.*) 92 etc., ferd (*prt.*) 2849, 4144, ferd (*adj.*, orig. *pp.*) 2369, grett (*pp.* of O.E. *ȝrêtan*) 4339, 10834, besides *bedd*¹ (*prt.*), *forbedd* (*prt.*), *bredd*, *bledd*, *fedd*, *fledd*, *ledd*, *left*, *spredd*, *scedd*, *spedd*, *threst* (*pp.*) 557 (sb., 3279), *uncled* (*prt.*) 16666.

4. O.E. *æ, ê, êâ, êô*, as, flex (fless) 80, 1857, lest (last) 208, neuerþeless 79, less 2112, 2168, 18504, lest (*least*) 1659, 2119, 4849, 6004, alðerlest 10423; wess (*wex, wesc*, by analogy of O.E. *wêox*, cf. *Northumbrian wôx*) 1997, 2713, stepe (*prt.*) 10764; grett (*wept*) 4765, 5248, 9045, 15006, lep (*prt.*), bet (*prt.*), wep (*prt.*); nerre (*comp.*) 7580, 12366, 12953, ete (*prt.*, by the influence of the plural) 22898 etc. Besides, observe *stele* (O.E. *stîel, stýle*) 18188 etc., *yeit* (*adv.*, besides *yit*) 2287, 1198, and proper nouns like *Ierusalem, Iersalem, Samuel, Israel, Iosep*.

5. O.F. *e* = Lat. *e, a*, as, best 737, 1660, fest 10424, geste 207, tempest 6027, pres 5608, cypres 8007, morsel 13485, catel 3103, 4953, castel 10035, angel 1391. Besides, observe O.F. *e* = Teut. *e*, as, were (*werr*) 7579 etc.

C. Unsettled, but, in my opinion, generally inclining towards² half-long open *e* (narrow).

1. O.E. *ê*, as, fele (sb.), fele (vb.), deme (vb.); (un)fere (*adj.*), fere (sb.), here (*adv.*), mede (*reward*); het (*prt.*), let (*prt.*), slep (*prt.*); bete (*to emend*), brede (vb.), fet (*pl. sb.*), suete (*adj.*), mete (vb.), rede (*to read, to speak, to say*). Besides, O.E. *ê* = *i-umlaut* of *êâ*, as, here (vb.), nede (sb.), gnede (*adj.* and vb.), perhaps also leue (*to believe*); O.E. *êâ, ê*, as, eke (*adv.*), nere (*neir*), perhaps also neist (*sup.*).

2. O.E. *êô*, as, dere (*adj.*), lem (sb.), lem (vb.), smeke (sb.), lede (sb.), yede (*prt.*); perhaps also leif (*adj.*), theif (sb.), breist (sb.), preist (sb.). Compare also knele (vb.).

3. O.E. *ê*, *e* = W. Teut. *â*, Goth. *ê*, as, dede (sb.), drede (vb. and sb.),

¹ Where no references are given, look for them in the critical part.

² I beg the reader once more to consider that, according to dialect, a half-long open *e* spoken with a narrow articulation slightly differs from a half-long close *e* spoken with a wide articulation, cf. modern *here* and *say* in the context of a sentence. This may perhaps account also for the interchange between *ê* and *ê*, *êô* and *êâ*, *eo* and *ea* in the Anglian dialects.

sede (*sb.*), sete (*sb.*), wede (*vb.*), wede (*sb.*), scep (*sb.*), yepe (*adj.*), yere (*sg.* and *pl.*, *besides*, yeirs); sete (*prt. pl.*), strete (*sb.*), wet (*adj.*), lete (*vb.*), there, were (*prt.*), bere (*prt.*), scere (*prt.*), *perhaps also, according to the rymes*, speke (*sb.*), slepe (*vb.* and *sb.*), cheke (*sb.*). Compare also bles (*sb.*) 7160, 8877.

4. O.E. *æ*, *ā* = Teut. *ai* or *ai-i*, as, brede (*sb.*), sprede (*vb.*), lede (*vb.*), lere (*vb.*), -hede.

5. O.F. *e* = Lat. *a*, as, clere (*adj.*), pere (*sb.*).

6. O.F. *ie*, *monophthongized in Norman French*, as, cher (*sb.*), mister (*sb.*), prayer (*sb.*), messenger (*sb.*), iaioler (*sb.*), mortar (*sb.*). *maintein* (*vb.*) 7374 seems to have kept its diphthongs.

7. O.F. *e* = Lat. *e* *resp.* Greek *η*, as, prophete, Oliuet.

8. O.N. *ê*, *iû*, as, seir (*sere*), skete (*adv.*). *Observe also* kepe (*sb.*), kepe (*vb.*).

D. LONG, OPEN E.

1. O.E. *æ* = W. Teut. *ā*, Goth. *ê*, as, dede (*prt.*), rede (*to counsel, to expound; advice*), quede (*sb.*), mele (*vb.*), bitele (*vb.*), sele (*sb.*); *probably also* leche (*vb.*).

2. O.E. *æ*, *ā* = Teut. *ai* or *ai-i*, as, dele (*sb.* and *vb.*), hele (*vb.*), res (*sb.*), hete (*heat*), quete (*wheat*), swete (*vb.*), biyeit (O.E. *beȝeāt*) 2206, bileue (*to remain*); *probably also* teche (*vb.*), reche (*vb.*).

3. O.E. *êa*, as, bred (*bread*) 4601, 12949, led (*lead*) 16454, ded (*adj.* and *sb.*) 905, 4113 etc., red (*adj.*) 4678, 5919; eme 3789, beme (*beam*) 11228, *ryming to* leme 9946, drem (*sb.*) 5069, tem (*vb.*) 6170, 12797, 14791; ere (*ear*) 5140, ern (*pl. sb.*) 8080, les (*sb.*) 5747, wemles 5748, 7165, faðerles 6787, ches (*prt.*) 144, 5642, 13304, 20914; grete (*adj.*) 2205, 4598 etc., grete (*vb.*) 4700, nete (*sb.*) 4597. *Perhaps also* leue (*permission*).

4. O.F. *ei*, *ai*, *monophthongized*, as, peis (*pees, sb., besides* pais 2589) 2793, 5971, males (*malees*) 6300, es (*ess, sb.*) 8757, 13305, ses (*vb.*) 6032, weue (O.F. [N] *weif*) 22927.

5. O.F. *ei* + *é*. or *e* + *ā* *contracted*, as, sele (*sb.*) 6889, 17411, 18565, lele (*adj.*) 1625, 4909, 6478, 6824.

E. LONG, CLOSE E (*wide*).

1. O.E. *ê*, *e* = W. Teut. *ā*, Goth. *e*, as, bidene (*adv.*), wene (*vb.*).

2. O.E. *ê*, as, kene (*adj.*) 213 etc., grene (*adj.*) 1012 etc., scene (*adj.*) 2416 etc., fiuetene 214, seuentene 9142, sene (*pp.*) 4918 etc., ben (*pp.*) 2984.

3. O.E. *ā* = Teut. *ai* or *ai-i*, as, clene (*adj.*), mene (*vb.*), see (*sb.*).

4. O.E. *êð*, as, be 289, thre 182, fre 664, gle 54, tre 761, tres (*treis*) 7159,

knes (kneis) 14292, fre 1059, bene (*inf.*) 20430, lese (*vb.*) 7613, chese (*vb.*) 7614, quele 23719 (*but* cf. wele (*adv.*) *ryming to* quele 21274).

5. O.F. *final e* = Lat. *a*, *as*, meyne (meigne, *sb.*) 1862, 3208, pite 1861, trinite 561, vanite 53, liuere 2122.

6. O.F. *ie*, *ei* *monophthongized in Anglo-Norman*, *as*, vele (veil; MSS. wele) 23717. Cf. also vayl (*Cotton Insertion*, p. 957, l. 85). *Probably also* greif (*vb.*) 7233.

74. A. Short open a.

1. O.E. *æ*, *as*, spak 890, 1242, 2811, craft 426, 511, scaft 425, 512, scap 733, was 479, 2845, gras 2846, fast 169, last 229, stedfast 281, formast 433, brast (*prt.*) 1538, 1766, gave 667, stave 7322, þral 2055, stal (*prt.*) 8635, smal 376, 972.

2. O.E. *a*, *as*, have 769, 668.

3. O.E. *a*, *ea* *before l, m, n*, *as*, al, alle, all 101, 268, 395, 340, 538, 971, 2056, 8635, galle, calle, falle, scal, stalle, halle, als, cam (*prt.*) 1205, 2383, suam, ram (*sb.*) 1785-6, can 240, blan (*prt.*) 744, wan (*prt.*), bigan 1050, lemman, wan (*adj.*) 82, man 513, yoman 7821, woman 185, 629, 886, þan 269, 423.

4. O.F. *a*, *as*, principal, bale (*vb.*) 13139, 13195, pan 4387, mat (*vb.*) 8479, matt (*adj.*) 10041.

5. O.N. hap (O.N. happ) 734. *Observe, too*, Ir. Gael. crag 9885.

B. Half-long open a.

1. O.E. *a*, *æ*, *as*, sad 1240, glad 1408, 3199, bad (*prt.*) 1291, 1750, 3200, forbad 673, spade 1239, hag (cf. on *g*, O.N. hagi) 9886, make 3016, wrake 890, hake 1241, tale 124, nizertale 2783, smal 393, licame 635, schame 2026, 2202, name 406, 2769, 4808, 5755, tame 17326, mischapen, schapen 367-8, vnder-taken, forsaken 917-18, naked, maked 989, 900, saked 1223; lake (O.E. lac, lacu) 2887; dale (from O.E. pl. *dalu*) 1251, slade (from O.E. pl. *sladu*) 1259.

2. O.E. *a*, *æ*, *ea*, *ê* *before final r, rn, nd, ng*, *as*, care 483, 615, hare (= hare) 687, 3are 915, fare (*sb.*) 1831, spare 5966, bare (*adj.*) 801, 1321, bar (*sg.* and *pl. prt.*) 158, 1069, 4485, 1051, 3211, 493, 1185, 3636; swar¹ (*prt.*) 4650, forfare 2829, war (*adj.* warr) 2787, sparr (*vb.*) 2788, mar (hindrance) 8634, answar (*sb.*) (besides answer) 5853, barn (*sb.*) 1231, warn (*pl. prt.*) 4759, warn (*vb.*) 12453, fand (*prt.*) 1293, stand (*inf.*) 1184, land 12979, wand 12970, hand 601, sand (*sb.*) 679, vnderstand 337, aand 541, faand (*vb.*) 542,

¹ swar by analogy of bar.

fourtiand 1465, Ingeland 8, sang, amang 87-8, stang 693, gang, lang 949-50, wrang, sprang 1599-600. *Observe also* O.E. *e* in *errand* 1294, þusand 1466.

3. O.F. *a*, *as*, heritage 609, vtrage 975, grace, manace 1833-4, allas 6128, pas 15392, cas 16348, blame 4027, state (cf. also O.N. staðr) 1551, 1999, 2982, 10042, 10410, 5418. *Observe, too, knaulage* 610, 976, *but cf. the explanation below.*

4. O.E. *a*, *ea* before *ld*, *as*, wald (*sb.*) 2393, saald (*prt.* and *pp.*) (5407), 4241, talde (*prt.*) 2393, taald (*pp.*) 8765, cald (*prt.*), caald (*adj.*) 15910, hald (*inf.*), behald (*inf.*) 1332, bald 2675, fald 110, yald 209, ald 2994.

5. O.E. *â*, *ê* by way of syncope, *as*, cladd 1046, madd (*adj.*, orig. *pp.*) 2799, badd (*adj.*, orig. *pp.*) 1801, dradd, last, etc. *Take also* stadd (*besides* stedd, *from* stedan, cf. L.G. steden, O.N. steðja) 674, 1045, 1269. *Observe, too, proper nouns, as, Adam, Iohan (besides Iohn), Iordan, Cham, Caiphas, Iudas, which often find their rymes with long a.*

6. O.N. *a*, *ê*, *as*, take 86, 333, 820, 838, 2881, 2814, lake (O.N. hlak) 138, gate (way) 6262, wale (cf. O.N. val) 5375, raadd (O.N. *pp.* hræddr) 1292.

C. Long close a.

1. O.E. *â*, *ê*, *as*, alswa, twa, wa, brade 93, 347, 1667, 2241, bade (*baide*, *sb.*) 490, 607, 943, 2535, liuelade (*liuelaid*) 1506, 1962, þrafe (*prt.*) 3911, hale 419, 684, swak (*prt.*) 819, lam 191, ham 994, ane, nane, onan, allan, ilkan, ban, stan, lan (*loan*) 12835, gran (*sb.*) 3731, gan (*pp.*) 927, 5723, scan (*prt.*) 2022, wan (*hope*) 980; þare, mare, quare, ware, are (*pl.*) 4486, ar (*adv.*) 802, 916, sare (*sb.*) 688, lare (*sb.*) 999, har (*hair*) 3662, fas 5539, ras 5540, smat (*sg.* and *pl. prt.*) 2495, 6261, wate (*sg.* and *pl.*) 301, 1552, hate (*adj.*) 302, mast 205, 434, gast 170, wrast (*vb.*) 19353, gnast (*vb.*) 19354, biyate (*sb.*) 5417, laþ 29, 1102, wrap 30, 1091, clap 3809, lave 7116. *Observe also* stra (O.E. strêaw) 7204.

Remark 1. As regards *knawlage* 610, 976, cf. M.E. -lêche, -leeche, -lēche, -lāche, O.E. lācke, lāke, O.N. leikr (cf. *lik*, body) = posture of body, play, dispositio, modus, ludus. The ending *-lage* appears to be influenced by the common French one, and belongs, on that account, to the same heading as *heritage*, *vtrage*. It is, therefore, useless to refer to O.N. *leggja* (disponere), *lag* (dispositio, societas, conjunctio) and Lat. *lex*.

Remark 2. As to *waan* 980, which is in O.E. wân, wên, wân, in O.N. wân (*hope, doubt*), observe the common M.E. phrases *wille of wan* (*hopeless*), *wille of rede* (*helpless*). *wille* must, I think, be directly referred to O.N. *villr*.

Halliwell's explanation, cf. *The Thornton Romances*, Lond. 1844, *Sir Isumbras*, l. 391, *for fulle wille I am of wone* r. w. *allone* = 'at a loss of a dwelling,' is beyond the mark.

2. O.E. *a* lengthened by the syncope of a consonant, as, *made*, *mad* 94, 348, 489, 608, 944, *tan* (*pp.*) 299, 928, 14514, *overtan* 575, *mistan* 911, *taa* (*inf.*) 1822, *vnderta* (to *vnderstand*¹) 307. Observe also *slan* (*pp.*), O.E. *slazen*, 5260, 5671, 14515.

3. O.N. *á*, as, *fra* 1180, *wan* (abundance) 641, 652, *bath* 793, 1101, *braith* (O.N. *braðr* = violent) 1092, 2632, *waith* (O.N. *váði* = danger) 794, *male* (O.N. *mâl* = speech) 5376, *scale* (O.N. *skâli* = house) 8592.

4. O.F. *a* + *n* + consonant, as, *chance*, *France*, *penance*, *meschance*, *vengeance*. The MSS. often have *au* as a right representation of *a* low-back before *n*, when English *a* before *n* had generally turned into *o*.

75. A. Short open *o*.

1. O.E. *o* in a close syllable, as, *oft* 531, *o loft* 532, *beforn* 1413, *morn* 1414, *born* 1057, *forlorn* 1058, *corn* 2148, *forbod* (*sb.*) 13032, *grot* 2378, *scort* (O.E. *sceort*), *but confer scort*, *hert* (O.E. *heort*) 8347, *pole* 22490, *cole* (*sb.*) 22489, *cove* 11617.

Observe also *Lot* 2377, 2443, 2458.

2. O.F. *o* (*a*), as, *flote* 2444, *sot* 2457, *pott* 12309, *skorn* (cf. O.F. *escarn*, *escharn* = derision) 8963, 2723 G.

3. O.N. *a*, as, *fon* (O.N. *fani* = fool) 9186.

B. Half-long open *o*.

1. O.E. *o* in an open syllable, as, *unbroken*, *spoken* 611-12, *loken* 8323, *vnwroken* 13067, *copen*, *open* 22609-10, *hoven* 8035, *oven* 2926.

2. O.E. *o* before *ld*, as, *hold*, *gold* 13264-5, 21317-8.

3. O.F. *o*. (*Lat. ō, au*), as, *host* 6223, *note*, *rote* 7407-8, *fole* (= fool) 12089, *trone* 8540, 20836; *los* 1452; *pover* 1797, *warnestore* 1698.

4. O.F. *ue* (= *Lat. ō*), as, *cover* 1798, *prove* 3656, 4383, *dole* 13040.

5. O.N. *o*, as, *stoven* (O.N. *stofn* = stem) 8036. Moreover, observe *bost* (Welsh *bôst*) 6224.

C. LONG CLOSE *o*.

1. O.E. *ó*, as, *blode*, *rode*, *mode*, *fode*, *flode*, *god*, *brode*, *boke*, *toke*, *vnder-toke*, *skole* 12090, *son* 339, 617, *doon* 340, 618, 387, *mone* 388, *hone* 8413, *bote* 44, 1376, *fote* 3730, *glove* 8116, *behove* (*sb.*) 3655, 4384, *dom* 2906, *kingdom* 2127, *wisdom* 1540, *forsoop* 1253, *oðer*, *broðer* 853-4, 1219-20,

¹ On its meaning cf. *vndertook* in l. 2050.

1573-4, do 7417, lo (from looke, *vb.*) 17911.—*Observe that don is also ryming with quon, sune (= son); Sodom, Rome with doom; fote rymes with goddote (= God wât) 3729. Note also droue (Du. origin = droeven?) 11974.*

2. O.E. *êô*, *as*, sco 634, yode 681, 1044, 1806.

3. O.N. *ô*, *as*, rote 43, bone 8814, crok 700, sloþ (= track) 1254, tom (= leisure) 2128, fro (= good) 23568, ro 7418.

76. A. Short *u* and *û*.

1. O.E. *u*, *as*, lust, rust, þus.

2. O.E. *u*, *as*, lure 3646, oboven 2925, lufe (loue, luue, *sb.* and *vb.*), born (brook) 8964, cume (come) 23056, sune, tunge, sunne (= sun), yung (yong) (*pl.*) 1418; numen, overcumen 805-6, wonder, vnder, drunken, wun (won) (*adj.*), won (*vb.*); also þrum (O.E. þrymm).

B. Long open *u*.

1. O.E. *û*, *as*, nu, þu, hu, ku, sku 12033, dun 1847, rune 219, bure 9806, fus 23749, hus 192, obute 8149, lute 1305. *Observe the proper nouns Jesu, Esaü, Juu (originally Jew).*

2. O.E. *u* before *nd*, *as*, grund 128.

3. O.E. *-êow*, *-ôw* *monophthongized*, *as*, yu 139, 3597, tru (*vb.*) 24673, truus 22441, mistru 8433, gru 24494. *Observe gru 24494 (O.E. greôwan (?) = Germ. sich grauen) 23027.*

4. O.E. *o*, *u* + *ʒ*, and *û* + *ʒ* *vocalized by way of w*, *as*, forhu 19949, fule 21269, bu (*inf.*) 17533; flouʒ (*sg. prt.*) 1882.

5. O.E. *-ôʒ*, *-ôh*, *as*, slouʒ¹ 162, 1214, 2502, 5662, louʒ 2028, drouʒ 2189, 24318, bouʒ 4467, 8044, inouʒ 1557, 2027, touʒ 24439, wouʒ (injustice, falsehood) 162, 1213, 1558.

6. Anglo-Norm. *u*, O.F. *o*, *as*, pru 784, avu 8434, concepciun 220, 24759, naciun, commune, tresun, pardun, felun, sun (*sb.*) 2359, chesun, paramur, socur, commandur, auctur, honur, (h)ure, labure, tur, creature, mesure, fund (*vb.*) 127, curs, vertu 11792, bule (Pic. boule, Lat. bulla = bubble,—deceit) 21270. *Observe also trute (O.F. truite) r. w. abute 8150, destru r. w. Iesu 22133. But destrui without ryme.*

7. O.N. bun (O.N. *pp.* būinn²) 1651, drun (O.N. drukna²) 1652, 1848,

¹ I don't suppose that any writer spelt *slû*. The general spelling was *slouʒ*, but *ʒ* was silent. Our MSS. have spellings like *flou*, *flogh*, *slo*, *slogh*, *logh*, *drou*, *inou*, *inogh*, etc.

² The two etymologies appear to me rather doubtful. I should like to put O.E. *ʒebûn*, *pp.* of *bûa*, in its transitive meaning; and O.E. *druncenian* (*trs.*), which is used in the same way as modern 'drown, to be drowned.'

5592, souȝ (O.N. sog = sentina, hence generally 'pool, slough') 2501, windouȝ (= O.N. windo'uga, orig. windo.uga) 1881.

77. DIPHTHONGS: *ay*, *ey*.

1. O.E. æȝ, *as*, day 215, sayd 323, may 509, slayn 1128, fayr 1211, fayn 1387, lay 2045, frayn (O.E. fræȝna, frēȝna against W.S. friȝnan, cf. O.N. fregna) 5777.

2. O.E. ā = O.N. ei, *as*, ay 48, nay 1283, wayth 3524, (3522), layte (to ask) 5977.

3. O.E. eȝ, *as*, says, layd, flayn (*pp.*) 21112; *say* is formed by analogy of the 2nd and 3rd sg. prs. (only one ȝ).

4. O.E. ēȝ, **eh*, *as*, wai (wey) 1250, play 2816, rayn 1769, ogayn 1550, always (alweis) 10445, vpbrayd (*pp. contracted from vpbreyded*) 5673, tway (O.E. tweȝen; the usual form is twa, O.E. twâ) 21756; sey (*inf.*) 7446, 4077, 6706, 18500, 16460 (besides, *se*, *sen* 23026, 23064, etc.).

5. O.E. æh (W.S. *eah*), *as*, sey (*sg. prt.*) 3779, 5960, 204, 1345, 10595, 5053 (*plur. prt.*¹), 18961, 22724.

6. âȝ-, êȝ- (W.S. êâȝ), êh (W.S. âh, êâh), *as*, clay 402, eye 3780, 1346, 4078, 4311, 6705, 13547, wrey (to accuse) 16466, ney 732, 767, 1042, 14908, hey 1041, 1684, 10596, 7445, stey² (*prt.*) 22724, vpstey (*prt.*) 203 (cf. O.Northumb. stê[h], O.N. steig, and stê [= stei]).

7. O.E. êȝ-, âȝ-, êvȝ = W.S. êvȝ, *as*, ley 659, 3613, 5054, fley (*sb.*) 5959, fley (*vb.*) 1782, 23621, drey (to suffer) 951, 1025, 2248, 1300.

8. O.E. êȝ-, ŷȝ-, îȝ-, *as*, layn (= to deny) 1549, 5281, wey (O.E. wiȝa) 8419, stey (*inf.*) 17758, 18668.

9. O.F. ai, *as*, delay 2253, claym 8704, reclaym 1577, 8578, playn (*adj.*) 929, (*sb.*) 2466, playnes (*plur.*) 1775, ayr 520, palays, vn Timer 413-14, ayse 10446, surfait 22884, glaive 7445. *Mind also* Iordain 2465 (*besides*, Iordan).

10. O.F. ei, *as*, parfay 298, pray 833, 1818, fay 2354, lay (= law) 1428, 1474, 3194, renay 8995, fraid (frightened) 5814, purveyd 324, 1612, feyne, atteyne 1113-14, payn 5282, eyr (heir) 4016, payre (to grow worse) 8407, streyt 24745, receyve 7746, conceyve 22076. *Observe* valay 2380; *maintein* (?) (O.F. -ie-) 7374.

11. O.F. *a* or *e* before *l* or *n* mouillée, *as*, travail (traveil) (*sb.*), avayl 89-90, fayles, travayles 3525-6, fayle (*sb.*) 1827, conseil 1828, montaynes (*pl.*) 1776.

12. O.N. ei, *as*, dei (O.N. dyja, deyja) 660, 768, 952 etc., grayd (*contracted*

¹ O.E. sēȝon (W.S. sêȝon) can also give only *sey*.

² Cf. also *stei* (*pp.*) 20908.

from *graiðed*, *pp.*) 550, 1708, 3534, *graith* (*sb.*) 3523, *frayst* (O.N. *freistni* = temptation) 9884, *layr* (*sb.*) 519, *nayte* (O.N. *neyta* = to use) 22883, 24746, *vnnaitte* (= *vseless*; cf. O.N. *adj.* *neytr*) 5976, *rays* (*vb.*) 7949, *raym* (to sound, O.N. *hreima*) 23156, *trayst* (trustworthy; orig. O.N. *pp.* *treyst*, cf. *adj.* *traustr*) 9883, *þay* 1427, *þaym* 8703, 23155. Observe also *sley* (O.N. *slêgr*) 4312, *vnsley* 1683, *on drey* (cf. O.N. *drjúgr*, W.S. *on drey* and *a¹ drey* = at a distance) 731, 5511.

78. *oi.*

I have met with this diphthong only in French words, *as*, *crois*, *vois* 11419-20; *oile*, *boile* 11885-6. Cf. *Ten Brink*, § 90.

79. *eú.*

1. O.E. *êow*, *îw*, *as*, *newe* (*neu*) 117, 1281, 1522, 21450, 4226, 6567, 6783, *hew* (colour) 4225, 9913, *glew* (glee) 1521, 4210, *trew* (*adj.*) 2149, 2663, 9914, *vntrewe* 6902, 13947, *brew²* (*inf.*) 118, 4137, *rew* (*inf.*) 1281, *rewes* (3 *pers. pres.*) 7968, *knew* (*prt.*) 4209, 6576, 6901, 13946, *blew* (*prt.*) 6503, 6575, *sew* (*prt.*), *grew* (*prt.*) 12325-6, *treuth* (13891), 9661, 24054 (*besides probably truth*), *reuth* 9662.

2. O.E. *êaw*, *as*, *þew* 13275, *dew* 22464, *schrewes* (*pl.*) 14825. *Besides observe hew* (*inf.*) 16571, *without ryme*; *its preterite is hew* 2497 (*no ryme*). *Note also deus* (God) 7967, *Phariseus* (*pl.*) 14824, *Andrew* 13274.

As regards O.E. *êow* (orig. *eow*), it must be borne in mind that the by-form in *êo* has given long *e*; cf. *gle*, *tre*, *kne*. See § 73 E 4. As to O.E. *êow* in *trêowan*, we have seen that it is *tru* (cf. § 64) in our dialect, but compare O.E. *trûwian*. O.E. *-êuwan* is *awe* in *schawe* (cf. § 54). There is some reason to believe that the *inf. hew* has undergone the influence of the preterite.

80. *ăw.*

O.E. *ăw*, *âz-*, *as*, *knew* 4852, 5107, 7394, *knaun* (*pp.*) 2701, *law* (O.E. *hlâw*, hill) 7393, *raw* 221, 4851, *saw* (*prt.*) 1352, 4533, *saun* (*pp.*) 1949, 4698, *saun* (*pp.* = sown) 4697, *þraw* (*sb.*) 757, *awen*, *aun* (*adj.*) 1950, 3091, *maw* (O.E. *mâze*, daughter-in-law, or son-in-law, cf. l. 7650) 2807, *waw* (wall) 7667. *Besides observe law*, O.N. *lâgr*, 481, 1774, 2808, 7668.

As regards *maw* in l. 2807 (cf. *maues* = sons-in-law 2811), observe that F G have altered the entire wording 'sun or doghter, mik or mau,' C. It is

¹ Cf. Brunne's *Chronicle*, ll. 1042, 6048; *E. E. A. P.*, B 71. I suppose that *a* is = W.S. *an* = on, and not O.N. *á*. The Lambeth MS. of the *Chronicle* is not conclusive for either explanation.

² Observe the Northern spellings *bru*, *ru* 4137-8, *blu*, *nu* 6503, and *truth*, *reuth* 9661-2.

evident that *mik* stands in some contradistinction to *mau*; *mik* is a Lancashire form introduced by the scribe, as will be seen from the following comparison: O.E. *mâȝ* = M.E. *meȝ*, *mī*, *mēgh*, *mīgh*; Lanc. *mik* = cognatus, generally 'cousin'; O.E. *mâȝ* = M.E. *maw*, *magh* = cognatus. Cf. also O.E. *mâȝe*, *mâȝe* (*fem.*).

2. O.E. *ēaw*, *as*, *scaw*¹ 1351, 2366 etc., *scaun* (*pp.*) 19889.

3. O.E. *aȝ*, *o.ȝ*, *as*, *daw* (by analogy of the plural) 2931, 5108, *draw* 222, 758, 791, *draun* (*pp.*) 2701, 4698, *saw* (O.E. *saȝu*) 791, 1569, 2931, *law* (O.E. *laȝu*) 1569, 9053, *werlaw* (*wærlo.ȝa*) 9054. Besides observe O.N. *agi* = *aw* 482, 1636, 1773, O.N. *fêlagi* = *felawes* (*pl.*) 13442.

4. O.E. *æht*² (*aht*) = W.S. *eah*, *eaht*, *as*, *faȝt* (*fauȝt*) 15, 855, 3447, *maȝt* 6720, *naȝt* 3448, 3931, *saȝt* 16, 856, 1656, 3964, 3540.

5. O.E. *âht*, *êht*, *as*, *taȝt* (*tauȝt*) 3396, *bitaȝt* 3539, *laȝt* 3932, *aȝt* (*property*) 3963, 3395, 6727, *aȝt* (*prt.* O.E. *âhte*) 6719, 6728.

81. ó.u

1. O.E. *oht*, *ôht* (in which *ô* was shortened), *as*, *wroȝt* (*wrouȝt*) 311, 345, 397, 445, 517, 553, *boȝt* 821, 3553, *doȝt* 16204, *moȝt* (*prt.* of *muȝan*) 7708, 24431, *broȝt* 63, 160, *oȝt* 473, *noȝt* 312, 346, 398, 446, 613, *soȝt* 159, 7707, *poȝt* 3553, *doȝter* 2330.

2. O.E. *ôw*, *êow*, *as*, *nouȝer*, *ouȝer* (besides *noȝer*, *noȝer*, *nour*, *ooȝer*, *oȝer*, *ouir*) 7227, 13165, 19306, 19422, 21949, 22445, 24155; *four* (O.E. *fêower*; no ryme) 356.

82. ó.u

Observe *pow* (*powȝ*) (= *though*; no ryme).

I break off here. As to the consonants and the inflections of the noun and verb, the critical part must be sufficient until I have prepared a critical text of the whole *Cursor*. It is only then that the versification of the poet can also be treated of thoroughly. From the two following specimens of a critical text the reader will be able to form an idea of my views. In the Notes I shall have an opportunity to enter upon several questions relative to the same subject.

¹ In the body of lines still compare ll. 12979 C, 16266 (*cheu* G), 18172 C, 18471 C G, 20855 C, 21039 G, 22916 G.

² For practical reasons I put here the development of O.E. *æht*, *æht*, *aht*, *âht*, *as* well as of O.E. *oht*, *ôht*, though I have shown elsewhere that the analysis is = *a* + *wȝ* and *o* + *wȝ*, i. e. the labialization is part of the guttural.

CHAPTER VI.—TWO SPECIMENS OF A CRITICAL TEXT

(ll. 1-1044 and ll. 22427-23194).

THE CURSOR O WERLD, PERHAPS BY JOHN OF LINDBERȝE
(ab. 1260-90).

- M**an yernes rimes for to here
 And romanz rede on maners sere;
 Of Alisander þe Conquerur,
 4 Of July Cesar þe Emperur; 4
 Of Grece and Troy þe strange strijf,
 þer many þusand les her lijf;
 Of Brut þat bern bald of hand
 8 First conquerur of Ingeland; 8
 Of Kyng Arþur þat was sa rike;
 Quam nan in his tim was like;
 O ferlijs þat his knyȝtes fell,
 12 Of aunteers sere i here of tell, 12
 Als Wawayn, Kay and oðer stabel
 For to were þe runde tabel;
 Hu Charles Kyng and Rouland faȝt,
 16 Wiþ Sarajins ne wald þay na saȝt; 16
 O Tristrem and his leif Ysoud,
 Hu he for hir becom a sot;
 Of Ionek and of Ysambras,
 20 Of Ydoyn and of Amadas, 20
 Storijs als o serekyns þinges,
 O princes, prelaates and of kynges,
 Sanges sere of selkuþ rime,
 24 Inglis, Frenkis and Latine 24
 To rede and here ilkan is prest,
 þe þinges þat þaym likes best.
 þe wijsman wil of wisdom here,
 28 þe fole him drauis to foly nere, 28
 þe wrang to here of ryȝt is lath,
 And prijd wið buxumnes is wrath;
 O chastite has lecchur leth,
 32 On charite ay werreys wreth. 32
 Bot bi þe fruit may ilk wijs se
 O quat vertu is ilka tree.
 Of alkyns fruit þat man schal find,
 36 He fettes fra þe rote his kynd. 36
 O god pertree cums gode peres,
 Wers tre, wers fruit it beres.
 þat i speke o þis ilke tre

1 Men **y**, iestes G 2 romans C romance **y**, maner G, *alt.* F 3 Alexander G 5 strang C
 grete F strong G 6 lesis C lost F *def.* G, þer C þaire F hir G 7 bern] was F 8 þe first C
def. G 9 sa] so C G *om.* F 10 *alt.* **y** 12 of] þat C *def.* G, aunteers sere] mony aunteers F
 auntris did G 13 als] of F *def.* G 15 charles þe k. F king ch. G, rauland C 16 wiþ] *def.*
 C wit F wid G, ne *om.* C F noȝt s. F never be s. G 17, 18 *alt. in* G, hir] here C 21 serekyn]
 ferekin C divers G 23 selkuþ] divers G 24 frankys C frenche F franss G 25 ilkon C G
 26 þam C ham F þaim G, liked G 28 draghus C 29 wrong G 30 wit C F wid G 31-2
alt. in **y**, *inv. in* F 33 ilk wijs] scilwis C ilk man G, men F 35 alkyn C ilk a G iche F,
 mai **y** 36 fecches F takes G 37 cums] *om.* **y**, god C 38 wers f.] wer f. G vers C

40	Betakens man, bath me and þe: þis fruit bitakens all vr dedes, Bath god and ill, qua ryȝtly redes, Vr dedes fra vr hert tas rote	40
44	Queðer þey be worþ bale or bote; For bi þe þing man drawes till, Men schal him knaw for good or ill. A sampel herbi þaym i say	44
48	þat rages into þayr riot ay; In riot and in rigolage Of al þeyr lijf spend þay þeyr stage. For nu is halden nan in curs	48
52	Bot qua þat luve can paramurs, þat foly luve, þat vanite, þaym likes nu nan oðer gle. Hit nys bot fantum for to say	52
56	To day it is, to morwe oway Wiþ chance of ded or chance of hert: þat soft began has endyng smert. For wen þu traistest wenis at be	56
60	Fra hir schaltu, or scho fra þe. He þat stiþest wenis at stand War him his fal is neist at hand. Ar he sua braply dun be broȝt	60
64	Quiðer to wend ne wat he noȝt, Bitwixand his luve have him ledd To swilk mede als he him forbedd. For þer sal mede wiðvten lett	64
68	Be sett til him for dolful dett. Forþi blisce i þat paramur, Quan i have nede me dos socur þat saves me first in erth fra sin	68
72	And heven bliss me helps to win; For þów i quiȝlum haf ben vntrew, Hir luve is ay ilike new. Hir luve scho haldes lele ilike	72
76	þat swetter es þan hony o bike; Swilk in erth es funden nan, For scho es moder and maydan, Moder and mayden neuerþeless,	76
80	Forþi of hir took Crist his fless. Qua trewly luves þis lemman, þis es þe luve bes never wan. For in þis luve scho fayles never,	80
84	And in þe toðer scho lastes ever.	84

40 both C 42 Bath god] *def.* C 43 takis F 44 worthi or C turne to G 45 him *add.* F
 48 into G, þare C, alway G 49 rekelage G 50 þere C 51 holdyn G, non C G 54 þam C
 ham F him G, non G 55 ys y 56 morne F 58 smart C 59 quen y, wenis traistiēst to
 be G sicurest w. t. b. F 60 fro C, schalt þu C þu sal fra h. G 61 w. stiffest to G stiþest
 wenis to F 62 nexst his C 66 sli C suche F, as y, forbedd] forwit C *alt.* F 67 þer] þair G
 þan C 67-8 *alt.* C *om.* F 68 dolful] duel G 69 blisce] blesse F 70 *half def.* G 71 first]
om. y erþe F herth C erde G 72 *alt.* F 73 þof C if F, sumtyme y, have ben] be G 74
 euerelike G 75-6 *alt.* G 77 non G 78 maydan] maiden alone G 80 iesu G 81 þat *add.*
 G, ay *add.* F 82 wan] gan C began F, Scho es . . . þat G 84 þe] þat C, scho *om.* G

- Of swilk an suld ye mater take,
 Ye crafty þat can rimes make,
 Of hir to make bath rim and sang.
 88 And luve hir swete sun omang. 88
 Quat bote is to sett travayl
 On þing þat may noȝt avayl.
 þat es bot fantum o þis werld
 92 Als ye have sene ynouȝ and herd. 92
 Mater find ye large and brade
 þow rimes fele of hir be made.
 Qua-swa wil of hir fayrnes spell
 96 Find he sal ynouȝ to tell: 96
 Of hir godness and hir trewþhede
 Men may find euermar to rede
 O reuth, o luve, and charite
 100 Ne was neuer hir make, ne neuer sal be. 100
 Lavedij scho es of levedys all
 Mild and meke wiȝvten gall
 To nedy neȝest on to call,
 104 And rayses sinful quen þay fall; 104
 Til all vr bales for to bete
 Vr lauerd has made þat mayden swete;
 þarbi man may hir helping kenn,
 108 Scho prayes ay for sinful menn. 108
 Qua menskes hir, þay may be bald
 Scho sal þaym yeld an hundreth fald.
 In hir worschip wald i begin
 112 A lastand were opon to myn, 112
 For to do man knaw hir kyn
 þat us sli worschip gan to win,
 Sumkyns gestes for to scaw
 116 þat done were in þe alde law 116
 Bitwix þe ald' lawe and þe new,
 Hu Crist birth began to brew;
 I sal yu schaw wiþ mijn entent
 120 Breflij of ayȝer testament. 120
 Al þis werld, ar þis book blin,
 Wiþ Cristes help i sal ouerrin,
 And tell sum gestes principal,
 124 For all may na man have in tale. 124
 Bot forþy þat na were may stand,
 Wiȝvten grund-wal to be lastand,
 þarfor þis were sal i fund
 128 Opon a selkup stedfast grund, 128

85 mater *om.* C 86 ye *om.* C 87 ieste G 88 emang G 90 not C, may noȝt *transp.* G
 91 world C 94 þof C, mani G lyte F 95 swa *om.* G 96 may y 97 trouthhedd G 99
 reuth] petey F 100 was C y 101 Lady G ledes G 102 meke a. mild G 103 nedeful y,
 neghest C next F neist G 104 doun *add.* F 105 Til] *and* F, bale C F, ai *add.* C 106 Iesu
 made G, mayden] lady F 107 men G 108 prais C G 109 Q. þat worschipis G, he G
 110 him G ham F, zilde F, a C, hundre F 111 wirschip C worshepe F 112 warc C, apon
 C y 113 *alt.* F men G 114 *alt.* F, scli C swilk G cum to w. C 115 sumkin G þerfore
 sum F, nu *add.* G 116 was G, hald C 118 cristes y, brith C bote G 119 schew C y
 verrament F 120 sothli G shortly F, hir G 121 or C F 122 ourrine G 123 ieste G
 124 no G, mon F 125 forþer 127 i wil G 128 Apon C F on G, selkuth] secure F

- þat es, þe haly trinite
 þat al has wrozt wið his bunte.
 First at himself i sett my merc,
 132 And siðen to tell his handewerc; 132
 O þangeles first þat fell,
 And siðen i wil of Adam tell,
 Of his oxspring and of Noe,
 136 And sumquat of his sunnes þree, 136
 Of Abraham and Ysaac
 þat haly war wiðvten make;
 Siðen sal i tell to yuu
 140 Of Jacob and of Esau. 140
 þar neist sal be siðen tald,
 Hu þat Josep was bozt and sald;
 O þe Juus and Moises
 144 þat Goddes folk to lede him ches, 144
 Hu God bigan þe law him give
 þe qwilk þe Iewes in suld live.
 Of Sawl þe king and of Davi,
 148 Hu þat he fazt ogayn Golij; 148
 Siðen of Salamon þe wijs,
 Hu craftilike he did iustijs,
 Hu Crist com þurȝ prophecie,
 152 Hu he com his folk to bij; 152
 Siðen hit schal be redd yu þan
 Of Ioachim and of Saynt Anne,
 Of Mari als hir doȝter mild,
 156 Hu sco was born and bar a child; 156
 Hu he was born, and quen and quare,
 Hu sco him to þe temple bar;
 O þe kynges þat him sozt,
 160 þat þre presandes til him brozt, 160
 Hu þat Herode kyng wið wouȝ
 For Cristes sake þe childer slouȝ,
 Hu þe child to Egipte fledd,
 164 And hu þat he was þeðen ledd. 164
 þar sal ȝe find sumkyns dedes
 þat Iesus did in his barnhedes;
 Siðen of Baptist saint Iohan,
 168 þat Ihesus hoof in flum Iordan; 168
 Hu Ihesus, quen he lang had fast
 Was fanded wiþ þe wicke gast,
 Siðen of Iones baptising
 172 And hu him hefded Herod kyng; 172
 Hu þat Ihesu Crist himselve

130 beute C 131 First at h.] *transp.* C, first *om.* F 132 handwerc C handwarke G 133
 angels C F 136 sunns C 135-6 *om.* F 137 of *add.* C y 138 lake y 139 to *om.* C F,
 yaw F 141 here G, told G 142 þat *om.* y, bath *add.* G, seld G 143 Of *add.* y 146 Iuus
 C G, in suld] *inv.* G 150 craftily y, iustisce G 151 cam G, *alt.* F, thoro C thoru G
 þorow F 152 *alt.* G 153 reddynn C rede G 154 sant C 155 mare C 157 quen] how F
 ware C 158 ho F, til F 160 presantes G 161 herodes G 162 crist C 163 til y 164
 þennis G 165 And *add.* y, suld G, find] here G, sumkyns] sum gode F mani a G, dede G
 166 barnhede G childehedis F 167 of þe baptist Iohan C 168 baptist C G, þe *add.* G
 169 wan G, longe G 170 fondid C temped G, wik C wicked G 171 Ions C

- Ches til him apostels twelve
 And openlik began to preche
 176 And all þat sek war to leche, 176
 And did þe miracles swa rijf,
 þat þe Juus him held in strijf;
 Siðen hu þat halij driȝtin
 180 Turned water into wijn; 180
 O fijve þusand men þat he
 Fedd wiþ five laves and fisses þre,
 Of a man sal ye siðen find
 184 þat he gave siȝt, þat born was blind; 184
 Of a spusebreke womman
 þat þe Iewes demd to staan;
 Hu he heled an al vnfere
 188 þat sek was þritty and aȝt yeir; 188
 Hu þe Maȝdaleyn wiþ grete
 Com for to wass vr Lauernes fete;
 Of hir and Marþa þat was fus
 192 Obvten þe nedes of þayr hus, 192
 Of Lazar ded layd vnder laam
 Hu Ihesus raysed his licam,
 Hu Iewes Ihesu oft vmsett,
 196 And for his sermun þraly þrett; 196
 Huu þay schedd his bliscd blode,
 And pijned him opon þe rode;
 Wiþ Cristes will þan sal i telle
 200 Hu he siðen harwed helle; 200
 Hu Jewes wiþ þeyr grete vnskill
 Wend his vprijsing to dill;
 Hu he vpraas, hu he vpstey,
 204 Many man onstandand sey; 204
 Hu he þat of myȝtes mast
 Send intil erth his haly gast;
 O twelve apostlis sumkyns gest,
 208 Bot hu þay ended at þe lest; 208
 Hu vur levedy ended and yald
 Hir sely sawl, hit sal be tald;
 O þ' haly crois, hu it was kidd
 212 Lang efterward þat it was hidd; 212
 Of Antecrist com þat sal be kene,
 And of þe drery days fijftene
 þat sal cum forwiþ domesday;
 216 Siðen of þe dome yu sal i say; 216

175 openli **y** 177 þe *om.* G, meracles C, so F 178 Quarfor G, hild C 179 godd all-
 mightin G 180 vyn C 184 þat born] and b. C 185 and *add.* G, a *om.* C þe **y**, spouse-
 breche G, of a F þat G 186 Iuus C G, dempt C demed G walde deme F 187 on C, a man
 G, al *om.* **y** 188 eght and tuenti G 189 Mari *add.* G, þe *om.* G, Maudalan F 190 lorde
 C cristes F 191 þat wild noȝt blinne G *alt.* F 192 þare C inne G 193 þat *add.* G, lay G,
 stan G 194 in fless and ban G 196 preching þai him G 197 blesset F 198 apon **y** 199
 crist C 200 hared C heried F harud G 201 þer C, vnschill C 203 vpraais C 204 a *add.*
y, on stad and C it herd and G wit eghe it F 206 erde G 207 sumkin C F 208 Bot *om.*
 G and F, mast and G 209 lady F, endet F 210 semeli G, blesset F 212 efter **y** 215
 bifor G

- pan of vr levedys murnand mode,
 For hir sune scho saw on rode.
 þe last resun of al þis rune
 220 Sal be of hir concepciun. 220
 þijs are þe maters redd on raw
 þat i þink in þis bok to draw,
 Schortly rimand on þe dede,
 224 For many are þay herof to spedē. 224
 Nedful me þink it war to man
 To knaw himself, hu he began,
 Hu he began in werld to brede,
 228 Hu his oxspring began to sprede; 228
 Bath of þe first and of þe last,
 In quatkins curs þis werld is past.
 Efter haly kirkes state
 232 þis ilke book it es translaat, 232
 Into Inglis tung to rede
 For þe luvē of Inglis lede,
 Inglis lede of Ingeland,
 236 For þe commun at understand. 236
 Frenkis rijmes here i rede
 Communlije in ilk a stede;
 Mast es it wroȝt for Frenkis man:
 240 Quat is for him na Frenkis can? 240
 Of Ingeland þe naciun
 Es Inglis man þar in commun.
 þe speke þat man may mast wiþ spedē,
 244 Mast þarwiþ to speke war nede. 244
 Selden was for any chance
 Praysed Inglis tung in France;
 Give we ilkaan þayr langage
 248 Me þink we do þaym nan vtrage. 248
 To lawed and Inglis men i spell
 þat vnderstandes quat i tell,
 And to þa speke i alðermast
 252 þat won in vnwere er to wast 252
 þayr lijf in trufel and truandijs
 To be war wiþ þat self and wijs,
 Sumquat unto þat þing to tend
 256 þat al þayr mode myȝt wiȝ amend. 256
 Ful il hayl þai þayr spending spend
 þat findes na fruit þarof at end.
 Sli word and werē, sum we til heild,

217 ladi F leudis G 218 quen he hing G 221 i redde G 222 draw] schawe G 223
 renand on G, *alt.* F 224 þai *om.* G, þarfor G 227 he *om.* C 230 quatking C quatkin *y*,
 world C 231 kyrc C 232 ilk C, is es C, it *om.* *y* 233 vnto G vntil F, engliss G 234
 englijs G englis F 235 Inland C engelande F, meri *add.* G 236 to vnperstand G, fortill
 F 237 Frankis C frenche F, redd C 238 comunli G, a *om.* C, iche F 240 *alt.* *y* 241
 Inland C G engelande F 243 speche C *y*, wit *transp.* C 245 seldom G 247 þare C 248
 non C, na G 249 leuid G lewet F 250 quat i can G 251 to þoo C til þaim G, mast F
 252 unware es C *alt.* G 253 *alt.* *y* 254 *alt.* *y* 255 tent C 256 al] þai G, þar C, mede G,
 may G 257 wa til þaim G il ha þai C, hir love to G 258 fro C, frute F, þir of no fruit G
 259 sumkin G, and] or G, werkis F, sum we til] as we to G as we in F, lyue F

- 260 Treystlij acountes sal we yeild. 260
 parfor to draw yu hiderward
 þat of þe pardun wil ha part;
 þa here and hald, sal have pardun
 264 O plyzt, wiþ Cristes beniscun. 264
 Nu of þis proloog wil we blin,
 In Cristes name vr book begin;
 Cursur o world man auzt it call,
 268 For almast it ouerrennes al. 268
 Take we vr biginning þan
 Of him þat al þis world began

INCIPIT DE TRINITATE ET CREACIONE MUNDI.

- 272 **O**f all, men aw þat driȝtin drede 272
 þat mirþes mettes man to mede,
 þat ever was and ay sal be
 Wiðvten change in trinite,
 He þat Lauerd, bath God and man,
 276 Alkyns good of him began. 276
 þow he began all oðer þing
 Himself had never biginning,
 Of him com al, in him is al
 280 He haldes vp al fra dunfal; 280
 He haldes heven and erth stedfast
 Wiðvten him may na þing last.
 þis lauerd þat es swa mykel o myzt,
 284 He purvayd al in his forsyzt 284
 And þat he ordaynd wið his wit
 He multiplijs and governs it.
 þerfor es he cald Trinitee,
 288 For he es anfald God in þre. 288
 And if þu wenis it may nozt be,
 Behald þe sunne and þu may see.
 In þe sunn þat schijnes clere
 292 Es a þing, and þre þinges sere, 292
 A body rund, and hete and lyzt,
 þir þree we find all at a syzt,
 þijs þinges þree wiþ nankins art
 296 Ne may man nan fra oðer part, 296
 For if þu taa þe lyzt oway,
 þe erth it has na sunn parfay;
 And if þe hete oway be tan
 300 Sunn forsoop ne has þu nan, 300
 Bot ilk wijsman it wate,
 It es þe kind of sunn be hate.
 þe sunnes body þat i neven

260 Suilk a font G, armites C, suld G 261 yu] þam C 263 To C G, *alt.* F 264 and part
 G, crist C, *alt.* F 266 crist C 267 þe *add.* G, au G 271 Of *om.* G, laverd G, dride C
 272 settes G 274 ende G 275 He þat *om.* F, louerd C 276 Alkyn C anekines G al F,
 god] thing G 277 þof C if F 279 can G 280 he haldes vp al] *inv.* G 282 no C 283 so
 C, mikul C mekil G 284 He] *om.* G, forsyzt] aun sight G 287 þe *add.* G 289 wynus C
 293 and *om.* G, hote G 294 þer F 295 wit C F wid G, nankin y 296 Ne *om.* C noght
 be G 300 þen C, ne *om.* C 301 on ilk a maner ilk man G 303 sun C

- 304 Betakens þe fader self of heven, 304
 And bi þe lyȝt þat is lastand
 þe sunn þu aw at vnderstand,
 And bi þe hete þu vndertaa
 308 þe haly gast cums of hem twa. 308
 Fader is he cald forþi
 þat he is well þat neuer sal dri,
 Or forþy þat he self has wroȝt
 312 All þinges quen þat þey war noȝt. 312
 His sune wisdom es þat waat
 All þinges þat he haldes in state,
 And haldes þaym up fra misfare
 316 þat þayn' worþ noȝt als þay war ar. 316
 þe haly gast es tat godhede
 þat gives lijf and mas anhede
 Minning es þe fader cald,
 320 þe sune es vnderstanding tald, 320
 þe haly gast es ay þat will
 þat fader and sun will bath fulfill.
 þis driȝtin, als i forwiþ sayd,
 324 First in his witte he al purvayd, 324
 His were, als dos þe sotil wryȝt,
 And siðen he reyses it in syȝt.
 Forþij is God, als says scripture
 328 Nan elder þan his creature, 328
 Elder o time ne es noȝt he,
 Bot elles wel mare in dignite.
 þis wryȝt þat i speke of here
 332 Fra all oðer is sundry and sere 332
 For þay most oðer timber take,
 Bot he himself can timber make;
 For of himself he toke his even
 336 þat he of wroȝt bath erth and heven. 336
 Bot þun' sal noȝt understand
 þat he wroȝt al his were wið hand,
 Bot sayd wið word, and als son,
 340 Al his commandement was don, 340
 Swiftliker þan eye may wink,
 Or any mannes hert may þink.
 Als clerkes seys þat are wijs
 344 Hen' wroȝt noȝt first wiþ parties; 344
 Bot he þat mad all þing o noȝt
 Togeder he al þis world wroȝt,
 Seit for to be on lang and brad.

305 be C 306 it es G, aw at] *om.* G aghe to F 307 *alt.* G 308 gost C, þaim G 310
 þat n. is drey y 311 And ouyr G, himseluen y 312 þat *om.* C F 313 wisdom es] *transp.*
 G, al thing *add.* G, þat *om.* F, wele *add.* F 314 þat haldes stat C, for all þe world G 315
 He haldis all thinges G, fro C 316 to *add.* C, þai noght turne to soru and care G, *the whole*
line om. F 318 onede G 320 vnderstanden G 321 ay *om.* G 322 wil *om.* G 323 lauerd
 G, bifore G 325 vs G, a G 328 non G 330 wel *om.* G 332 is *om.* C, *alt.* G 333 oþer
 writhes bos G 334 he] þis G, himself] þissel C 337 ne *om.* C y 340 comament C com-
 andment G 341 smartlier G, squyfter F, þen C, hee C 342 mans C 343 sayne F 344 ne
om. C y 346 all þis world togider he G, he al þis world] *transp.* F 347 to be sett G, in
 lenth and brede G, in F

- 348 þe mater first þerof he mad 348
 þat es þe elementz to say.
 þat first scapless al samen lay,
 He delt it siðen in sex days
 352 In parties als þe scriptur says, 352
 þe elementz first in dayes þrin
 þree þinges þaym es wiðin;
 þijs elementz þat all þing bindes
 356 Fowr er þay, als clerkes findes. 356
 þe neðermast es water and erth,
 þe þridde es ayr, and fiȝr þe ferth.
 Or say we þus þat he began
 360 Als Awstin says, þe haly man, 360
 Als we in his boke writen find.
 First þan wroȝt he angel kind,
 þe werld, and time, þir þinges þre
 364 Bifore all oðer þing wroȝt he; 364
 þe werld i call wiþ min ententz
 þe mater of þe fowr elementz,
 þat yeit was tan o forme unschapen
 368 Quarof was serenness siðen scapen. 368
 Al scapless was it noȝt forþij
 þat it o scap ne hadd partie,
 Bot þarfor scapless was it, i truȝ
 372 þat it hadd nan þan swilk als nu. 372
 He wroȝt opon þe toðer day
 þe firmament, þat es to say,
 þe lift wiþ sternes grete and smale
 376 Wið water sunded als cristal, 376
 þat es þarouer fra þat þarvnder
 In þijs he sunded al wið wonder.
 þe þridde day þat driȝtin dede
 380 þe waters draw unto a stede, 380
 And badd a driȝ sted suld be,
 þe waters all he cald þe see,
 þe driȝ cald erth þat laverd king,
 384 And badd it gress and fruit forþ bring: 384
 Alkyns þinges gruand sere
 þat in þaymselȝ þayr seding bere.
 þe ferth he badd, and it was don
 388 Bath war mad þe sunne and mone 388
 Ayðer wiþ þayr awen lyȝt
 For to twin þe day fra nyȝt:
 In takinge o tides to stand
 392 Days and yeiris bath dwelland, 392

348 þar **y**, i rede G 351 ham F þaim G, sin G 353 elementes **y**, days C **y** 354 ar ham F,
 wit in C F wid in G 356 als] as **y** 357 lauest þan G 357-8 erde: ferde G 359 Ayder G,
 þus *transp.* G 360 as G, þat G 361 bokis **y**, writen *om.* **y** 363 þis G þes F 365 entens C
 ententes **y** 367 þan G *om.* F, mischapen (?) C F 368 serenness siðen] *transp.* G 370 þat]
 for G, ne *om.* G, sum *add.* G 371 a tru C, hou G 372 nogh G, as it has G 373 apon C **y**
 375 light C, sky G sterris G 376 sonded C schinand G clere F 377 *alt.* **y** 378 wið] to G
 379 thrid C **y**, did C, *alt.* G 380 vntil F, place G 383 he *add.* G 385 waxand þare G
 386 bare G 387 feird G, it *om.* G 389 þer C þayr *om.* G, sere G, ouen C 390 to part þe
 G, þer til tyne F

- And þe sternes grete and smale
 þat we may see wiðuten tale
 In þ'ouermaast element of all
 396 þer þe fiȝr in has his stall. 396
 þe fifte day þat fayled noȝt
 Of water fuul and fiſſ he wroȝt;
 þe fiſſ to water, als we find,
 400 þe fuul betȝt he to þe wijnd. 400
 Al gangand beſt þe ſexte day,
 And Adam bath he wroȝt o clay;
 He was laſt wroȝt als laverding
 404 Vt over alkyns oðer þing. 404
 In a dale he wroȝt Adam
 þat Ebron hatt, in Hebru name.
 þir ſex days he wroȝt his will
 408 þe ſevend of werk he heild him ſtill. 408
 Himſelf gave vs enſampel þare
 þat we ſuld hald it evermare.
 His firſt were als yee herd me neven,
 412 He wroȝt þe angels all of heven, 412
 And ſett þaym in his hey palays,
 þar neuer may be of pride vnpays;
 For to þis palays at was ſwa rike
 416 Als myȝtij king in his kingrike 416
 He fordeſtined twin creature
 To ſerve him in þat haly ture;
 þat ſuld be of a numbre hale,
 420 And many þuſand have in tale, 420
 þe qwilk tale nangate ſuld be mare
 And nede behoved it fulfild ware.
 þis numbre þat he ordeynd þan
 424 Suld be bath of angel and man, 424
 For menſked wiþ twin maner o ſcaft
 Wald he be, þat king o craft,
 þat es wið angel þat es gaſtlij,
 428 And wiþ man þat es bodilij. 428
 Of angels wald he ſerved be
 þat ſuld of ordres have þrijs þre,
 He ches til him, þat laverd hend,
 432 þe man ſuld mak þe ordre tend. 432
 Bot þangeles he wroȝt formast
 Of all he gave an pouſtee maſt,
 For þow þey all war fayr and wijs,
 436 And ſum of leſs, and ſum mar þrijs, 436

393 sterns C 395 heiest G 396 in] he C *transp.* G 397 faylis y 398 On C, fuxol C
 399 watur C 401 beſtis y ſext C F 402 made y, on C 403 made G, laverþing G lord-
 ynge F 404 al operkin C, to be maister ouerall G 406 hate G, ebreu G 407 þe C F, ſext
 (day) F, þat was *add.* C 408 hild C 409 þan *add.* C, gaf vs] *transp.* G, sample C 410
 halghe F 412 Godd G, angelis G, all *om.* G 413 þam C, his *om.* C, haly C 414 wiðuten
 pride to be in pais G, *alt.* F 415 to *om.* G, in F, *ryme* riche : kingriche G 417 fordeſtend
 C ordaned him G 419 of *om.* G 420 to *add.* G 421 nagat G 422 nedeful G, fulfild *om.*
 G *transp.* F 423 numbrari G, ordend C F (-t) 425 worſchipd wið to G *alt.* F 427 þat es]
 bath F, goſtli G 429 If G 430 ordres] *transp.* G 432 men C 433 angel C 434 þaim G
 ham F 435 þof C, all *om.* G, bath *add.* G 436 of *add.* G, more G

- He gaf an mast of all þat sele,
 If þat he cup have born it wele,
 And sett him heyest in his hall
 440 Als prince and sire ouer oðer all; 440
 And for þat he was fayr and bryzt,
 Lucifer to name he hyzt.
 Wen he perceyved him be þis
 444 þat he was ouer all oðer in bliss, 444
 Allas, caytif! he knew him nozt
 þat hey driztin þat hadd him wrozt;
 For ilhayl saw he þat tide,
 448 Ogaynes him he took a pride, 448
 Heðelik he lete of ilka fere,
 To God himself wald he be pere,
 Nozt pere alan, but mikel mare,
 452 For vnder him he wald all ware, 452
 And be himself þayr comandur.
 Qua herd euer a werr auntur,
 þat he þat nozt hadd bot of him,
 456 Ogayn him suld becum swa grim? 456
 'Sett,' he sayd, 'mi sete i sal
 Gayn him þat heyest es of all,
 In þe norþ side it sal be sett,
 460 Of me servijs sal he nan gete. 460
 Qui suld i him servijs yeild,
 Al sal be at mijn awen weild.'
 Bot he was merred of his mynt,
 464 Ful sone he fand unstern stynt. 464
 For langer þan he þozt þis pride
 In heven mozt he na langer abide
 For in þat curt þat es sa clene
 468 May na filþ dwell wiðvten wene. 468
 Saynt Michel for þayr aller ryzt
 Raas ogayn him for to fyzt,
 Ogayn him gave a batayl grim
 472 Vt of þat heye curt kest him; 472
 Lucifer first dun he brozt,
 And siðen þat til him helded ozt,
 And skuurd þat curt of þaym sa clene
 476 þat siðen þayr stede was never sene. 476
 Þis es þe feind þat formast fell
 þurwz his ouergert into hell;
 Fra þan his nam changed was,

437 He gaf an] *transp.* G, þat *om.* C, to knaue and fele G 438 þat *om.* C, him G 439 best
 G 440 of G 441 þat *om.* G 443 quen G, parceved C, þus *add.* y, him *om.* G, he C G
 446 hee C, *alt.* G 447 soruful G 448 Agains C 449 Hetlik C lightli G heþeli F 450 him
om. C, selven G 451 mikul C, alon G 452 vndur C, were G 453 he G 454 of *add.* G,
 warr C, auctour G 458 ys lord F, es best G 459 it sal] *inv.* G, I sette my sete F 460
 o m. serv.] *transp.* G, non C G 463 marrid E 464 sturne F 465 þen G 466 bide F
 467 so sclene G 468 in *add.* C 469 micheal C mychal G, þare C, alder G 470 again C
 egaynes G 471 Again C Gaynes G, he *add.* G, batell C 472 hei C, *om.* y, he *add.* G, cast
 G 474 all þas G alle þat F, to G, wit F, held y 475 schurd C, þam C ham F 476 þar C
 478 ouergart C awgart F, for his pride fra heven to hell, unto F 479 schangid G

- 480 For nu es he cald Satanas. 480
 Fra ful hey he fell ful law
 þat of his lauerd wald stand nan aw,
 Wiðvten covering of his care,
 484 þar hen' has mercy nevermare, 484
 For God awȝt noȝt give þaym mercij
 þat þar-after wil noȝt crij.
 And þus he les his grete honor,
 488 þar hen' baad noȝt fullik an vre, 488
 For alswijth als he was made,
 He fell, was þar na langer bade.
 þas oðer gastes þat fell him wiþ,
 492 þe qwilk forsoke Goddis griþ, 492
 Efter þe will þay til him bar;
 þan fell þay depe, or lesse or mare,
 Sum in þe ayr, sum in þe lift,
 496 þar þey drey ful harde schrift, 496
 þayr pijn þey bere opon þaym ay,
 And swa sal do to domesday.
 Bot þai þat left wiðvten wite,
 500 þay ware confermed þar als tite. 500
 þat þay may neuermar held til ill
 Namar þan wick may to good will.
 þe numbre þat vt of heven fell,
 504 þa can na tung in erth tell, 504
 Ne fra þe trone quar he gan sitt
 Hu ferr es into helle pitt.
 Bot Bede says fra erth to heven
 508 Es VII. M. yeir and hundreth seven, 508
 Bi jurnes qua þat gang it may,
 Fowrty mile on ilk a day.
 Als i tald ar, þat Kyng o craft
 512 Wald mensked be wiþ twinkyns scaft, 512
 Bath of angel and of man.
 Adam þerfor was wroȝt þan
 þe tende ordre for to fulfil
 516 þat Lucifer did for to spill. 516
 Of erth alan ne was he noȝt,
 But of fowre elementes wroȝt,
 O water his blood, his fless o layr
 520 His hete o fijr, his aand of ayr, 520
 His heved wiðin has eyen twin,
 524 þe lift has sunne and mone wiðin,
 þat als mans eyen er sett to syȝt,

480 Now es he cald fuul G 483 wild G 485 au y, þaym] þam C him G, *om.* F 487 leses
 C tint G 488 he ne] *transp.* G, badd C G, on our G 489 alswijth] alswa suith G, as G sa F
 490 no G 491 þe toþer G, angelis G, wiht C wid G 493 to G, *alt.* F 494 fell þai to hell
 G, or *om.* G 495 & *add.* G 496 drift G 497 þar C, þine (?) G, apou y, þam C ham F 498
 tille F 499 þos G, þai C, witoten C 501 hald G, to G 502 þe *add.* C, wikket F 504 þo C,
om. G, noght G, can *transp.* G 505 can C, of þat bliss G 506 farr C, hell pitt C G, es
transp. G 508 VII. M.] seven thousand C .VII. thousand y hundret C hundredis G,
 seven]. VII. G 509 iournays F iornayis G 510 euerilk G 512 twyn y 515 for *om.* y
 517 ne] made F 520 here G, -ond G, *two lines ins.* F 521 (523) widine G, has] bath G
 hap T 522 (524) skey G, has] bath G hap T, sōn C 523 (525) þat] Right y, men sen C
 men eien G mon e. F, ar F

- Swa serves sunne and mone o lyzt. 524
 Vij mayster sterns er sett in heven,
 528 And mannes heved has þirles seven,
 þe qwilk if þu wil þe vmpink,
 þu may þaym find wiþ litel swink. 528
 þis aand þat man drawes oft
 532 Betakens wijnd þat blaws on loft,
 O qwilk es þoner and leuening ledd,
 Als aand wiþ hoost in brest is spredd; 532
 Into þe see al watres sinkes,
 536 And mannes wamb al licur drinkes;
 His fete him beres vp fra fal,
 Als þe erth vphaldes al. 536
 þe over fjr gives man his syzt,
 540 þat over ayr of hering myzt,
 þis vnder wijnd him gives his aand,
 þe erth to tast, to fel and faand; 540
 þe hardnes þat man has in banes,
 544 It cums him o þe kijnd of staanes;
 O þerth it gruues, trees and gress,
 And neyl and here of mannes fless. 544
 Wiþ bestes dumb man has his fele,
 548 O þing man lijkes, ill or wele.
 Of þir þings i have her sayd,
 Was Adam cors togedir grayd. 548
 For þis resun þat ye have herd,
 552 Man is cleped þe lesse werld.
 Bot resun yeit al herd yee nozt
 Quarof mannes sawl was wrozt. 552
 O gastly lyzt, man says, it es
 556 þat God has mad til his licknes
 Als preynte of seel in wax es þrest,
 þerin he has his licknes fest. 556
 He has it wrozt als freind and fere,
 560 Forþij es naþing him swa dere.
 His godhed es in trinite,
 An sawl has propre þinges þre: 560
 Minning and þat of þinges þrin
 564 þat es, þat was, þat sal be mijn,
 It has als vnderstanding clene
 O þing it sees, and of vnsene, 564
 It has als skilwisnes o will

524 (526) To seruis G So serveþ T þe s. F 525 (527) seven C G 526 (528) mans C, hede G,
 thirls C 528 (530) þam C ham F, litul C 529 (531) men C G, he F, draus C G, oft C y
 530 (532) blauis G, ys F 532 (534) bredd y 533 (535) watir G 534 (536) mans C, womb
 C F 535 (537) duun *add.* F, *alt.* F 536 (538) alsua G 537 (539) gis C ges G gifues F,
 mon F manes G 539 (541) vnderþ G, gis C ges F, ond G 540 (542) þe t. C, to *om.* G, fond
 G 541 (543) bones G 542 (544) is mad G, stonis G 543 (545) on G, groues C y, gris G
 544 (546) neis C, of *om.* G, mans C 545 (547) hath G 546 (548) liks C 547 (549) þir C G
 þer F 548 (550) layde F 549 (551) hard C 550 (552) es man callid G 551 (553) yett C
 yet F, al *om.* y 552 (554) mans C 553 (555) a C F of G T 554 (556) liknes C F 555
 (557) prient C prent F T, es *om.* G 556 (558) licam C 558 (560) him *om.* G 560 (562)
 and y, þe *add.* G 561 (563) þre G, *alt.* F 562 (564) *alt.* F, ay sal be G 563 (565) also
 G *om.* F, vnderstand C 564 (566) seis C G, *alt.* F 565 (567) also G, schilwisnes C wisdom
 G, in G, hit is resonable F

- 568 þe good to take and leve þe ill.
 All þe myȝtes þat may be,
 Wonis in þat haly trinite. 568
 All virtúes has sawl ywis
 572 þat vt o sinne vnsaked is,
 And als God þat es an and þre,
 Wip nankyns creature may be 572
 vnderfanged ne overtan,
 576 And he ouertakes þaym ilkan,
 Alswa þe sawl, wiðvten wene,
 Til alkins þing it es vnsene; 576
 þow it of all þinges have syȝt,
 580 To see þe sawl have ye na myȝt.
 Nu have i scawen yuu til hider
 Hu twa þings man halds togedir, 580
 þe sawl, of gastly þing to tell,
 584 If bodily, his fless and fell.
 Adam was maad o mannes eild
 Als he moȝt wele himselven weild, 584
 Als Austin says, þat leyes noȝt,
 588 And vtwiþ paradijs was wroȝt.
 Here nu þe resun of his name.
 Qui þat he was cald Adam. 588
 In þis name er fowr lettres layd
 592 þat o þe fowr yates er sayd
 Swa mikel es Adam for to muþ,
 Als est, and west, and norþ, and suþ. 592
 And þu may ask wiðvten blam
 596 Qui God him gave swa mikel a nam.
 Parfay þat es bot eep to rede,
 It takens Adam and his sede! 596
 Ouer al þe werld þan suld þai sprede,
 600 And þerof bere þe laverdhede.
 Als vr lauerd has heven in hand,
 Swa suld man laverd be of land. 600
 þerfor he gave him to begin
 604 A luvesum land at lenger in,
 A land o lijf, o beild and bliss
 þe qwilk man clepes paradijs. 604
 Into þat land widvuten bade
 608 Was Adam broȝt qwen he was made.
 He gaf it him als in heritage
 To yeild þerfor na mar knawlage, 608
 Bot for to hald it wel vnbroken

569 (571) a *add.* G 570 (572) clensed G, es G 571 (573) in on G 572 (574) nankyn C
 nankines G, *alt.* F 573 (575) vnderfanding non G, vndirgroped ny T (575-6) *om.* F 574
 (576) þam C 575 (577) witoten C 576 (578) to y, ilk a man F 577 (579) þof C, þing G,
om. F, has (?) C 578 (580) þe] na G, þai G 579 (581) scheud C y, hiþer G 580 (582)
 togipþer G 582 (584) *and add.* F, þe bodi y, his *om.* F 583 (585) mans C, *alt.* F 584 (586)
 might G, *alt.* F, welle C, *om.* G, him self C 585 (587) leis C lies G 586 (588) widuten G,
 was *om.* C 591 (593) micul C mekil G 593 (595) witoten C 595 (597) es *om.* C, etht G
 597 (599) þan *om.* G 598 (600) þarof y 601 (603) þarfor y 602 (604) to y, duell G, lenge
 F 603 (605) beild] ioy G 604 (606) mon F men G, calis y 605 (607) witoten C 607
 (609) as G, *om.* F 608 (610) þarfor y, mar] *om.* G

- 612 þe forbod þat was betwix þaym spoken.
 Bot forþy þat he heild it noȝt
 He did vs alle in bale be broȝt. 612
 In bale he broȝt vs, and in care,
 616 Sum i schal tell yu furðer mare.
 Wen Adam wroȝt was als son
 In páradijs þan was he don. 616
 þe bestes all, bath sco and he
 620 War broȝt forwið him to see.
 Fiss on sund, and fuul on flyȝt
 Was broȝt all forth in his syȝt. 620
 All war broȝt to serve Adam,
 624 And þat he suld give ilkan name.
 þan gave þat king his craft to kepe
 Sleyly þen Adam gert he slepe. 624
 Vt of his side, als says þe book,
 628 Widvten sare a rib he took,
 And of þat rib he mad womman
 Til Adam þat was first his aan. 628
 Quen sco was broȝt befor Adam,
 632 Virago gaf he hir to name;
 þarfor hiȝt sco virago,
 For maked o þe man was sco. 632
 Bath war naked þayr licam,
 636 Bot þarfor þoȝt þaym þen na scham.
 Driȝtin þaym blessed and badd þaym brede,
 And multiplij wiðin þayr sede. 636
 ‘Adam,’ he sayd, ‘hu þinkes þe
 640 In þis stede es fayr to be.
 þis es a stede of welþful wan,
 þar all godes wantes nan. 640
 Here lastes lijf wiðuten end,
 644 Her es naþing for to mend,
 Her es bliss þat lastes ay,
 Never nyȝt, bot ever day. 644
 Nys nan forsooth wiþ hert may þink,
 648 Ne writer nan may write wið ink
 þe mikel joy þat þaym es lent
 þat dos her wele mi comandment. 648
 O trees, o fruit es her good wan,
 652 All sal þay be þijn bot an,
 O þaym all þi will to do,

610 (612) forbot C F 614 (616) als G 615 (617) quan F quen G 616 (618) into F, þen
 om. F 617 (619) he and scho G ho and he F 618 (620) befor F, *alt.* G 619 (621) in
 water G, to G 620 (622) before him F, his *om.* F *alt.* G 622 (624) for *add.* G, þaim G
 624 (626) þen *om.* y Adam, *transp.* G gart C made F, to *add.* G 625 (627) bock G 626
 (628) witoten C, sor G 632 (637) maket *transp.* F, mad *transp.* G 633-4 (635-6) *alt.* G
 633 þar C 634 þarof F, þam C ham F, þen *om.* F 635 (637) þam C ham F, bliscet G
 blesset F, þam C ham F 636 (638) wiðin] in C in *transp.* G 637 (639) thinkt C likes F
 639 (641) of *om.* C, welþful C welful F, wone G 640 (642) *alt.* y 641 (643) witoten C
 widuten G 642 (644) a thing non G, amende F 645 (647) Es C G 646 (648) *alt.* G.
 647 (649) mekil G, þam C ham F 648 (650) will C wele *trsp.* G 649 (651) fruttes C, wone
 G. 650 (652) oute-take F, one G 651 (653) þam C ham F, þou F

- Bot yon tree cum þu nawyzt to 652
 þat standes in midward paradijs;
 656 For if þu do, þu nart nozt wijs.
 þis tree haf I don in friþ,
 For i wil þat it have my griþ. 656
 If yee it tuch, i sal nozt ley,
 660 O duple ded þan shal ye dey.
 Lok forþij, þat ye take tent
 þat yee ne brek my comandement.' 660
 And herby may we all wel see,
 664 Hu he þaym gave þeyr will alfre,
 þe good to do, to leve þe ill;
 Bath he sett in þayr free will. 664
 Witt and wisdam he þaym gave
 668 Migt and fayrhed for to have;
 Of al þis werld made Adam king
 Euer to last widvten ending. 668
 Omang his many serkyns sele
 672 I sal tell sumquat of his wele:
 Ar he brak þat God him forbadd,
 In mikel blisse þan was he stadd, 672
 Of his wijf sa fayr and fre
 676 þat mikel mirth was on to se;
 þe bestes buud him all obute
 Als to þayr lauerd vnderlute, 676
 Fuul o flyzt, and fiss on sand,
 680 All fell him duun to fote and hand;
 At his will þay com and yode,
 Als he war fader of þayr fode. 680
 þe bestes self war samentale,
 684 Widvten hurt þayr herd ay hale;
 Betwix þe wolves lay þe shepe,
 Sauvely mozt þay samen slepe. 684
 þe hund ne harmed nozt þe hare
 688 Nē nan sozt on oðer sare.
 Bi þe dere þat nu es wild,
 Als lamb him lay þe leon mild. 688
 þe grijp alswa bi sijde þe bere,
 692 Nan best wald til oðer dere,
 þe scorpion forbar his stang
 Fra bestes þar he lay omang. 692
 Ilkinnes þing, on serkinnes wise,

652 (654) yonder F, a *add.* G, 3e G, nozt y 653 (655) a m. F emiddis G 654 (656) 3e G,
 es C er G 655 (657) ys done F 656 (658) have it to G, mi *om.* F 657 (659) i wil 3ou say
 G wiþouten leghe F 658 (660) þan *om.* F, sul G 659 (661) Bi war G, þat *om.* y 660
 (662) ne *om.* y, nozt *add.* y, commament C 661 (663) 3e y 662 (664) þam C ham F, þer
 C 664 (666) þare C 665 (667) þam C ham F 667 (669) þis werld] erd G 668 (670) euer
om. G. 669 (671) Emang C, meyne G, serekin C F divers G 671 (673) iesu G, him *om.* y,
 forbedd G 672 (674) mikul C mekil G, he *om.* G, stedd G 673 (675) wis G, sa G so F
 674 (676) mekil G 675 (677) cam G 676 (678) þai er *add.* G 677 (679) and *om.* G 679
 (681) 3ede and cam G 680 (682) maker of þaim G 681 (683) samert. C in samen t. F so
 meke t. G 682 (684) þar C in F þai G, 3ode euer G 683 (685) Tuix G 686 (688) na best
 G 690 (692) na y, til] do G *om.* F 691 (693) tunge G tang C 692 (694) emong G 693
 (695) Ilkin C alkinnes G iche F, (of) in divers y serekin C

- 696 Yeld til Adam þayr servise;
Nē þe neddre was noȝt bitter
þan þow he was ever witter, 696
For of alle als schawes þe book,
700 Maast he cup of crafte and crook.
þe sunne was þat tijme þat i say
Seven sijþ bryȝter þan þe day; 700
þe mone was þat time alswa bryȝt
704 Als es to day þe sunne o lyȝt,
Hald na man þis for folie,
þe prophet sayd it, Isai; 704
Of all þinges þat we here se,
708 On hey, on law, on land, on see,
War of gretter strengþ and piþ,
Ar Adam had fordon þe griþ. 708
Bot Adam sone was send a saand
712 þat soȝt him wiþ ful fell a faand.
Quen Satan saw þat he was chosin
To win þe bliss he had forlosin, 712
Sorwful becom þat false file,
716 And þoȝt hu he moȝt man bewile.
Vmþoȝt o þat þing to stynt
þat God til ending good had mynt; 716
Ogaynes God wex he sa grill
720 þat all his werk he wend to spill,
And wend wele wiþ his grete envie
O God himself to win þe maystrie. 720
Man is nu sett bitwix twa,
724 On ayðer side he has his faa;
Betwix þe werlaw and his wijf
Adam es stadd in strang strijf. 724
Bath þey werreyd on Adam
728 For to bring him into blame.
Bath ar nuu on aan partie
To confund man wiþ trecherie. 728
þat wily werlau him heild on drey,
732 And gayned noȝt cum him to ney,
Namly in his awen schap,
To sped hen' hoped have na hap. 732
Forþij a messenger he send
736 Wiþ quam best to spede he wend;

694 (696) ȝeilded G, to G, þar C 695 (697) bittur C 696 (698) For he was G, þan þowf C, wis and G, wittur C 697 (699) bot F, bestes *add.* F, als *om.* F, scheus C says F 697-8 (699-700) *alt.* G 699 (701) as G 700 (702) sith *om.* F sitht G, bright G, þen C F, to d. G 701 (703) als C F 702 (704) þe d. C, a. is þe s. nu on day l. G 704 (706) it s. C it says y 705 (707) of] þat F, þe *add.* G 706 (708) on *om.* G or l. G, or s. G 707 (709) þai *add.* G 708 (710) or F, bifor þat G, brac G 710 (712) *alt.* y 711 (713) *alt.* F 712 (714) þat *add.* G at *add.* F, lorne F lorin G 713 (715) sorful C sori G, he cam G 714 (716) mith G, bi-gile y 715 (717) he thoght y, o *om.* y, for *add.* y 716 (718) to gret goddnes G 717 (719) A-ganis C agaynes y 719 (721) troud G þoȝt F 720 (722) þe *om.* F 722 (724) his] a y 723 (725) sathan C 725 (727) werhaid C war G, þinkyn F 726 (728) in G 727 (729) in F a C G 728 (730) trechuri G 729 (731) feind G deuel F, heij G 730 (732) And] him G, ganid C, Adam G, to *om.* G 732 (734) ne *om.* C y 733 (735) sent G 734 (736) whom G, for til spede ful wele F

- To þis he ches a litel best,
 Þe qwilk nes noȝt vnwiliest, 736
 Þe neddre þat es of a scaft,
 740 þat mast can bath in crook and craft.
 Grayȝly taȝt he him þe gin
 Hu he suld at þe wijf begin, 740
 And þurwȝ þe wijf to win þe man.
 744 þis neddre forþ þat he ne blan,
 Bot in his slouȝ was self Satan;
 Selcuþ was hit he þider wan. 744
 Bot wiþ his suffrance he it lete
 748 þat best wist hu þe bale to bete:
 Forþi he mad þaym þat þay moȝt
 Sinne or leve, if þaym good þoȝt; 748
 þat þurwȝ skil of þayr awen dede
 752 Suld be mettaim al þayr mede,
 To bu and live wiðvten end,
 Or elles of ded in langur lend. 752
 Adam yode walkand in þat welth
 756 þat halden was in mikel selth;
 Quen he was fra his wijf a þraw,
 Þe neddre nerhand hir gan draw, 756
 And sayd: 'Womman, tell me nu quiȝ
 760 þat yee ete noȝt al comunliȝ
 O paradiȝs of ilk a tree?'
 'Certes,' sayd sco, 'swa do wee 760
 Of all þe treës but of an
 764 þe midward tre is vs vttan;
 Vr lauerd in forbod has it layd.'
 'And wat þu quarfor?' 'Nay,' sco sayd. 764
 Bot sco sayd, 'if we cum þer ney,
 768 Of ded, forsooþ, þan suld we dey.
 Þis tree suld himselven have,
 And we all oðer þen þat lave.' 768
 'And wenes þu þat it be swa,
 772 Sum hee has sayd yu?' 'Certes, ya!'
 'Nay, goddot,' sayd þat felun,
 'þar es vnder al sere resun. 772
 He dos it, for hene wald ye were
 776 Perigal til him ne pere;
 Þe sooþ fra yu wil i noȝt hide.
 He wat wele wat time or tide 776
 þat yee had eten of þis tree,

736 (738) nes] es C **y** 737 (739) of a] of suilk a G, *alt.* F 738 (740) þat maast c. b. in cr. a.] Mast of quantise es in G 739 (741) Graitli C Quaintli G 743 (745) Bot *om.* G, slught C slohu G, selven G 744 (746) Wonþer G, diþer G 745 (747) it] ham F 749 (751) on C, þar C þaire F hir G 750 (752) mettam C markyd þ. G her m. G, þaym *om.* F, sulde þai merke F 752 (754) to *add.* **y** 753 (755) ȝede G, wanderand G 754 (756) þaim *add.* G, micul C mekil G, elth C 755 (757) Adam G, f. eve G, tharu C trawe G 756 (758) gun C 759 (761) in G 760 (762) sayd scho] sir G, so G, nou *add.* G 761 (763) þe *om.* G 763 (765) forbot C, had G 764 (766) qui G 767 (769) a *add.* G 768 (770) we *om.* G, til vs be laue G, *alt.* F 769 (771) trous G 770 (772) as G, has *om.* G, ȝu said G 771 (773) goddot] said he G, forsoth F, wid gret tresun G 772 (774) Bot *add.* G, al sere] anoþer F suilk G 773 (775) It es G, ne *om.* **y**, noght *add.* **y** 774 (776) to G, na G 776 (778) þat *add.* G, wat] quat G, fra þat F 777 (779) þis] þat G

- 780 Als Goddes suld yee selven be ;
On witing bath good and ill,
Yee suld be laverds at yur will, 780
Of it ye ete, swa red i yu,
784 For yee schal find it is yur pru.
þis hyzt was þan sum del mikel
pow it was ful fals and fikel. 784
Sone quen sco þis fruit beheild,
788 Scho yerned it to have in weild,
Ne left sco nozt for drede o blame,
But took, and ete, and razt Adam. 788
Quat bot es lang my tale to draw,
792 Quat sum first þar was gayn saw ?
Al for nozt þay ete it bath,
pat al þeyr kyn þurwz fell in wath, 792
For of þat ilke appil-bitt
796 payr sunes tethe ar eggid yitt,
And sal be ay to domesday,
Her ogayn may na man say. 796
Quen þay loked on þeyr licam
800 Ayðer þoxt of oðer scham ;
For quen þey saw þaymselven bare
pat welth and blisse had cleðed ar ; 800
þey cledde þaym þar in þat mister
804 Wiþ leves brad bath of figer.
Quen þe feind þus had hem numen
Wele he wend have God ouercumen, 804
And sayd wiðin his sary þoxt :
808 ' Ic have him don to swinck for nozt ;
His heven he sal have his aan
O Adam lott ne getes he naan 808
To bring into that heritage
812 pat i have tynt with mijn vutrage.
He leyd, þat eber file, forqui
pat yeit of man had God mercij. 812
Adam war tynt, God wald it nozt,
816 For he wið wicked rede was sozt.
þe feind was mar worþi to blam
pat wiþ his swijk biswak Adam. 816
God wist wel þe feind him swaak
820 Forþi yeit wald he wiþ him take ;

778 (780) godds C, zur G 779 (781) o C, To knau G, þe g. G 780 (782) aun *add.* G 781 (783) so G, nu zu G 782 (784) and G, for y. p. G 783 (785) heting G, þan s. d.] þat time ful G 784 (786) Bot zeit G, ful] bath G 785 (787) quen] als F 786 (788) desirred C 787 (789) Ne *om.* C, ne bl. G 790 (792) Bot som of hoting w. g. s. G, *alt.* F 792 (794) Quar thoru all þ. king wer wrath G 793 (795) aplis G, (795-6) *om.* F 795 (797) A. sua G, ay *om.* G 796 (798) egain C G, mon F 797 (799) *alt.* G 798 (800) Aieper C, *the whole line alt.* G 799 (801) quen] þen F þan G, hamself C F, al *om.* C F 800 (802) In w. G, had] was G, clad G 801 (803) þan *om.* G, i tell it þe G, for velane F 802 (804) b. b. o. f.] of a fike tre G 803 (805) quen G, þam C him G 804 (806) ha C 805 (807) sori G 807 (809) sal he y, allan C, him a. F, by h. a. G 808 (810) part G, now C, non G 810 (812) for G 812 (814) þat] *om.* G, and F, Adam G 813 (815) þat *add.* G, were G, wild G, *alt.* F 814 (816) vikced C 815 (817) find C, w. m. F G wele m. G 816 (818) þ. sua falsli bigiled G, þ. wiþ his gawdes begylet F 817 (819) wel *om.* G, find C, had adam blent G 818 (820) zeit wild he noght þat he war schent G, and þoxt after wiþ him to take F

- Bot þow he siðen of him roȝt,
 He wald it first full dere war boȝt. 820
 Son quen þay had bath don þat sin,
 824 Began al baret to begin.
 Alkynes bliss was þan biwent,
 Fra þaym þat brak þis commandment. 824
 Sone bigan vengeance to kiþe,
 828 Al blured þat was forwiþ bliþe;
 Al bigan to strut and strijve
 Ogaynes Adam and his wijf, 828
 Bitwix þaym twa to strut alswa,
 832 þe stranger þe weyker for to sla,
 Ilkan to make of oðer prey,
 Als we may see þaym do to day. 832
 Fra þeþen first com ded to man
 836 þat fra þat tide al waa bigan,
 þe wrangwijs wiþ þayr waful wrak
 þar þay biginning gan to tak, 836
 Sinne and sake, and schame and strijf
 840 þat nu es ouer al þe werld sa rijf.
 Mercy, lauerd, strang wickedhed
 Broȝt Adam to swilk a ded. 840
 þat had him tynt and al his kyn,
 844 Bot vr lauerd had ranscund him,
 On swilk a wijs, als he forþoȝt,
 Befor ar he þis werld had wroȝt. 844
 Bot that was noȝt al don for nede,
 848 Bot þurwȝ his awen doȝtyhede.
 þan if he wald, he moȝt man
 Wel better mak þan he was þan; 848
 Wiþ fless forþij he com in place,
 852 And fild þis werld al wið his grace.
 His grace it was and naþing oðer
 þat he wald bicum vr broðer. 852
 Wiþ þe feind þerfor he faȝt
 856 And wið his fader he mad vr saȝt.
 Leve we nu o swilkyns spell,
 Of vr story forth to tell. 856
 Wen Adam saw he had misdon,
 860 He went to hide him als son;
 He wend to hide him omang þa trees
 Fra his syȝt þat al sees. 860
 Al for noȝt hidd him Adam,

820 (822) first it f. d. G 821 (823) als fast als G, bath *om.* y 823 (825) Alkin C, fra þaim
 was went G, *alt.* y 824 (826) Fra þai had broken . . . G 825 (827) he *add.* G, wenganz
 C 826 (828) blured C lourid G, *alt.* F 827 (829) to *om.* G, stour G 828 (830) Agains C
 y 829 (831) twa] selven G selfe F, to strijf G to flite F 830 (832) strang C strenger T
 832 (834) nou ilk a day G, *alt.* F 833 (835) Fra þaim G, þen at first F, dep F 835 (837)
 þe w. wight wid il w. G 836 (838) þar þai] þair G, con F gan þai at him G 838 (840) es
trsp. G, þis y, sa *om.* G 840 (842) Made A. to do G 841 (843) Himself had tint G, *alt.* F
 843 (845) forþoȝt] had þ. G, he] him F 844 (846) had *om.* G 845 (847) all *transp.* G 847
 (849) For G, might y 849 (851) cam G 850 (852) fulfild G, world G 852 (854) aller *add.*
 G 853 (855) find C, þarfor y 854 (856) he *om.* G 855 (857) swilkins] þis ilk G 856 (858)
 st. nu G, for G 857 (859) quen G 859 (861) amang C emang G, in F 860 (862) þing
add. G

- 864 Vr lauerd cald him bi his nam.
 'Lauerd,' he sayd, quen i þe herd,
 For i saw wel þat i misferd, 864
 I and my wijf yode vs to hide;
 868 Fór vs þoʒt scam þe to bide;
 For vr bodys ar nu all bare.'
 'Goddot, Adam! þis sayd i ar, 868
 þe waath i tald þe wel forwiþ
 872 Wat it war to brek mi griþ;
 Bot nu it es þis appel eten,
 And swa mi forbod es forgotten. 872
 Forþi þat þu has don þe mis
 876 þyself þu wite þi wa, y-wis.'
 'Lauerd,' he sayd, 'o þis gilt here,
 Sco es to wite þat es my fere 876
 þat þu me gaf my wijf to be;
 880 Ful þraly first sco bedd it me,
 For sco me bedd, wiðvten blin,
 Sco has me filed wið hir sin. 880
 Al þat i say, may scoo noʒt nite,
 884 Forþij aw sco to ber þe wite.'
 God spak til hir, and sayd on-an:
 'Quy did þu þus, þu ful womman?' 884
 'þe worm,' sco sayd, 'medraf þartil,
 888 þat i have wroʒt ogayn þy will.'
 Til þat worm þat driʒtin spak
 Wordes bathe o wrath and wrak: 888
 'þu worm, þu sal be malediʒt
 892 Mar þan any oðer wiʒt;
 Mar þan any oðer best,
 For þu sal slide opon þi brest. 892
 Fra þis day forþ fareden sal be,
 896 Forsop, betwix womman and þe,
 Betwix þyn and wommans sede
 Mold sal be þy mete for nede. 896
 þu sal wayt womman for to sting,
 900 And sco sal yeit þy heved þring;
 þow þu wald euer haue hat sted,
 In cald sal ever be þy bed.' 900
 'And þu, womman þat standes here
 904 In sorw sal þu þy bernes bere,
 þu sal be slaan wiþ duble ded,
 Hard it es þe for to rede; 904
 þu sal be to man vnderheild,

864 (866) misfard C 865 (867) vs ʒode C went vs G 866 (868) For *om.* F, him t. abide G
 867 (869) er G aren F, nu *om.* y 869 (871) þu wat it iteld þe formest G, *alt.* F 870 (872)
 was G, hest G, *alt.* F 872 (874) so G 874 (876) þiselven es þe wite G, þu] may F 876
 (878) sco es] *inv.* G 878 (880) stiffli G, bad G 881 (883) all þis may scho noght gain say
 G 882 (884) scho au to b. þe gilt away G, aw sco to] sulde ho F 883 (885) Iesu G, he F,
 spak til hir] *inv.* G 884 (886) dus G, ille G, wommon F 886 (888) agayn C y 887 (889)
 þan dr.] vr lauerd þan G our lorde F 888 (890) wreth G 891-92 (893-4) *inv.* G 893 (895)
 forþ *om.* C, foredin G departynge F, sal *trsp.* y 895 (897) *trsp.* G, womman C G wommon
 F wommones T 896 (898) *trsp.* G, erd G 897 (899) stang G 898 (900) þin G, hede C
 hefde G, thrang G, *alt.* F 899 (901) þof C, wild G, *alt.* F 902 (904) childer G 903 (905)
 slain y 905 (907) be *trsp.* F, vnder mannes ʒeilde G

- 908 To him þy buxumnes to yeild,
To scaw þy scath be noȝt vnkidd,
þu scal haf euer þyn heved hidd. 908
þat þu þowqueðer has nu mistan,
- 912 It sal be bett wið a womman.
O sinles man þan mad i þe,
In womman sal my wonning be. 912
Bot þat bes noȝt kidd sa yare
- 916 For i most cover þis tinsel ar.'
'And þu, man, þat has vndertaken
þy wijves red, and mijn forsaken, 916
Ne sal þu nawiȝt þarwið win,
- 920 þe werld es werid wiþ þy sin;
Of erth þu sal wiþ swete and swink
Win þat þu sal ete and drink. 920
All þe dayes o þyn eild
- 924 Brembil and þorn it sal te yeild.
þarof þu sal ete gresses sere,
And þu sal bij þy bred ful dere, 924
Betwix and þu ogayn be gan
- 928 Vnto þe erth þu was of tan.
For þu ne es bot a pudre playn,
To pudre sal þu worth ogayn.' 928
He turned þan his wijves nam,
- 932 And Eve fra þan hir cald Adam,
Eve sco hiȝt euer fra þat day,
þat moder of many es for to say. 932
God mad þaym kirtels þan of hide,
- 936 And cled þayr fless wiþ for to hide.
'Loo,' he sayd of Adam, 'hu
Lik he's mad tilward vs nu, 936
Bath þe god and ill knawand;
- 940 Nu forþij ar he strek hand
To þat tree þat lijf es in,
And siðen he live wiðvten blin.' 940
He put him vt wiðvten bade
- 944 Vnto þe werld þar he was made:
'Ful dere, Adam, sal it be boȝt,
Ar it be bett þat þu has wroȝt. 944
Tak þy wijf nu in þy hand,
- 948 For ye most leve þis luvesum land,
Vnto þe wrecched werld to gang,
Quar þu sal þink þu liues to lang, 948
Ful lang penance for to drey
- 952 And siðen wiþ duble ded to dey.

907 (909) sceu C F 908 (910) hefd G 909 (911) þoqueþe C doqueþer G 911 (913) s. m.]
trsp. C 912 (914) yet *add.* y 913 (915) yeit *add.* G, so C G 914 (916) mast G 916 (918)
wijf C F 917 (919) Ne s. þ. n.] Naþing sal þu G 919 (921) on F in G 921 (923) on C
925 (927) Tuix and G, *alt.* F 926 (928) To G, þat *add.* G 927 (929) ne *om.* F, art y 928
(930) turn G 931 (933) euer] eue C *om.* G 932 (934) es] it es G 933 (935) m. þ. þan k. G
934 (936) And] þarwid, G cled *om.* G wiþ] þan G (937-42) *om.* F 936 (938) he's] es C es
he G 938 (940) Nu *om.* G, er G, h. st. h.] þai bath strikand G 939 (941) ȝon G 940
(942) ȝe leue G 942 (944) Into G intille F, world G 943 (945) sal it] *transp.* G 944 (946)
Till G 946 (948) *alt.* F, sal G 947 (949) Into F Intill G, world G, to] þou F 948 (950)
þare G, þi life y, ful G 949 (951) Ful *om.* y, pining G 950 (952) wiþ] *om.* G, dobil G

- Ye sal be flemed fra my face
 Betwixand i yu send my grace; 952
 þe oyle of mercy most yu bide,
 956 I hyȝt at send it yu sum tide.
 'Allas!' sayd Adam, 'wa es me,
 Lauerd þat i ne had truud þe, 956
 Lauerd þat euer i mad þe wrath,
 960 Forþij my lijf es me too lath.
 I wat bot þe haf i na freind;
 Tell me ar i fra þe weind 960
 Hugate and wiþ quat kinnes þing
 964 I sal cover þi saȝtling.
 He sayd: 'Adam, nu wel seis þu
 I sal þe tell, and herken nu, 964
 Omang þyn oðer werkes hend
 968 O þi winning give me þe tend,
 Of alkins fruit have þu þe nijn,
 For i wil þat þe tend be mijn.' 968
 'Lauerd,' he sayd, 'þu gives al,
 972 Quij sal þy part be sa smal?
 þe half part gladly or þe þridd,
 We wil þe give if þu it bidd.' 972
 'Adam, i wil ask nan vtrage
 976 Bot þe teind als in knowlage;
 For sum o þijn ful mikel wil þink
 To give þe teinde part þayr swink, 976
 Ye sal do bren it on a stan.'
 980 Adam went vt ful wil of wan,
 Had noȝt Adam ben in þat bliss
 Bot tides þre dwelland ywis, 980
 Quen he gan brek þe commandment
 984 þat al his oxspring did be schent.
 For he was wroȝt at undern tide,
 At midday Eve drawn of his side. 984
 þay brak þe forbod als sone
 988 þat þay war bath don vt at none.
 Adam was vt don neyss and naked
 Into þe land quar he was maked. 988
 þar he ledd a lang lijf,
 992 And gat his childer wið his wijf.
 Vt es put swa wrecched Adam
 Of paradijs, þat rike haam. 992
 A fijren wal þar es abute

953 (955) bos you G, abide G 954 (956) hete G, to G, yu *om.* C, *alt.* F 955 (957) ful w. G
 956 (958) in *add.* G, trawet F 958 (960) to] ful G 959 (961) bot þe] bot i of þe G, haf i]
 have G 961 (963) quatkin C F quat G 962 (964) Mai c. nu G 963 (965) sais þou C F, nu
transp. G 965 (967) amonge F emang G 967 (969) alkin C F, hald G, neien G, *alt.* F
 968 (970) þat *om.* G, þan *add.* G 969 (971) gafs C 970 (972) suld G, so F 971-984 (973-
 986) *om.* G 973 (975) haks C *om.* F 974 (976) part *om.* F 975 (977) sal C 976 (978)
 þare C F 979 (981) Adam dwelled noȝt F 980 (982) tides þre] þre owres F 981 (983) can
 C con F, comament C 983 (985) vndorun F 985 (987) forbot C, als sun C 987 (989) nars
 C nerehand G 990 (992) bi G 991 (993) he *add.* y, swa *om.* y, put] now F 992 (994) rich
 C riche y 993 (995) firir C, Meruail F

- 996 May nan winn in þat es wiðvte.
 An angel has þe yate to geite
 Wiþ swerd in hand of mikel heite. 996
 ‘Tell me, man, yeit wiþ þi lare
 1000 Quat land es paradijs and ware,
 Sin i sal her þe þerof spell?’
 Blithli, sir, i sal þe tell. 1000
 Paradys is a prive stede
 1004 þar many myrþes er o mede
 þe luveliest of all landes
 In erth toward þe est it standes, 1004
 Land o lijf, o ro, and rest,
 1008 Wiþ bliss and beild broyden best;
 þar never neþes ned ne nyȝt
 Bot euer umlayd wiþ leme and lyȝt; 1008
 O selines es it wel seene,
 1012 þe gress es ever ilike grene,
 Wiþ alkyns bliss þat þar es elles,
 Fluurs þar es wiþ swete smelles. 1012
 Trees o fruit þan es þar sett
 1016 þat serkyns vertu has at ete,
 þat if man ete in tyme of an,
 Hunger suld he neuer have nan, 1016
 And if he ete of anoðer tre,
 1020 Ne suld he never þristy be.
 þe þrid, qua ete o þat þar es,
 He suld have never werines; 1020
 Of an qua siðen ete at þe last,
 1024 He suld in eild be ay stedfast,
 Seknes suld he never drey
 Ne never mare his body dey. 1024
 It es a yard cald o delices
 1028 Wið al manere o swete spices.
 Qua lenges þar, þar þaim noȝt lang,
 þar suun es soft and swete sang. 1028
 Suun of saintes þat þar singes,
 1032 Midward þat land a well springes
 þat rennes vt wiþ fowr strandes
 Flummes farand in ferr landes. 1032
 Þijs flummes fowr þat þar biginnes
 1036 þurwȝ vt all oðer cuntres rynnes,

994 (996) cum G, wid-in G, þar v. G 996 (998) suord G 997 (999) yeit] *om.* G 998 (1000) quare **y** 999 (1001) sal *om.* G, þareof G, *alt.* F 1000 (1002) Blethli C Gladli G 1001 (1003) place G 1002 (1004) emedd C and mede F, Ful of mirth and of solace G 1003 (1005) leueleist C, place *add.* F 1006 (1008) beild] bote G, ioy and blis F 1007 (1009) þar euer es day widuten night **y** 1008 (1010) Bot e.] And G, and euer F 1009 (1011) it es G 1010 (1012) griss G, elike G 1011 (1013) all G, blisses G 1012 (1014) þat er G *alt.* F, of **y** 1014 (1016) diuers **y** 1016 (1018) sal G 1018 (1020) Ne *om.* C, sal G, thresti C 1019 (1021) þe th. q. it etes of þ. þere riss G, *alt.* F 1020 (1022) sal he G, h. n.] *transp.* **y** 1021 (1023) Of ane quaso it etes at þ. last G of þe firthe qua ete a. þ. l. F 1022 (1024) sal G, ay be F, euer G 1023 (1025) sal G, non *add.* G 1024 (1026) mare] sal G 1025 (1027) orichard G, delites C delijss G 1026 (1028) suet C, *alt.* G 1027 (1029) þam C, him **y** 1028 (1030) suet C, *alt.* F 1029 (1031) sautes (*print.*) C, foulis G 1030 (1032) In middes G 1032 (1034) Stremes G 1033 (1035) þat] at F 1034 (1036) rennes G

- þe first es Tiger and siðen Gyon,
 Siðen Eufrates and Fison. 1036
 þay bring o paradijs þe stan,
 1040 Swa precius es funden nan.
 þis paradijs es sett swa hey
 þat moght neuer flod any þar ney; 1040
 Forþij was it of Noë flode
 1044 Free, þat al þe world oueryode.

OF þE XV SIGNIS BEFOR THE DOOME.

- Bot ijn' may nangate bot i meene 1044
 22428 þaa cruel dayes and þaa kene,
 For doomesday þay sal be sene
 Wiþ sorwful signes yaa fiftene.
 If ye of þaym wil listen a þraw 1048
 22432 I sal yu tell of þaym soopsaw,
 þat es na man in erth swa fell
 þat herken hertly wil þis spell
 Of þis wrecched werldes end 1052
 22436 þat hen' his lijf aw for to mend.
 Gret signes sal vr laverd make
 For to schaw þe wick his wrake,
 Als it es tald of Jeremie, 1056
 22440 Zorobabel and Ysay,
 Als Jeronim þat man wel truus,
 Tells, he fand in þe book of Juus.
 Queðer þey sal all on raw betide 1060
 22444 Owðer interval bitwix þaym bide,
 þat vndos he nowðerquar
 þow he was mikel clerc of lare.
 þe jugement a litel ar, 1064
 22448 þat nan sal of þe feluns spare,
 Sal vr laverd his myȝtes scaw,
 þat man it sal in erth knaw.
 Hider nu i bidd þeym draw 1068
 22452 Al þai þat of him standes aw,
 And herken swa þat i sal say
 þat hen' wend noȝt hafles oway.
 Swa sorwful syȝt was never aa 1072
 22456 þat þai sal biȝd sal tell of waa.

1035 (1037) þe first hatte tigre þe toþer ganges F, of gyon C *only the first letter kept, but illegible*, þe f. es tyger and g. G 1036 (1038) Siþen eufrates and fison (*on erasure*) C Siþen nil. and euf. G þe þrid nilus. þe firþ eufrates F 1037 (1039) stanis fra p. G, mony a stane F 1038 (1040) naquar funden es G 1039 (1041) þ. might (muȝt F) n. fl. cum þar ney y 1041 (1043) fre *add.* G 1042 (1044) fre *om.* G, world C, yodd C it ȝ. G 1044 (22427) Nu mai G, na gat C G 1046 (22429) Forn G, þat C 1047 (22430) sorful E C G, þaa (?) C ful G 1048 (22431) o. þ. w. l.] *transp.* E, list x F 1049 (22432) soopsawe] a þraw E 1050 (22433) þat] þar C 1051 (22434) wele G 1053 (22436) aw] *transp.* G, for *om.* C y 1055 (22438) to sceu C y 1058 (22441) ierome C y, sais *add.* C, als þat G, man wel] *inv.* E 1059 (22442) Sais C, þe *om.* F 1061 (22444) Ouir E Or C y, enterwall x, þai E 1062 (22445) nourquare C nauþerquar E (22443-48) *om.* F 1063 (22446) þof C þoch E 1065 (22448) feloun E 1066 (22449) his *om.* E F, *alt.* F 1067 (22450) nan x 1069 (22452) þa E *om.* G *alt.* F 1071 (22454) ne *om.* C y 1072 (22455) sorful x G 1073 (22456) þai] time E þaim G *alt.* F

22459	þe firste day sal ik of rede,	
22460	Ful mikel it es al for to drede, For þar sal fall dun fra þe lift	1076
	O bloody rayn a drery drift. þe erth schal be al red of hew,	
22464	Ne saw man never swilk a dew! Childer in moder wambis to lij,	1080
	Wiðin þayr wambes sal þay crij Wið heye note and lude steven,	
22468	‘Mercy, Laverd, king of heven, For to be born have we noȝt mint,	1084
	þu it, lauerd, do vs for to stynt. Quarto suld we be born to day,	
22472	Quen al þinges sal turn to way?’ Gretand þay sal call on Ihesu,	1088
	‘Laverd, have mercy on all nu.’ þe toðer day to bide ywis,	
22476	It sal be wele werr þan þis. þe sternes wiþ þayr leme and leven	1092
	Ful radli sal fall duun fra heven, Es naan swa wel fest of þaym all	
22480	þat it ne sal dun þat day fall; And titter sal þay ryn on grund	1096
	þan firslȝt dos quen it es stund; þay sal on erth ryn her and þar	
22484	Wepand als þow þay men war. Naa word þowqueðer sal þay sune	1100
	Til þat þey be all fallen dune Vnto þabijme wiðvten syȝt,	
22488	And þar þey sal have tynt þayr lyȝt, And worth all black sum any cole,	1104
	Laverd! hu may we þis þole, þat es swa solwed in vr syn,	
22492	And als we wonden war þaym in. Efter þe twa folwes þe þridð,	1108
	An vncup day þan es it kidd þat þe mone þat es sa schene,	
22496	Quen in þe waxand it es sene, Sal bicum red als any blood	1112
	þurwȝ drede of him was don on rood; On erth dun it sal descend,	
22500	Bot þar ne sal it naawyȝt lend,	

1074 (22459) first **x y**, i C **y**, of *om.* E 1077 (22462) Of] A C G 1079 (22464) man] i C,
men **y** 1080 (22465) þair *add.* G, moderis E, wamb C G, þar þai li G þat lye F 1084 (22469)
mint] space G, *alt.* F 1085 (22470) þou do it l. C we do us l. G, vs *om.* E, for to stynt] in
þi grace G 1086 (22471) sold E 1087 (22472) þing G, com E, *alt.* F 1089 (22474) Laverd,
laverd E, on all *om.* E 1091 (22476) war C 1092 (22477) bemis E, leman C lemand G
1093 (22478) Ful *om.* E G, Faadeli E saddli C G, sal fall] f. sal þai C fal E, dun] *om.* E, fra
h.] f. þe h. E 1094 (22479) swaa] þat E, fest] f. es E, all] *om.* E 1095 (22480) ne] na E
1096 (22481) sal þay] s. tai E 1099 (22484) *and* wepe F, þow] *om.* **y** 1100 (22485) þ. s.
þay] *transp.* C G 1101 (22486) all] *om.* E G 1103 (22488) have tynt] tine F, miȝt F
1104 (22489) worde E 1106 (22491) ar F, sulwed C, bunden al wiþ F 1107 (22492) And
þar of wil we neuir blin E 1108 (22493) fules C fulus G 1113 (22498) þoru **x** For **y**, hem
E 1115 (22500) ne] na E

	Bot to þe see þan sal it ryn	1116
	And þar sco sal hir hide wiðin	
	For to flee þe day of aw,	
22504	Quen Crist sal cum himself to schaw.	
	þe ferðe signe efter þe þre	1120
	Sal be ful grijsly on to see,	
	þat þe sunn þat es sa bryȝt,	
22508	And serves al þis werld o lyȝt,	
	It sal becum þan ful vnfayr,	1124
	Dim and black sum any ayr.	
	Quen it es fayrest on to look	
22512	At midday time, als says þe book,	
	Blacken it sal þat ilke time	1128
	þat nan þarwiþ sal see a stime.	
	A! Lauerd! ful waa sal be þat man	
22516	þat hen' sal have na mercy þan.	
	To þaym þat he his wreeþ sal kith,	1132
	Ne sal þay neuer fra þan be blith.	
	Vgliȝ sal be þe fifte day	
22520	Mar þan any tung can say;	
	All bestes dumb vnder þe lift	1136
	Vp þay sal þayr hevedes lift,	
	Opon vr laverd for to criȝ	
22524	If þay moȝt spek at ask mercij.	
	Ryȝt to þe erþ þan sal þay ryn	1140
	For drednes þar to hide þaym in,	
	An criȝen sal wiþ stijþer steven	
22528	þan nu may do ten or elleven,	
	Al for drede of his cuming,	1144
	þat dom sal deme of all þing.	
	þe sexte day es redd in rune,	
22532	Quen al þis werld bath dale and dune	
	Even ilijke hey sal worþ al,	1148
	þe valis tȝprijse, þe fells to fall,	
	And al þis erth nu vnder heven	
22536	Sal be þat day ilijke al even.	
	For drednes of þat demestere	1152
	þe pes sal al turn into were,	
	þe erth sal quake, neuer ar sa fast,	
22540	Tur and tun al dun to cast,	
	þat es na werc saa strang, or wal,	1156
	þat it ne duun þat day sal fall.	
	Wodd and wal al duun sal draw	
22544	Of demester þat dredful aw.	

1117 (22502) sco sal] *transp.* E, *alt.* y 1119 (22504) him for E 1120 (22505) ferþ C
 feird G firþ F, þride G 1125 (22510) hayr x y 1126 (22511) þe *add.* C 1128 (22513)
 ilk x 1131 (22516) ne] he E, *om.* y 1132 (22517) he] þat E 1133 (22518) Ne] Na E
 1134 (22519) fift x fift þat F 1136 (22521) doun F 1138 (22523) Apon x y 1140 (22525)
 vnto G, erþ] air C y, þan] al C *om.* E 1142 (22527) criȝen] cri x y, þan *add.* E C *trsp.* E
om. y, þer *add.* F 1145 (22530) all] alkin C, ting G 1146 (22531) sext x F 1147 (22532)
 all *om.* E 1148 (22533) he C hit F, wroght G 1149 (22534) þe *om.* G, wallis E, dals C,
 uprise C y touris E 1150 (22535) erþ *om.* E 1151 (22536) elike E all like G 1152
 (22537) demster x 1153 (22538) al turn] *inv.* G 1156 (22541) verc E, ouir E 1159
 (22544) demster E, derful E

	Sorwful sal be þe signe sevend	1160
	Mar þan þe sex þat ic have nevend.	
	þe trees forcasten sal þaym payn	
22548	For to ryȝt þaym vp ogayn.	
	Dun þe crop, vpward þe rote	1164
	Of mirþes þan es nan to mote.	
	Vnquemfullij þan sal þay quake,	
22552	þat al þe erth it sal do scake;	
	Noȝt a leif on þaym sal lest,	1168
	Quen þat þe gret intwa sal brest.	
	Laverd! quar scal we þan rest,	
22556	Quan naan schal wite quar þaym to nest?	
	All wanes þat time sal vs wan,	1172
	Bot we ne haf þe grace of an.	
	þan behoves al folk to dey	
22560	þurwȝ sorwfulnes þat þey sal drey.	
	þe aȝtande signe it has na make,	1176
	Nan forwiȝ of sa mikel wrake.	
	Of hir channel þe see sal rise	
22564	To hid it, bot it may na wise,	
	It sal bath brest ouer dale and dune	1180
	All kyns þinges for to drun,	
	Bot hen' vs fayl þat has it tald	
22568	þat was Moïses þat ald.	
	Vp to þe lift rijs sal þe see	1184
	þarwiȝ strengþ to gete entre.	
	þe fisses þat þarin er stadd	
22572	þát we make vs oft of glad,	
	Til erȝen way sal þay flee,	1188
	And ween þat God may noȝt þaym see.	
	Ogayn þe see þan sal it draw	
22576	Duun fra þe lift unto þe law,	
	Vntil hir channel sal sco turn,	1192
	And als til þayres ilk a burn.	
	þe nind it sal be cruel and kene	
22580	Was nan swilk of þaa forwiȝ sene.	
	Wiȝ speke sal al þing þaym meen	1196
	Als it wiȝ mannes muȝ had ben.	
	I draw to warand saint Awstin	
22584	þat spekes hu þis world sal fiȝn.	
	þay sal cry on vr laverd dryȝt	1200

1160 (22545) Sorful **x y** 1161 (22546) þe *om.* C, sexte G, *alt.* F 1163 (22548) again C **y**
 1165 (22550) murthes C, þan nan es E nan þan es G nan es þen F 1167 (22552) do] to
x F 1168 (22553) last C **y** 1169 (22554) intwa] of þam C, brast C F 1171 (22556) wet
 E, *alt.* F 1172 (22557) sal vs þ. t. G salle we þ. t. F 1173 (22558) ne] na C *om.* F
 1175 (22560) Thoru **x y**, sorfulnes **x G** 1176 (22561) havis E 1180 (22565) bath] *om.* G,
 ouer *om.* E 1181 (22566) kins *om.* E 1182 (22567) hen fail vs E, hafs E, *alt.* F 1183
 (22568) Moses C, selue *add.* G, *alt.* F 1184 (22569) Op E 1185 (22570) strenket E
 strenght C F 1186 (22571) es E 1187 (22572) we *om.* E, oft *transp.* G 1188 (22573)
 erþerin E erth C erdward G, wai *om.* G 1190 (22575) Again C **y** 1191 (22576) to F,
 duun] *transp.* F 1192 (22577) intil G, þan *add.* C (22577-8) *om.* F 1193 (22578) alsua to
 C, als tils til E, a *om.* C 1194 (22579) nijnd] neynd E neinind C niend **y**, it *om.* C **y** 1195
 (22580) *alt.* F 1196 (22581) speche **x y** 1198 (22583) warant G

- 'Have mercy on vs for þy myȝt
 Laverd God þat lastes ay,
 22588 þu sal vs don to wite oway, 1204
 To turn ogayn als noȝt ne war;
 Lauerd, þu laat vs noȝt forfare,
 þe tend vtneem es for to neven
 22592 þat es na halwes vnder þe heven 1208
 And heven self, ne sal be ferd
 Gayn him þat wroȝt þe midelerd,
 Als þat vs telles Saint Jerome,
 22596 And Gregor þat was pape of Rome. 1212
 þe selve angels sal quake vnqueme
 For dute of him þat al sal deme
 For þan sal quak saint Cherubin
 22600 And alswa sal do Seraphin. 1216
 Naa creatur sal listen play,
 Saint Petre sal be dumb þat day,
 þat he a word ne sal dur speke
 22604 For dute of demesteris wreke; 1220
 For heven he sal see part in sundre,
 And he sal her it crij to wondre,
 Bath crij and bray for dute and drede
 22608 'Have mercij, lauerd, for nu es nede.' 1224
 þan sal þai þat in helle er copen,
 Quen lyȝt sal schijn of hevens open,
 þa warlawes all sal walken vte,
 22612 Saint Pawel says it nes na dute. 1228
 Herkens nu quat þay sal say
 For dred þai sal haf of þat day:
 'Ihesus lauerd þat wroȝt vs aa
 22616 In heven, and siȝen it took vs fra, 1232
 We have it tynt wiȝ gret folij,
 In þis gret nede we to þe crij,
 þin wrecche handewerc in waa
 22620 þat þu of fire vs suffres swaa. 1236
 Caitiues þat nu sorwes mar
 þan ever in helle we won was ar,
 þu yeild vs gayn vr hostel nu
 22624 þat vs es reft, and wen' waat hu. 1240
 We wald it vnderfang ful fayn
 If we moȝt have vr erth ogayn.'
 þe signes of þe day elleven

1201 (22586) of F 1203 (22588) do C y 1206 (22591) vtenemes C is outane F 1207
 (22592) halu G hacie E 1208 (22593) heuen om. E, ne] it x y 1209 (22594) Sain E, made
 G, þe om. C G 1210 (22595) sain E 1212 (22597) seluen G 1214 (22599) sant C 1216
 (22601) sal þan list C G sal lesten E 1217 (22602) domb E 1218 (22603) he ne a word
 dar noht E he a w. dar noȝt F 1219 (22604) doubt E, demester þe C demsteris E, þe mister
 þe G 1220 (22605) depart E sonder E 1223 (22608) Ha C 1224 (22609) glopín E 1225
 (22610) lyȝt om. C, þe heuennes C heuen E 1226 (22611) walk þan] C y 1227 (22612) it
 sais G, ne om. x y 1231 (22616) it om. E, take G 1234 (22619) hanwerc E handwerc C
 landwerke G 1235 (22620) vtewandre C in þis fire þou F, þat om. F 1236 (22621) Caitive
 E G, alt. F 1237 (22622) we] it C om. G alt. F, wont G 1238 (22623) again E egain G
 1241 (22626) might G miht E 1242 (22627) signe C y, elleft x F

22628	It nes na skil þat þay beleven. Sar þay sal do for to grise, Windes on ilka side sal rise; Sa fast gayn oðer sal þay blaw	1244
22632	þat es na þing þat it may schaw. þe erth þay sal do for to rift, And vp vt of þe stede to lift; þe devels vt sal be fordriven	1248
22636	O þat erth þat sal be riven, Bers þayr bodys in þat ayr, þat syȝt it sal be ful vnfayr! þan sal þe raynbow descend,	1252
22640	In hew of gall it sal be kend, Wiþ þe windes it sal mell, And drive þaym duun all until hell, And dint þe devels þiderin	1256
22644	In þayr bale al for to brin, And sal þaym bidd to hald þaym þar Oboven erth to cum na maar. þe term es cumen, have ye sal	1260
22648	þe incume to be in yur bale. þan sal þey begin to cri and call: 'Laverd fader, vr God of all, þu lat vs vnder erth be hidd	1264
22652	þat wen' be her na langer kidd.' þe twelfde signe es of sorwes sere þurwȝ myȝt of him þat al can stere, þat es na man in erth wroȝt	1268
22656	þat aw to lat it vt of þoȝt, And for to mend his lijf þe mar To Ihesu þat vr levedy bar. Heven it sal be loken ogayn,	1272
22660	Sal nan be þan þat þayn' sal quayn. Hugate her nu may we lend Quen al þing draws þus til end, þe angels þat in heven sal be,	1276
22664	Sal knele dun for Cristes kne, And sal cri merci to þat king, þat þay se buun til all þing. For þat rethness sal þay be radd,	1280
22668	þey see ouer al þe werld be stadd. Quen angels swa sal dred þat pass,	1284

1243 (22628) þay] it **x y**, beleuen] be left **x F** be leuen **G** 1245 (22630) wind **E y**, ik **E** ilk **C** 1246 (22631) again **G**, *alt.* **F** 1247 (22632) tung **C G** 1248 (22633) þey schal] þan (þen) sal **y** sal tai **E**, for *om.* **E** 1250 (22635) fordreuin **E** 1251 (22636) out *add.* **F**, reuen **E** 1252 (22637) Ber **E y** 1255 (22640) hu **C** 1256 (22641) And *add.* **E**, wind **C**, þan sal it **C** it sal it **G** 1257 (22642) And *om.* **E**, all *om.* **E** into þe **E** intil **G** to **F** 1258 (22643) dump **C** dunt **E** dompit **F** bete **G** 1261 (22646) no **E** 1262 (22647) nu *add.* **G**, we **C** 1265 (22650) god, vr fader **C**, vr *om.* **E** 1266-7 (22651-2) *om.* **E** 1268 (22653) tuelft **x y** 1271 (22656) acht **E**, be *add.* **G** 1275 (22660) þayn'] taim **E** 1276 (22661) bend **E** 1277 (22662) all thinges **C** alkin thing **G**, now *add.* **E**, þus] *om.* **E x** þusga **C** sal dragh **F** 1279 (22664) kerel **E**, don **E**, befor **C y** 1280 (22665) þair **C** 1281 (22666) bow **E** 1282 (22667) reuthes **G** drerines **F**, þay] *transp.* **F** tai **E** 1283 (22668) sa] be **F om.** **E G** 1284 (22669) angel **E**, sa **E**

- Of sinful quat sal worth, allas !
 þe day þrittend sal be too snell,
 22672 Mar þan manniss tung may tell
 Of þat sorwful grisly daw 1288
 þat Crist sal til his scaftes schaw,
 Quen all þe stanes þat er maad
 22676 Vndir þe lift in werld braad
 Oboven þe erth and bineðen 1292
 Ryȝt unto þabime fra heven
 Sal smite togedir wiþ sly maȝt
 22680 Als þoner dos wiþ fijren slaȝt.
 Wiþ hard dintes mun þay kith 1296
 þat naan has even to be blith.
 Wiþ þrawing sal þay samen þrest
 22684 þat all to peces sal þay brest.
 þis sal be lastand al a day, 1300
 þe signes of þis sorful play.
 þe men þat þat day sal ouerbide,
 22688 Vnder a fell þay sal þaym hide.
 þe day fowrtend sal be ful grill, 1304
 Til al þe werld it sal be ill,
 A stormy day & streyt of aw
 22692 Bath o frost and hayl and snaw ;
 þan sal þar cum bath þoner and leven 1308
 And drove al þat es vnder heven,
 þe cludes til þe see sal ryn
 22696 For to hiden þaym þarin,
 For to flee þat day sa brem 1312
 þat vr lauerd sal cum to deme.
 Quat sal be þe fiftend day ?
 22700 Als ik have funden, i sal it say,
 Men says and soth it may befall 1316
 þat it sal ending be of al.
 þis midelerd, ful wayleway,
 22704 Al to noȝt sal brin oway,
 þe see als þat vmlukes þe land, 1320
 And watres all þat rynnes in strand ;
 Al sal turn ogayn til noȝt,
 22708 Als þey war first, ar þay war wroȝt,
 Heven and erth to be maad new 1324
 þat ever sal be lastand trew.
 þan sal be herd þe blast of beme,

1286 (22671) day *om.* C, thretend E 1287 (22672) man wit C, ani **y** 1288 (22673) sorful
x G 1291 (22676) in] on E, word E 1292 (22677) þis erþe E 1293 (22678) into F, heven]
 heþen C G 1296 (22681) herd C, mon **x** G, *alt.* F 1297 (22682) havis E, þan *add.* to *om.* E
 1298 (22683) strenth þan G, casting F, þrist E, tai E 1299 (22684) brist E 1301 (22686)
 sori G 1303 (22688) þaym hide] habide E 1304 (22689) faurtend E 1304-5 (22689-90)
 grill : ill *transp.* G 1306 (22691) &] a **x** G 1308 (22693) sal tar E, bath *om.* G 1309
 (22694) drone (*print.*) C G droune (*print.*) F 1310 (22695) þe see] þe heuin E 1311 (22696)
 hide **x** **y**, þan *add.* G 1314 (22699) be *om.* C, fitten E 1315 (22700) ik] i C **y**, i] ik E, it]
om. E 3u G 1316 (22701) it may befall] al be may fall C mai be and fall G, *alt.* F (22701-
 2) *inv.* F 1318 (22703) medelerd E, wail C G 1319 (22704) bren F 1320 (22705) als
om. C G 1321 (22706) al þe w. E, rennis G 1322 (22707) torn E 1323 (22708) ar al
 was C 1325 (22710) trew] newe E

22712	þe demester sal cum to deme þat al þing of standes awe, In quatkins forme i sal yu schaw. We truu and all aw for to truu,	1328
22716	Bot it be Sarazin or Iuu, þat eftir his résurrécciun þe heye day of þassenciun Com Ihesus til his freindes swet	1332
22720	þat set war to þayr mete at ete, And þay þat war in drede and dute þarof wiþ truþ he broȝt þaym vt, And siðen vp til heven he stey,	1336
22724	Many man onstandand sey. His disciples for þis syȝt Mikel he did þayr hert to lyȝt; A cluud ogayn him saw þay lyȝt,	1340
22728	And bar him vp, was wonder bryȝt, Verray man and God verray, All for to deme on domesday. þat ilke forme cum he sal þar	1344
22732	þat he in erth his crois bar. Swa sal he cum, bot witt ye þan þat sin þe werld it first began, Was never seen sa sorful tide	1348
22736	Als þat day sal be for to bide. Quen he com first his cume to kithe Wiþ meeknes al he gan it mithe; þat com was bath derne and hidd	1352
22740	And noȝt bot quon men to was kidd. His oðer cuming sal he schaw Kithly til þis werld to knaw, Bath heven and erth for him sal drede	1356
22744	Als yee forwiþ has herd me rede. It nes na clerk may wrijt with ink, Ne muþ to mele ne hert to þink; þe hundreth and þe þusand knyȝtes	1360
22748	Sal folw þat lauerd mikel of myȝtes, Wið him to cum all to þis day. Allas! Quat sal þe sinful say? Ungaynand sal be þan his gamen,	1364
22752	Quen he to brinne sal se all samen, Bath land and lijth and all þinges	1368

1327 (22712) demster E demister G 1329 (22714) quatkin **x y** 1333 (22718) hei **x** G, his G 1335 (22720) and ete G 1337 (22722) trow E trout C trouth G trauth F 1338 (22723) op E, he] him C 1339 (22724) on stad and C constadd and G 1341 (22726) hertis G 1342 (22727) again **x y** 1343 (22728) was] *om.* C 1344 (22729) man godd *transp.* G 1348 (22733) witt ye] witte wel E 1349 (22734) sithen G, it *om.* E 1350 (22735) sua **y** 1352 (22737) he *om.* E 1353 (22738) al *om.* C, he gan] *inv.* G, can C F, it *om.* G 1354 (22739) was] *om.* E, bath] *om.* G 1355 (22740) noȝt bot quon men to was] nobot quon men to C no bit chone men to E bot to fone men was G *alt.* E 1356 (22741) he] be E 1357 (22742) Richli (?) E Rightli G riȝtwis F, al E G, *alt.* F, verd E 1359 (22744) fovit E bifor F *transp.* G, havis E, haue **y** 1360 (22745) es **x y** 1361 (22746) ne m.] na m. E 1362 (22747) hundret **x**, þe *om.* G 1363 (22748) mikel lord of C F 1367 (22752) bren F 1368 (22753) lijth] see C **y**

- pat any werlde's hald wið hinges.
 Sorful bes þan þe sinful chere,
 22756 Quen all þey schal þa trumpes here;
 Bifor þe face of þat Kaiser 1372
 Angels sal his baner ber,
 þat es þe rode he was on spredd
 22760 þat he wid vs to lijf has ledd.
 Ouercumen þe feind wald al forfare, 1376
 Nes na baner he dredes mar.
 Was never sunn schijnand sa clere
 22764 þe tende part als þat banere!
 þe bryȝtnes of þat crois sa scene 1380
 Ouer al þe werld it sal be sene.
 þus heyly, bot wele heyliker
 22768 Sal cum to deme þat demester.
 At dome hen' schal noȝt sit allan 1384
 Bot felawes oðer many aan.
 All þaa þat swa þaymselven buud,
 22772 þat werlde's worschip al forhuud,
 Silver and gold and eyse of lijf, 1388
 And taȝt þayr fless for him in strijf,
 And travayld þaym on all wijs
 22776 To payen him in his servise,
 And folwed lelik all his lawes, 1392
 þir men sal be als his felawes,
 For to deme bath ded and qwick,
 22780 Queðersum þay be good or wick.
 All þat sal be at þat assise 1396
 All haal þaymself þai schal vprise,
 In body and sawl al on new wise
 22784 Al þurwȝ þe strengþ of þat iustise.
 þat ilke fless þat we have nu, 1400
 We sal ber þan, sa sal we tru,
 And oðer nan we writen find.
 22788 þat oðer truus, of truuth er blind;
 Of þis truuth hard es truuth to fijnd, 1404
 forqui it semis al gayn kind.
 þat mannes molten fless and banes
 22792 Fra time þat þay be roten anes
 Have pijth and lijf, als þay had ar, 1408
 It semes swa þat never mar.

1369 (22754) werdische E werlde's C 1371 (22756) þay] þan E G 1374 (22759) þat es *om.*
 G, his G, þat he was G, sprid E 1375 (22760) he *om.* E, vs will G, havis E 1377 (22762)
 ne *om.* x y 1379 (22764) tend x, tat E 1380 (22765) croice x y 1382 (22767) heilik E
 1383 (22768) demster E demister G 1384 (22769) ne *om.* C y, not C noht E 1385 (22770)
 oþer] wiþ him F 1386 (22771) þaimself sua E, bowed E 1388 (22773) es C F esse G
 1389 (22774) taȝt] þat E, in *om.* E 1390 (22775) in] C 1391 (22776) pain C G serue F,
 him] þaim G crist F, wel *add.* C, his] þaire F 1392 (22777) folud G, leli C y, al his] alkin
 C 1393 (22778) þer F þaa G, als] *om.* E F þan C 1394 (22779) gode and wick G 1395
 (22780) sum *om.* E, ouþer E 1397 (22782) þai *om.* E 1398 (22783) alle of new F 1399
 (22784) thoru x y strenket E strengþ C might G 1400 (22785) ilk x F 1401 (22786) we
 sal ber þan] þan sal we have G we sal be þan F 1403 (22788) quo F, trous x G trawis F,
 trouth x G traup F 1404-5 (22789-90) *om.* G 1405 (22790) agayn x G 1407 (22792) ar F
 1408 (22793) pijth] lim G 1409 (22794) þat *om.* F

- 22796 Bot mistruun þat, es na nede,
Herken qui, i sal þe rede. 1412
Quen God wil swa, þat vpbers al,
þat mannes fless to mold do fall,
Ne mozt he nozt wið al his mayn
22800 þat ilke erth make fless ogayn? 1416
He þat it wrozt, fordos þe fless,
He makes it eft quen his will es,
He þat dos fless worth into laam,
22804 Of laam may wirk flesslij likame. 1420
A body he may son make of ozt
þat al þis werld first made of nozt,
Forþij es schortly nozt þat he
22808 Ne may all do his will to be. 1424
Ne duut ryzt na man in þis dede,
For truuth sal do man best to spede.
Qua dutes he es barn þe mare,
22812 Of truuth allan þis es þe lare. 1428
Al may he do, he þat al weildes,
If þu wil wite hu of þayr eildes
þat þay schal in þat day vprise,
22816 Saint Pawl vs says on þiskinns wise 1432
þat litel and mikel, ald and ying
All at þat mikel vprising
Sal be of eild als þay suld here
22820 Have deyed in eild of xxx yeir; 1436
þat eild þat Crist had at his ded,
Quen he vs brozt al fra vr quede
And if þat any her lyvand
22824 Was wemmed owðer on foot or hand, 1440
On heved or back, on brest or side,
Als we se chances oft bitide,
On muþ or nees or ellesquar,
22828 Or boce opon his body bar, 1444
Cripel, crooked, or turnd on baft,
Or limmes maa gayn kindli craft,
purw3 maa or less of lime have last
22832 At þuprising þat sal be last. 1448
All þaa þat God has chosin till his,
For to be brozt until his bliss,

1410 (22795) mistrou C y, it es y 1411 (22796) nu *add.* C 1413 (22798) do] to E G se C
om. F 1414 (22799) Ne] Nan E om. F, might G E, nozt wið] not þam C noght þan G, al]
om. E y *transp.* C 1415 (22800) O þat C, again C y 1417 (22802) make C mai it make G,
quan G om. C 1419 (22804) wirk flesslij fleis faint E 1420 (22805) nozt E 1421 (22806)
first made] *inv.* G wroht E 1422 (22807) sortli es C schortly es (is F) y 1423 (22808)
Ne mai his wil al do to be x N. m. a. d. h. w. t. b. G 1424 (22809) Na E, duht E 1426
(22811) barn þe] *inv.* C bar þe E 1427 (22812) þis] om. F it E 1428 (22813) walde E
1429 (22814) hu] om. E G ozt F 1431 (22816) vs says om. E, þiskinns] þiskin C G suche
kin F þis E 1432 (22817) yong E 1433 (22818) All om. E G, mikel] fortald G þaire F
1434 (22819) sal be] *transp.* F, suld] sul E 1436 (22821) þat] atte F, haid E 1439
(22824) was w.] *inv.* G, owðer] or C om. G aupir F, or] or on C 1440 (22825) On h.] Or C,
or b.] on E, on b.] or C om. G, or s.] on C 1442 (22827) elquare E 1443 (22828) bote
(*print.*) x F, apon x y 1444 (22829) crokil E 1447 (22832) þuprising] þe norising E þis
v. C 1448 (22833) þaa om. E, haid E 1449 (22834) into C intil E vnto F

- 22836 Quat sum þay in þis lijf haf ben,
 Ne sal na wem on þaym be sen,
 Ne sal na þing bot al fayrhede, 1452
 Als we in haly scriptur rede;
 All sal have ryȝt limmes þar
 22840 þey aw to have ne less ne mare.
 Bot take tent quat i say to þe 1456
 Of fayr stature hu it sal be,
 And of þeyr eild of þaym i mele
 22844 þat Crist tas for his awen lele,
 þaas oðer sal have fayrhed nan 1460
 For alkyns welth sal þaym be wan.
 Of þaym it es to tell na tale
 22848 þat brewes wiðvten bote es bale,
 þe childer þat er abortives, 1464
 þat es, þat er noȝt born o lives,
 Sal rijs in xxx winter eild
 22852 To litel bote to þaym or beild.
 For þayn' war noȝt baptist ywis 1468
 Ne sal þay have na part o blis.
 þir mikel maysters says þat þay
 22856 May saved be on nankynnes way :
 þay sal haf nowðer o wel ne wa, 1472
 Bot in mireknes for euer and a.
 þe men þat þurwȝ þayr awen gilt,
 22860 Wið heveding dragged, or hanging spilt,
 þurwȝ þayr sinne and þayr felunie 1476
 Wið hundes eten þe mast partie,
 Many wenes þat er vnwise
 22864 þat tát fless haal suld neuer rise
 And tat to wen es bot sothede 1480
 Nu i sal þee þe resun rede.
 Vt of all skill it es, and ryȝt,
 22868 For to mistrun in Godes myȝt,
 Quat man may wite, quat man may lere, 1484
 Quat eye may see, quat ere may here,
 Quat man in erth may þink in þoȝt,
 22872 Hu al þis world vr laverd wroȝt,
 Heven and erth al in þayr haldes, 1488
 þat myȝty God þat al waldes !

1450 (22835) luf (*print.*) C, has C a F 1452 (22837) Na E, sal] *om.* C y, making thing C
 noght G 1454 (22839) lim G 1455 (22840) aw] agh C ah E agh G, to *om.* E 1457
 (22842) þair E, hu] quat x F 1458 (22843) ik E 1460 (22845) þa F þar E, faired E 1461
 (22846) alkins] al x, alkin y, welth] seleuth G 1463 (22848) brewed w. b. E w. b. brend
 G *alt.* F 1465 (22850) þat es] þaa C þaa er G þe quilk F, o] on E with F in G 1467
 (22852) To litel] Till G 1468 (22853) þayn'] þaa C þai y 1469 (22854) Na E 1470
 (22855) þer F 1471 (22856) nankin E y nakin C 1472-3 (22857-8) *om.* E G of ham to
 speke I halde me stille / bot ihesu crist mai do his wille F 1474 (22859) þoru x y 1475
 (22860) heuedind E, draght x G slain F 1476 (22861) þoru x y, feloun and þair sine E
 1477 (22862) hondis mast parti etine E, þe *om.* F 1479 (22864) hal sal neuer F, sal neuer
 hal G 1480 (22865) Nou i sal te resun rede E 1481 (22866) And oute of mistrourning you
 lede E, þee] ye C, þe] sum C 1482 (22867) Wit ye wel, it es na r. E 1483 (22868) mistru C
 y, cristes G 1484 (22869) man *om.* E, wet E witt G wite F

	Qua can say me hu of a sede	
22876	He dos an hundreth for to brede?	
	purw; his will þat myȝty king	1492
	Dos vt of hard tree to spring,	
	First þe leaf and þan þe flur,	
22880	And siðen þe fruit wið his savur,	
	Ilkynnes fruit in his sesun.	1496
	Aw we þer-on to seke resun	
	Hu he dos al þing to nayt,	
22884	Certes, þat war bot surfayt:	
	þe mar man swink him þar obute	1500
	Fra spede þe ferre he sal ben vute.	
	A sample sal i scaw yu þarby	
22888	þat i fand o saint Gregory.	
	þar he was in a stede sum-quar,	1504
	A crafty clerk and wijs of lare	
	Of askid him a questiun	
22892	Of a wolf and a leun,	
	And of þe þrid þat was a man,	1508
	Quarof þe tale he þus began:	
	“A man welk þurw; a wod his way,	
22896	þar ner þe strete a wulf him lay.	
	þis wulf it was vnmijser of mete,	1512
	Al þis mannis fless he ete.	
	Als swith als he swa had don,	
22900	A hungry leun mett he son,	
	Vp and dun his pray sekand.	1516
	Quen he nan oðer best ne fand,	
	þis wulf he feld and ete him al,	
22904	Ne left he nowðer gret ne smal.	
	þe leun efter deyed in hij,	1520
	Ded þar gan his caroigne lij,	
	And þat was rotin al to noȝt.	
22908	Quar nu sal þis man be soȝt?	
	For ijn' may truu on nankinnes wise	1524
	þat þis man may to lijf vprise,	
	Sin nan es, als i wen, þat can	
22912	Twin þat ert þath com of man	
	Fra þát erth þat es bredd of best?	1528
	Saint Gregor gave answer honest,	

1490 (22875) side C 1491 (22876) a h. E G 1492 (22877) myȝty] *transp.* C, will þat] dos
interp. x y 1493 (22878) Dos] *om.* x y, þe *add.* C y, herd C 1494 (22879) þan] siþen C F
1495 (22880) siðen] þan C 1496 (22881) Ilk E Ilkin C G alkin F 1497 (22882) þarof E
þerof F 1498 (22883) al] alkin C 1500 (22885) abouten E 1501 (22886) þe ferre] ferrer C
þe ferrer y, outer E 1502 (22887) schaw] sceu C scheu y, yu] *transp.* y *om.* E 1506
(22891) Of] And x he F *om.* G, an E 1507 (22892) Of an of wolf E liun E lion G leon C
1509 (22894) Quarof C, he *om.* C F, dus G 1510 (22895) wod his] woddes C y 1512
(22897) wnmisur E unmessur C unmesur G 1513 (22898) mans C 1514 (22899) als he] he
x sim he F, hauid E 1515 (22900) An C F 1517 (22902) ne] þar C 1518 (22903) felled
E F 1519 (22904) naþer E nauper F noiþer C 1520 (22905) after C ofter F 1521 (22906)
gun C G can F, carsin E carion G coroigne C 1522 (22907) þat] þar x þas F 1523 (22908)
nu sal] *inv.* E 1524 (22909) on nankin x y 1525 (22910) may] *transp.* G 1526 (22911)
Siþen G

- And to þat man þat was in were
 22916 þe soop he schawed him al clere,
 And proved him wiþ qwick resun 1532
 þat at þis resurrecciun
 Wið alle his limmes hale and fere
 22920 Sal cum he for þe demestere.
 For þow his body war al brint, 1536
 And blawn oueral þe pudre tynt,
 Yet may God geder it al ogayn,
 22924 And newn it at his will wiþ mayn.
 Al þe fless þat was of man 1540
 Sopfast sal be raysed þan,
 It sal be delt in litel weve
 22928 þat was of best al sal beleve.
 þat bath þe tan and toðer made, 1544
 Wel bitwix þaym can he schade.
 Swa haaly sal þay risen þar
 22932 þaym sal noȝt want aan hevedes hare
 Ne noȝt a nayl of foot ne hand, 1548
 þowqueðer we sal vnderstand
 þat nayl and hare þat has ben schorn
 22936 Bes noȝt alquar þay war befor.
 But als potter wiþ pottes dos, 1552
 22938 Quen he his new vessel fordos,
 22941 He castes eft all in a bal
 A better for to make wið-al,
 An noȝt he lokes qwilk was qwilk, 1556
 22944 Bot makes anoðer of þat ilk,
 Wel fayrer þan þe first was wroȝt.
 Ryȝt swa sal Crist, ne duut þu noȝt,
 He þat es lauerd of erth and heven 1560
 22948 May of þat ilke selven even
 þat first was molten into laam
 Make a wel fayrer licame,
 And if þarof war mare or less 1564
 22952 To mesure als his willes es.
 On paske day says saintes sum
 þat þe day of dome sal cum,
 þat day he wald himself vprise, 1568
 22956 He wil vs rays þat ilke wise.
 He sal deme at midward þe nyȝt
 þat ilke time he send his myȝt

1530 (22915) to] of E, o C 1531 (22916) sceud C shewed F 1535 (22920) he for] befor x
 y 1536 (22921) þof C þou E (!) if F, al war] *inv.* E F 1537 (22922) over *om.* E 1538
 (22923) gadir E 1539 (22924) neu him C y 1542 (22927) wefe E 1543 (22928) bilefe E
 be leue F 1545 (22930) can] þan E 1546 (22931) þan *add.* C G *om.* F 1547 (22932)
 þaym] þai G, an] a C y 1548 (22933) ne hand] or h. E 1549 (22934) þofqueþir C þohqueþir
 E, sal we G 1550 (22935) hauis E, be C 1553 (22938) he *om.* E, new] nu G (22939-40)
 & hit be noȝt vnto his pay, al now he tempris his clay F, *om.* x G 1554 (22941) eft all] it
 al E al þan C sone all G, all *om.* F 1556 (22943) An = and] O C of E F *om.* G 1559
 (22946) þu] ye C 1561 (22948) ilk x F 1564 (22951) war] wanted E 1565 (22952)
 To] ga F, hit *add.* F, willis is F will it es G will es C 1566 (22953) pask C, sai C G 1568
 (22955) vp *om.* E 1569 (22956) þat ilke] þ. ilk C F on þat E 1571 (22958) ilk x y, sent
 C G

	Vntil Egypt þat folk to quell,	1572
22960	þat ilke tijme he harwed hell, þat ilke time sal cum þat king His lele until his blis to bring. þe stede of dome, quar all sal mete,	1576
22964	Vs telles Joel þe prophet, And þurwʒ his muþ vs says dryʒtin : Quen i sal have merci of mijn Sal breke þayr bandes and þayr lace,	1580
22968	I sal þaym comfort and solace ; In val of Josaphat i sal Do to be gederd ledes all, par sal i give my dome of drede,	1584
22972	Bot many o man, þow he can rede, Wat noʒt þis word i forwiþ quap Quat takens val of Iosaphat ; Omang a hundreth men of wan	1588
22976	Ne vnderstandes it noʒt aan. pay wene þat vr laverd dryʒt Sal cume unto þat dale to lyʒt þat Iosaphat es cald ay quar,	1592
22980	Wenis þe dom it sal be þar Vnder þe munt of Olivet Als it es nevend of prophet ; pey tend allan bot to þe letter	1596
22984	And litel es þaym þar-of þe better. Josaphat, qwa gives entent, Betakens Goddis jugement, Jerom says of þat prophecie	1600
22988	þat Josaphat may signifie Vr lauerdes doom, qwa ryʒtlij spellen, þat bers þe word and naping elles. Bot qwa wil wite þe soop and ryʒt,	1604
22992	O saint Pawil saw he myʒt. He says þat vr lauerd sal lyʒt Dun to þe cluuds þat er on hyʒt ; In þ' ayr o loft he sal him scaw	1608
22996	To do his myʒtes for to knaw. par sal we mete wit him to lend For evermar wiðvten end. þe wicked þat dred noʒt his aw	1612
23000	Her dun, þay sal be demed law, pey sal na myʒt have vp to win	

1573 (22960) ilk C y, herid E y 1574 (22961) ilk C y, þat] þe C 1575 (22962) vnto C G
 1578 (22965) þoru x y, said E 1581 (22968) comforth C 1582 (22969) wale x 1583
 (22970) alt. F 1584 (22971) give] you E, drede G 1585 (22972) mani mai G, þow] þar E
 þat F, he] þai x G 1586 (22973) War E 1587 (22974) bitakens G 1588 (22975) Amang
 C y, hundret x hundre F 1589 (22976) Ne] om. F, it om. G, wele add. y 1590 (22977)
 þan add. G 1591 (22978) into y, vale G 1592 (22979) siquar G 1593 (22980) wenis] þai
 wene G, it om. G 1595 (22982) of] þoru C 1596 (22983) tent x G, alt. F, þarfor E 1599
 (22986) godds C 1600 (22987) Ieromie E 1602 (22989) rihti E 1603 (22990) hers C
 1604 (22991) wijt C, þe om. F 1605-6 (22992-3) om. E 1605 (22992) paule C y 1606
 (22993) vs add. G, ligh C 1607 (22994) ar C F 1608 (22995) In þ' ayr o loft] inv. C, sceu
 C 1609 (22996) don E 1613 (23000) dempt C dampned F 1614 (23001) vp] þider C

- 23004 Swa hevy carked of þayr sin ;
 Vp in þe skij þe doom sal be, 1616
 Swa truues haly kirk and we.
 Bot nes na man sa wijs can tell
 Hu lang at dome þat Crist sal dwell ;
 Bot þuprising wiðvten hon 1620
 23008 Ful swijth ywis it sal be don ;
 Bath sal rise in litel way,
 Al þat war ded and þat sal dey.
 Saint Awstin says onent þat day, 1624
 23012 Nes nan can Goddes conseyl say.
 Of dom man clepes it þe day,
 Queðer þar be ma þan aan or nay.
 Vnder þe name of day man sal 1628
 23016 Vnderstand þe time þat all
 Sal be demd atte dom sa strang.
 Quer-sum it last schort quile or lang.
 þai þat sal brathly dey þat tide 1632
 23020 To bete sal þay na space abide,
 Bot þay þat has bot sinnes lyzt
 Sal clenged be al for þe syzt
 O feinds sal to þe dom be ledd ; 1636
 23024 For þay for Him schal be swa redd,
 He sal have dom sa lath to be
 þat saintes þat on Him sal se,
 Bath þay dred Him sal and gruu. 1640
 23028 Ne þis ne þar na man mistruu
 þat þan in sinnes lyzt war tan
 And penance þarof don has nan ;
 For penance sal have nan oðer pine 1644
 23032 Bot þat dred of þe wiðerwinne.
 23035 þat drednes sal be swa vnmete,
 þat it may al sli plyztes bete ;
 þat funden ar þan in dedly sinn 1648
 þay weind to pine wiðvten blinn.
 At þis dom þat es forwiþ melt
 23040 Sal al lede in fowr be delt ;
 þe god in twin on his riht hand 1652
 þe wick in twin on left to stand,
 þe formast raw sal stand him nere
 23044 Als þaa þat es his duzty dere

1615 (23002) carkeded E carijd G, *alt.* F 1616 (23003) schi E skew F 1618 (23005) ne
om. x y 1622 (23009) in-litel] in a l. E, way] quile G weie E 1624 (23011) onent] enent
 C G inent E touchand F 1625 (23012) Nes] Es x y, godds C 1628 (23015) þe *om.* E 1630
 (23017) dempt C demp G dampned F, sua G, atte] at þat x y 1632 (23019) brathly deye]
inv. E 1634 (23021) þay þat] þat þat G, havis E 1635 (23022) clensed F 1636 (23023) O
 feinds] þe fend E, þe dom] þe day C þat dom E 1637 (23024) Him] þaim G, sua dred G,
alt. F 1638 (23025) He] þai y 1639 (23026) þat] þar E, Him] paym G 1640 (23027) dred
 Him] dred in E drede G, *alt.* F 1641 (23028) Ne þ. ne þ.] Na þ. na þ. E And þis (þat F) þar
 y 1642 (23029) *alt.* F, tan] þan C 1643 (23030) þarfor y, ha's E 1645 (23032) þe] þat E,
alt. F (23033-4) þe drede of ham can na man tel / þai ar sa wikked & sa felle F *om.* x G
 1647 (23036) swilk E G suche F 1648 (23037) þan *om.* E G *alt.* F 1650 (23039) þat *om.*
 G 1651 (23040) ledis G 1653 (23042) on left to st.] on his lef hand E þe left to st. C on
 þe lift to st. F 1655 (23044) þaa *om.* E, es] er C ar F

	pat al þis werldes welth forsok	1656
	And anerli to God þaym tok,	
	pat sinne and sake for him forhuud,	
23048	And body and sawl til him buud,	
	Went þaym into religiun,	1660
	And did þayr bodys in prisun,	
	And swonken þaym bath day and nyȝt	
23052	For to serve vr laverd dryȝt,	
	Gret laverdscip sal þir be lent,	1664
	Forqwi þay sal of nan be demd.	
	All þe haaly men sal cum	
23056	Wið vr lauerd unto þat doom	
	Noȝt to be demd, wel sal þu wite,	1668
	Bot in þayr setles for to sit,	
	For felawscip vr lauerd to bere	
23060	Bath als justijs and demestere.	
	Ihesu Crist es lang ywis	1672
	Sin he þis covenant hyȝt til his.	
	þe toðer raw beside sal ben,	
23064	Sal be ful luvely on to sen ;	
	pat sal ben of god cristen lede	1676
	pat did in lijf manij god dede,	
	pat þow þay richness had ynouȝ	
23068	parfor þey to na treasur drouȝ,	
	Bot swilk als þay had in catel,	1680
	þey did to pover for to dele,	
	And gave þayr hert for lue o mede	
23072	þe needy for to cleth and fede,	
	And willy war to do, and glad	1684
	pat men of haly kirk þaym badd,	
	And did wele her þayr mis to mend	
23076	Trewly truand at þayr end.	
	Swilk men þat swa bar þaym here	1688
	Of dom bot god þayn' sal noȝt here :	
	Ful lyȝt sal be þayr lot þat day,	
23080	To þaym ful swetly sal he say :	
	'Ye bliscd folk, bath men and wijves	1692
	pat me war servand in yur lijves,	
	In mij grevance ye did me god,	
23084	I was hungri, ye gave me fod,	
	Me þristed sare, drink ye me broȝt;	1696

1656 (23045) world E, welth] werkes E 1657 (23046) vtterli F arlik C 1659 (23048) al *add.* C 1660 (23049) And *add.* G þat *add.* F, þaim *om.* E F, vnto E 1662 (23051) suonken þaim] swinkid E trauailed F bath] aboute F 1663 (23052) beserue C 1664 (23053) þir] þar C ham F 1665 (23054) dempt C G shent F 1668 (23057) dempt x G dampned F, wel sal þou] þat sal þu G þou sal F E 1669 (23058) setes E segis F, sett C 1670 (23059) For *om.* E, to *om.* G 1671 (23060) demster E 1672 (23061) laud E 1673 (23062) Siþen G 1674 (23063) ben] be G 1675 (23064) sen] se G 1676 (23065) þat *om.* G, ben] be C y 1677 (23066) in lijf] in þis l. E 1678 (23067) þof C þouh E, þay] *om.* E, hauid E, enoh E 1679 (23068) riches E, droh E 1681 (23070) pover for to] pouer men at G p. men it F 1684 (23073) don E 1687 (23076) Truli C F, trawand F 1688 (23077) man E, sa E, þaym] *trsp.* E ham F 1689 (23078) þeyn' sal] þaim (*print.*) sal E sal þai C y 1691 (23080) Til G 1692 (23081) ȝe blessed F y bliced E 1693 (23082) yor E yur C G

- Prisund i was, and yee me soȝt;
 Quen i in sekenes was sar,
 23088 Ye com to comfort mi care;
 Of nakedhed qwen i drouȝ harm, 1700
 Ye gave me clething me to warm;
 Quen i was wil and vut o rest
 23092 Godly took ye mee to gest.
 For yee have served me swa wele, 1704
 To mede ye sal have lastand sele;
 þe sele þat ye have soȝt to win
 23096 For euer sal ye leng þarin.'
 þan sal þir felawshipes twa 1708
 Led lastand lijf for ever and aa,
 þat Ihesu Crist mot bring vs to,
 23100 For in þis werld nys bot vnroo.
 Ful wele es him þat won may þar 1712
 þat kith was never cup to care.
 þar sal stand on his oðer side
 23104 Wrecches stadd in waa ful wide,
 And of þaym sal men se alswa 1716
 þayr parti to be delt in twa.
 Lath and stinkand sal þay be,
 23108 Sary sorful on to see;
 þe firste range þe mast stinkand 1720
 Sal be o wrecches mistruand,
 þat renayd ar, traiturs and fals,
 23112 Murðerers and mansworn als,
 þat þurwȝ cursing or oðer plyȝt 1724
 Of kirk has tynt þe help wiþ ryȝt.
 Fra commun vt of cristen men
 23116 þaa careful eeth sal be to ken,
 þat in þis lijf war won to lij 1728
 In hordom and in leccherie,
 Folwand al þayr flesses will,
 23120 And mast þaym liked dedes ill;
 Wiðvten reuth or will to mend 1732
 Vnschriven war þay at þayr end,
 Bot deyed in dedly sinn of ded.
 23124 þir to deem sal be na nede,
 For þey war demd, ar þey com þar, 1736
 þayr doom opon þaymselȝ þay bar.
 þe toðer raw bes ill ynouȝ
 23128 Of cristen fals and ful o wouȝ
 þat maas þaym cristen men wiþ name, 1740

1698 (23087) i was stadd i. s. s. G stadd *trsp.* F 1699 (23088) to c.] for to c. C G, me of F
 1700 (23089) arme C 1701 (23090) clapis F, me to] þat was E wid to G, me for F 1703
 (23092) gest] rest E 1706 (23095) sal *add.* E, soȝt] *om.* E 1708 (23097) *alt.* F, felauscip C
 1710 (23099) most G 1711 (23100) es C y 1714 (23103) his] þis C, left E 1716 (23105)
 man C 1717 (23106) to] do F 1720 (23109) first x y, rau G 1721 (23110) wriches E
 1722 (23111) renaid als traitur E 1725 (23114) has] as E 1726 (23115) of *om.* E. 1727
 (23116) eth sal] *inv.* E 1728 (23117) þair y, was C F, wont C y 1730 (23119) flexli C G
 fleis E, *alt.* F 1734 (23123) deadly] *trsp.* (d. d.) E 1735 (23124) þer F 1736 (23125)
 demd] *om.* E dempt C G dampnid F 1737 (23126) apon x y, þai *om.* E

- And vnderdeserves Godes grame.
 Falslike es he cristen cald
 23132 þat Cristes lawes wil noȝt hald. 1744
 Fals it es þat luve to knaw
 þat nowðer wil for luve ne aw
 Do þat him suld be to queme
 23136 Quarwiþ man myȝt himselven yeme. 1748
 Bot in pride and treccherie,
 In nijth and enst and leccherie,
 And in vntelland sinnes fele—
 23140 þe hundreth part i may noȝt mele 1752
 þat man ryȝt nu his lijf in ledes—
 Swa dugeth in þayr wicked hedes
 On ilka side þan gadrid þay,
 23144 Bot litel bers þe pouer oway, 1756
 þat er sa gned þat þayn' may spare
 Nowðer to give þaym less ne mare.
 þe covaytise, for soop to tell,
 23148 Has many sawles broȝt to hell. 1760
 Bisweld it has þis werld on brede,
 Vnneðes sal man find aan in lede
 þat wele wil scribe þaym of þis sake
 23152 Ne for na conseyl mendes make. 1764
 Witt yee for sooth al þat er slike,
 pay sal be demd all wiþ þe wicke
 To mikel sorwe and sijte to þaym,
 23156 þat al þis werld þaym may noȝt raym. 1768
 Wiþ mikel wreth and awful chere
 Vr lauerd sal say þat þay may here:
 'Dos flees heðen, ye maledyȝt,
 23160 Vnto mi rijke have yee na ryȝt; 1772
 Oft i was wiþ málisce met,
 Bot for yu was ijn' neuer þe bett;
 In hungre and þrist oft saw ye me,
 23164 Bot þaarof n'had ye na pitee. 1776
 Gaas to þe devel, þar sal ye gaa
 For to well wið him in waa,
 Euer wiðin his waa to well
 23168 Wið him and his þat er in hell.'

1741 (23130) undeserves] vnder seruis E vnder servis C y, godds C all goddes G 1742
 (23131) Falsli C y 1743 (23132) Crist C, wil x y 1745 (23134) noþer C nauþer E F, þat
 add. E 1746 (23135) him suld be] inv. E 1750 (23139) felle E 1751 (23140) hundret x
 hundre F hundreth G, i mai noȝt] es noȝt to E 1753 (23142) dugid E diked C dogged F
 dücke G, wik dedis E wikked d. F 1754 (23143) ilk said C, gadir E gedder F 1755
 (23144) bare G 1757 (23146) Nowðer] Noþer C For E nauþer F 1759 (23148) sawles]
 sauil E sauls C saule G, browht E, til E 1760 (23149) Bisweld C G begiled F, hauis E,
 at weld E 1761 (23150) in eld E 1762 (23151) him E 1763 (23152) tak E 1764
 (23153) schilke E 1765 (23154) dempt C demed G dampned F, wike E 1768 (23157)
 wret x wrap F 1770 (23159) do E y 1773 (23162) was ijn'] ne was E was me C was i y
 1774 (23163) hungir E hungri F, hunger G, and om. E F, þrist om. E 1775 (23164) Bot]
 om. E, ne om. C y 1777 (23166) wið him in waa] wit in him wa E þar in his wa C widin
 his wa y 1779 (23168) þat er in h.] þarin to dwell C (23169-23174) wiþ him ȝe serued,
 wiþ him ȝe wende / euermare werlde wiþouten ende. / gas wiþ him þat ȝe haue mint. / for
 ȝour sorou salle neuer stint. / & þa þat has seruid me. / of þaire ioy salle neuer ending be
 F om. x δ

- 23175 A! Lauerd, quat he war wijs þat mozt 1780
 23176 Stedfast hald þis day in þozt,
 To forget þat day neuer mar
 To qwijles þat he livand war;
 For þan mund he make her his way 1784
 23180 Fra wrake to wer him o þat day.
 Fra þat day forþ þu aw to min,
 Sal neuer fra body sawil twin.
 For god and ill togedir ar 1788
 23184 þey wroztten, ar þey twinned war,
 Togedir sal þay take alswa
 þayr worthi mede in wel or wa,
 Owðer in heven or helle pijnē 1792
 23188 Wiþ Satanas, þat wiðerwin;
 þat, fra þe jugement be mad,
 Sal casten be, wiðvten bade,
 In a stinkand stank of fire, 1796
 23192 þar sal be yolden hem her hire,
 Als says þe book of privete
 þat to saint Iohn was schawn to see.

1782 (23177) forgied E 1783 (23178) Toquils C 1784 (23179) make her] *inv.* C 1785
 (23180) wak E, o] on C G of E F 1786 (23181) yu (*print.*) G 1787 (23182) fra body
 sawil] *inn.* G b. þi s. C 1788 (23183) togedirs E, to g. a.] þat þai did are G þai did are F
 1789 (23184) þey wroztten] þai wrozt C F, *alt.* G 1790 (23185) Togiders E 1792 (23187)
 Oper C auþer E F, heuen pine C hel p. E G 1794 (23189) þe E 1796 (23191) stang C
 1797 (23192) hem her] him his x G ham þaire F hem her T 1798 (23193) of] in C 1799
 (23194) scawid E scaud C schaud G shewed F

NOTES.

GENERAL REMARKS. As to the various readings, mere orthographic differences are not marked; but there was some difficulty sometimes to decide whether they were important for the dialect of the respective MSS. T is generally disregarded, as it has no superior wording. F is disregarded only when it shows an obvious alteration of *y*, which appeared without consequence.

In the following notes I shall endeavour to justify my readings, supposed to be original with respect to language and dialect. Difficult lines will be elucidated; but I shall generally forbear citing parallel passages from other authors, as I do not want for the present to treat of the matter in every direction. Further studies, I hope, will also enable me to enter upon the theological questions treated in the *Cursor*, for I feel sure that they will give some clue to the life of the author.

It will take some more years' study before I have done working out the whole text critically. Only then shall I be able to give a detailed grammar, and decide upon many questions which must now be left in the dark. I do not think it convenient to point these out at once.

The orthography I have adopted is not consistent everywhere. I thought it necessary to stick to the MSS. as close as possible. There is scarcely a spelling which is not instanced somewhere. Original *e* final has often been kept, though it is silent; but it is then put in italics, and denotes that the vowel of the preceding syllable is rather long. When this vowel is originally long, the final *e* is not kept in the middle of the line, and very seldom in the ryme. I am of opinion that these final *es* which never count in verse die away at the end of the line. Therefore I generally spell *þar*, *mar* even in the ryme, but *take*, *make*, *bale*, *tale*, etc.—The letter *y* or *ij* has been used partly to retain an historical spelling, partly to denote an especially open *i*, which is felt much more in a close syllable, *f. i.* before *ʒt*; *y* then marks the rather short, and *ij* the long *i*. Otherwise I do not believe that we should distinguish in M.E. between a close and an open *i*. The English language is altogether

strange to a close *i*, such as is in French. Moreover, I have made a difference between *þ* (sharp) and *ð* (soft). I find great difficulty in finding the right way. I have spelt *ð* between vowels, and taken final *ð* when there was a close connection with the following word beginning with a vowel or semi-vowel in *quaþ* and *wiþ*, because the MSS. readings vary in these words between *th*, *t*, *d*; and the softer pronunciation decidedly suits our dialect. In some words I have adopted *th* from the MSS.

l. 1, *rijmes*] The singular is *rijme*, cf. 14922 (where *rijme* is not plural, as Stratmann makes it). Cf. also Ormin.

l. 2, *romanz*] Cf. 'Havel.' 2327, *romanz* = *romants*. See l. 365, *entens* C, where we may read as well *entenz* = *entents*, and l. 353 *elementz*.

l. 5, *þe strange strijf*] The metre requires *strange*, cf. l. 7, 14, 39, etc. The adjective takes the weak inflection in *e*, when preceded by the definite article, possessive or demonstrative pronoun; f. i. *þis ilke tree* 39, *hir sweete sung* 88, *þe alde lawe* 116, *þe þridde day* 379, *his firste wer* 411, *þat heye curt* 472, *þe lesse werd* 550. But *þe wijsman* 27, *þe ald' lawe* 116.

Substantival adjectives, used as neuter nouns, do not take a final *e*; f. i. *þe good* 566, 665. Substantival adjectives used as masculine nouns drop the final *e*, as *þe wijs* 149, *þe wrang* 29.

l. 6, *þer lijf* C, *þaire* F, *hir* G] The source *w* seems to have had *her*, which was retained by *z*, and has been disregarded by C F. Now *hir* rather appears to be a mistake for *her*, which I have preferred, for a plural would be necessary when *many þusand* is put. I suppose that the *Cursor* reads *hem* beside *þeym* or *þaym*, and consequently *her* beside *þeyr* or *þayr*.

les] is wanted, by the sense and metre, for C's *lesis* is a present.

l. 9, *rike*] I read thus, as the Poet's dialect wants *k*, cf. *rike*, *swike* 5168, *eke*, *speke* (*sb.*) 18056, 'Havelok' *meke*, *speke* (*sb.*) 947.

l. 15, *Charles kyng*] Cf. *Herod kyng* 161.

l. 16, *ne wald*] G's reading *ne wald* permits us to adopt this reading. The negative *ne* is of course often disregarded by our scribes, or is altered into *na*, which Midland scribes again change into *no*.

l. 17, *Ysoud*] C F's *Isot* (*ysote*) must be rejected, as the genuine form is *Ysoud*. The ryme reminds us of Havelok's *troud*, *god*. As to *d* : *t*, and Western *t* for *d*, compare the critical part. I wonder why Kölbing (*Sir Tristram*) writes *Ysonde*. The *ns* of the 14th and the 15th century MSS. leave the reader quite at a loss when to read *u* or *n*, so that the MS. is no argument in this respect.

l. 21, *serkyns þinges*] Cf. G 5448.

l. 28, *drawes* or *draus*] The dropping of *e* after diphthongs is quite common; cf. also substantives. C's *draghus* is regular Lancashire dialect.

l. 29, 31, *lap*, *lep*] Such double forms are unquestionable.

l. 32, *werreys*] C's reading suits best in these lines; it is noteworthy that C has retained old *e* in the first syllable, though it generally occurs as *a*.

l. 33, *ilk wijs*] *scilwis* in C appears to be a mistake, and is explained by *scli* = *slik*.

l. 88, *omang*] There is some difficulty in deciding whether *omang* or *amang* should be preferred. The MSS. readings *o-mang*, *a-mang*, *emang* are not conclusive, for the Western dialect, of course, derives the compound from *on mang*, and *on* and *an* are always confounded. In the East Ormin gives us the form *a mang*, but though he avoids *an* for *on*, we also find *abuten*, *abufen*, so that there is reason to believe that Ormin lived more to the South (*i. e.* near the Saxon area), and a derivation of *a* from O.I. *â* is forbidden. The *Pricke of Conscience* has the forms *omang*, *oboven*, *about*, but likewise, as we must expect from the scribe, the same compounds with the prefix *a*. I have elsewhere shown that the dialect of the *Cursor* is a stranger to the W.S. prep. *an*, I have good reason to believe that such forms as *omang*, *obuven*, *obuuten* must be adopted. It is the same with *ogeyn*, for which the forms *ogain*, *again*, *egain* appear in the MSS. In O.E. there are also compounds with *on* and *an*, as *onze3n*, *on3ên*, *on3êân*, *a3ên*, *a3êân*. So Ormin writes *on3êân* = O.E. *on3êân*. But the *Cursor* writes *ogeyn* = O.E. *onze3n*. The various forms with the prefix *a* (short), which appear in the MSS., seem to belong to a later period, for such forms as occur in the *Lazamon*, *Ancren Riwele*, *The Owl and Nightingale*, etc., afterwards take their way towards the North. The original Northumbrian form appears to have been formed with the prefix *on*. The *Pricke of Conscience* has, of course, *ogain* and *again*; for towards the middle of the 14th century, *agayn* seems to be quite common in the Northumbrian dialect. It cannot be decided whether the form *ogain* in the Edinburgh MS. is original or taken from its Midland source; E has also *again*. I'll just remark that Koch's *âbufan*, *âbûtan* (cf. *Gram.* II., § 427 and 431) appear to me wrong, for *a* must be short.

l. 135, *oxspring*] In C's *oxspring*, *x* represents *sc* = sharp *s*, as is found elsewhere.

l. 143, *Juus*] I have spelt *Juus* and *Jewës* (cf. l. 146) according to metre. In the Poet's dialect, the different spelling does not imply a different pro-

nunciation of the principal sound; so that *Jewes* is a merely historical spelling.

l. 151, *com*] This form is taken rather on account of the MSS. spellings and the *Ormulum*. Sometimes *cam* is used for *com*, cf. 1205, 2383, etc. The length of *o* cannot be proved anyhow.

l. 154, *saint*] C's general reading cannot be conclusive. Cf. *sent* C 21185, 27187, 21188, 21189, *seint* C 22041, *seint* C 16745, 16858, *sent* C 18363, 18373, and the peculiar mistake in E *sant es said* = *sum tes said*, cf. G 23405.

l. 160, *presandes*] C F's *presandes* is proved by the ryme *presand*, *hand* 6652, *brand*, *presand* 7588, cf. also **x y** 24808.

l. 168, *hoof*] seems to be required by our old dialect and the metre. Cf. F's reading; cf. also 11104.

l. 200, *harwed*] Our dialect seems to prefer *harwe(n)*. Compare *haluin* E, *halu* C G, while F has *halgh* F 24895.

l. 204, *onstandand sey*] C's reading is not correct in *stad*, but is easily mended, cf. l. 22724 E.

l. 205, *myȝtes mast*] C F's *myght es (ys)* is, of course, the same, though printed separately.

l. 213, *Antecrist*] I could take the contracted form *Ancrist*, which is not uncommon in M.E., on account of the metre.

l. 308, *hem*] C's reading may, of course, have been taken from a Midland copy; but we can also adopt it for the Poet's dialect.

l. 376, *sunded*] = sounded pp., cf. O.F. *sonder*.

l. 415, *palays*] The first syllable has the stress here. But the form *pales* is not necessary, though allowable. The relative pronoun is retained, so that there is an extra syllable in the cæsure.

l. 417, *creature*] It does office for the plural, which is allowed only on behalf of *twin*; cf. l. 425, 512, but *eyen twinne* 521.

l. 454, *auntur*] I don't prefer G's MS. reading, which in T is rendered by *traitour*. The confusion with *auttur*, *anttur*, *antur*, *auntur* is obvious.

l. 496, *ful harde*] The adverb is meant.

l. 501, *held*] pres. plur. of O.E. *heldan* = 'to incline,' which must not be confounded with O.E. *healdan*, 'to hold.'

l. 560, *an*] The conjunction *and* is meant.

l. 585-6, *eild*, *weild*] The two forms are sometimes mistaken as to their origin by German scholars. This *elde* can be derived from O.E. *eldo*, while *alde* from O.E. *ealde*; cf. Ormin, who has both forms. M.E. *welde(n)* can be

O.E. *weldan*, and *walde(n)* is O.E. *wealdan*. The subst. *wald* is O.E. *ȝeweald*, and *welde* is O.E. *ȝewild* (st. f., = will or impulse of one's own, arbitrium, O.I. *veldi*; cf. *Beow.*, mid *ȝeweoldum* 2223). *Ormin* has only the verb *weldenn*, but the substantive *wald*. The *Cursor* has the double forms; as to the meaning of *welde* (sb.) cf. l. 462. These forms are, therefore, scarcely any dialectal criteria. Only the O.E. adjective *eald*, which can be *eld* in the West, and is *ald* in the East and North, is of some consequence.

l. 610, *þe forbod*] The stress on the first syllable is instanced in a good many places.

l. 675-6, *abute : vnderlute*] The MSS. spellings of *vnderlute* are *vnderlote*, *vnderloute* 2054, *vnderlute* 3705, *vnderlut* 18206, *vnderlutte* 11190. It rymes with *doute*, *statute*, *aboute* in the *Cursor*. The *ū* sound, as appears, cannot be denied, but still it is worth while to consider whether it must be derived from O.I. *lútr*, or can be thought to be the pp. (*vnderlote[n]*) of *vnderluten*, O.E. *vnderlûtan*, used adjectively. It would be necessary to prove the transition of *o* into *u* and *ū*.

l. 826, *blured*] 3 sg. prt. of *blure[n]* = *biluren*, to be sad-visaged, to be aggrieved. Cf. L.G. *lûren*; *lourin*, 'oboculare, mærerere,' *Prompt.* 316; besides cf. *blure* (sb.) (r. w. *cure*), *Townl. Myst.*, p. 310. It must not be confused with *lirten*, *bilirten*, W.-S. *lurten*, *bilurten*; *lire*, W.-S. *lure* (sb.). C's reading *blurded* appears to be a double formation of the pret., and is not confounded with W.-S. *blurten*, pp. *blurt* (cf. A. R. 280*).

l. 938, *forþij ar*] = *lest*, cf. Genes. iii. 22.

l. 990, *childer*] = *childre*; cf. *numbre*, *ordre*, etc.

l. 1002, *o mede*] = *on mede* (= for reward). *on* is used to denote aim and purpose; as in O.E., *mîn blôd byð áȝoten on synna forȝifennisse*. As regards the sense, cf. *þat mirthes mettes man to mede* 272.

l. 1087, *way*] O.E. *wêȝ* = balance, not mentioned in Kaluza's Glossary.

l. 1097, *firslazt*] There is no reason to read *flazt* for *slazt*, as Stratmann (p. 205) does. Cf. O.E. *sleah*t in a compound, as *handslyȝt*.

stund] pp. of O.E. *stunian*, 'percellere, to cast down,' also 'to make senseless' (not mentioned in Kaluza's Glossary). K.'s *stund*¹ (inf.) is mistaken.

l. 1106, *solwed*] pp. of O.E. *solȝan*, 'to soil, stain.'

l. 1125, *ayr*] for *hair* of the MSS. The ryme as well as the sense forbids

¹ *d* in *stund* is abundant, as in modern *sound*, etc. The phonetic value of *u* in *stund* (pp.) is proved by the ryme; cf. also *stund* (inf.), r. w. *hund* 7558, so that *stund* has nothing to do with *stunt* = *stynt*.

me to take *hair* in the meaning of *hair*, as Kaluza does; cf. Gloss. The sense is: 'dim and black as the air when the tempest is drawing near,' cf. 1124-7. Though the *Towneley Mysteries* afford a ryme like *yare, fayre*, the *Cursor* is correct in this respect, and would never allow of such a ryme as *fayr, haar*, for this is the form wanted for modern *hair*. The abundant *h* of the scribes is the well-known cockneyism, as we call it.

l. 1142, *crijen sal*] for *sal cri þan* E, *þan cri sal* C, while *þan* is omitted in **y**; cf. l. 1122.

l. 1166, *lest*] There is no reason to reject *lest* = O.E. *læstan*. But *e* is shortened, like *a* in *last*. As to *lest* (adj.), cf. *geste, leste* 208. This *e* is no characteristic of the South-eastern dialect, as the new editor (Dr. Sarrazin) of *Octavian* wishes to make us believe when he (p. xv) in a most remarkable way refers to *Danker's Laut- und Flexionslehre der mittelkent. Denkm.* (p. 6), and seems to think that M.E. *e* is a development of M.E. *a*, while double forms in *ē* and *ā* (= O.E. *æ* or *â*) are well-known in the earliest M.E. period.

l. 1192, *vntil*] G's reading cannot be preferred. There is no reason to reject *vntil* or *vnto*, cf. § 64. The forms *onto, ontil*, appearing in the 14th century, are developed from *vnto, vntil*,¹ as *op* in E 22548 from *vp*; the transition from *u* into *o* before a nasal sound is very easy, to be sure. Cf. still *vpon, opon, apon* in the MSS. It will be seen in several places how the MSS. have *on* instead of *in*, which seems to have the preference in the Northumbrian dialect.

l. 1194, *þe nijnd*] Cf. *nijnd, fijnd* 23257.

l. 1206, *vtneem*] = *vt* + O.N. *næmr*; cf. *fastnæmr, hjartnæmr*, etc., most affecting, heart-touching, and cf. H.Germ. *ausnehmend, ergreifend*, and O.N. *siðnæmr*, well-bred. *næmr* serves to enlarge the usual extent of an idea; *vtneem*, exceedingly great. The form *vtenemes*, which is followed by *es*, seems to be a mistake here; but cf. *of a well þat es vtneemes, þat vt of ran four grete stremes* 1315-16, *vtnem, barntem* 4827-8.

l. 1206-7] The sense is: 'Even saints and Heaven himself shall be afraid,' which is expressed by double negation with the aid of a relative sentence ('There is no . . . but'). There is reason to believe that the Northumbrian scribe omitted original *ne*, cf. § 65.

l. 1242-3, *elleven : beleven*] I think I am right in adopting G's *elleven*

¹ Zupitza, cf. *Koch's Gram.* II. 382 rem., connects the first syllable in *vntil, vnto* with the prepos. *on*, because *onto, ontil* occur. The reasoning at least is not conclusive in my opinion.

(final *d* is lost) as an ordinal number, as *þe niȝn'* (the ninth part), *mijn* 969-70. *Elleft* is quite strange to our dialect. G's *þat it be leven* shows that it is altered from some other reading found in the source. But it is easy to correct *beleft* into *beleven*, to relinquish, and to avoid G's mistake; cf. E's *signes*, and the plural in l. 1244 (12629).

l. 1247, *þing*] The mistake *tung* may be easily made when the source had *ting* for *þing*.

l. 1254, *þan sal þe raynbow*] As to the double stress in *raynbow*, cf. l. 1990, *sekenes* 23087, *creature* 23413, *forbod* 987, *spusebreke* 185.

l. 1258, *dint*] = thrust. The correct reading has been inferred from E's *dunt*, and its translation *bete* in G, which agrees with the sense.

l. 1275, *quayn*] Cf. O.N. *kveina*, to lament, and O.E. *crānian*.

l. 1281, *buun*] = inf. of O.E. *būzan*.

l. 1306, *&*] = and; observe the common mistake *a* in G. I presume on *ā* in the source rather than *a*, so that *strait* is not a substantive here, which, in my opinion, suits better to the preceding *a stormi dai*.

l. 1309, *drove*] = to disturb, to afflict; cf. M.L.G. *drôven* (Stratmann). Halliwell's *droning* is, of course, *droving* = affliction. The printed text of C F G has *drone*, *droune*, which is a mistake; the MSS. often confound *u* and *n*. 'Thunder and lightning shall disturb their minds,' but not drown them, as Kaluza's Glossary renders the verb.

l. 1311, *hiden þaym þarin*] G's additional *þan* makes me believe that we have to read *hiden*, cf. *hiden* C E 22196.

l. 1339, *onstandand*] Cf. l. 204.

l. 1348, *witt ye*] i. e. *wite*, conj., cf. Orm. *wite 3e*, *witt tu*.

l. 1355, *noȝt but quon men to was*] I think we must consider G's *was* on account of its position. E C's *no* is a mistake, and *quon* appears to me indeclinable. E's *thone* (thus printed) is misread for *chone* = *quone*; cf. G's *fone*.

l. 1368, *land and lijth*] Cf. Skeat's Gloss. to *Havelok*, s. v. *lith*, p. 132. *lijth* is plur. of *liȝ* = O.N. *liȝ*, 'copiæ, milites.' Cf. also its German translation, 'land und leute.'

l. 1429, *hu of þayr eildes*] C's reading reminds me of O.E. *hū c. gen.* = at which age. F's *oȝt* can be = anything, anyhow, perhaps. E G appear not to have understood any longer C's Old English way of expression.

l. 1457, *Of fayr stature hu*] E's *þair* is a mistake (cf. l. 22845), which will easily be understood by those who know how *þ* and *f* are so commonly confounded even now-a-days. I need hardly call the reader's

attention to Sweet's lucid description of these two sounds (*Handbook of Phonetics*).

1. 1463, *brewes*] G's *brend* must be rejected; cf. ll. 23950, 23951, 24201 (*brende* F), 24497.

1. 1512, *vnmijsen of mete*] The wolf is *vnmiser* = 'not niggard' when eating. It is impossible to think of *unmeasure*, as Kaluza does. The rhythm and word-formation forbid any derivation from *measure*.

1. 1542, *weve*] = waif, Norm. Fr. *weif*, *wef*, Low Lat. *wayfium*, *res vaivæ*, an English law-term, signifying goods found of which the owner is not known (Webster). Not explained in Kaluza's *Glossary*.

1. 1553, *vessel*] Cf. *fetil*, vessel G 20932.

1. 1565, *his willes es*] Cf. E F, and l. 10094 C G.

1. 1584, *give*] There is good reason to believe that E's reading *you* was occasioned by the confusion of *giue* and *giu*, which appears for *you* in the third hand of the MS.

1. 1592, *ay quar*] G's *siquare* makes me suppose that there is some close connection between *siquare* and *sumquare*. It is worthy of notice that F has used *sim* for *sum* 22899, and C *sim* for *sum* 20632. Besides, observe *simquare* (printed *sunquare*) C 1884, and *sequare* G 11199. Now it is remarkable that *siquare* generally denotes 'time'; only in l. 3107 we find the various reading *cuntre* F, and in l. 19852 it might denote *place*. But there is no doubt that *quar* is originally used in the local sense, and indeed, we meet with *sum elles quare* C G 23906, where the reading of E *sum other quare* may at once denote the near relation to 'time.' This meaning is found in *mani quar* x G 21723. As regards *si* in *siquare*, G's *sequare* and C's *simquare* are not without consequence. So that we may presume on some confusion between O.E. *sum* and O.N. *sem*. The double meaning of *place* and *time* is also found in *wai* (*wei*). As regards the meaning 'time', cf. ll. 6141, 12531, 23009. M. Kaluza, in his *Glossary*, has taken *wai* and *wei* for two distinct words, and has cited there l. 8419 in a wrong place, for *wei* means there O.E. *wīza* (= man); cf. § 57, 5.

1. 1624, *onent*] = *onende* = 'opposite, against, with respect to.' The first proper meaning is still known in the modern dialect; f. i. *Hwær art'a b'a·un* (M.E. *būn*) *t'fish?* *Th'a·u mun goa anent t'pu* (pool). I heard this sentence from a Sheffield man, but I have no doubt that the preposition is still current in the rural dialects of other districts. The Saxon words generally are *an ende*, *anente*, *enent*, *inent*; elsewhere I have found *onent*, which was printed *onence* in Halliwell's *Dict.* and the *Pricke of Conscience*. Cf. § 64.

l. 1689, *þayn'*] E's mistake '*þaim*' is a misreading. The same mistake is found in Kölbing's *Amis and Amiloun*, l. 94, where *þam* is *þain'*, and not the accusative, as the editor states, p. xxxv.

l. 1741, *vndeserves*] The common mistake in **x y** is noteworthy. The meaning of the passage is, 'They are only Christians by name, and do not deserve God's wrath.'

l. 1753, *dugeth*] = O.E. *duȝoð*, *duȝuð*. *gader þey* in the following line wants an object. The sense of the passage is: 'They gather riches everywhere, but never give anything to the poor.'

l. 1760, *Bisweld*] cf. *suelud* G, *suelid* C 15383; *bisuelid* G, *bisweld* C 16484, O.E. *svelȝan*. The same double forms in *w* and *ȝ* are found in *harud*, *herid* and *halud*, *halghed* F, *halgied* E.

l. 1767, *raym*] = O.N. *hreima*, sonare, clamare. The diphthong is confirmed by *Kaym*, *raym* E. Tol. 434 (Lüdtke). The W.-Sax. vocabulary appears to have *hrêman*, cf. Stratmann's references.

l. 1773, *þe bett*] = 'eo melius.' Observe also C's *me* for *ine*.

I add a synopsis of common mistakes or alterations in **x y**: *it* for *ne* 22593, *before* for *he for* 22920, *vnder servis* for *vndeserves* 23130; in **x G**: *vnmessur* for *vnmiȝser* 22897, *a* for *and* 22691; or in **x F**: *to* for *do* 22552 (cf. E G 22798), *of* for *an* 22943; in C E (= **x**): *nan* for *man* 22450, *nobot quon* (*nobit chone*) for *noȝt bot quon* 22740, *of* (*o*) for *to* 22915; in E **y**: *richli* (*rightli* G, *riȝtwis* F) for *kithly* 22742.

NOTES ON THE VERSIFICATION.

THE metrical line we have before us is the so-called *Short Metre*, which, as will also be seen from the *Cursor*, has been imitated from the French eight-syllable line.

1. It has no cæsura as a rule, and consists of four lifts or strest syllables, and four beats or unstrest syllables, as,

þer many a þusand les his lijf	6
Adam yode walkand in þat welth	753
Sin nan es, als i wen, þat can	1526
O feinds sal to þe dom be ledd	1636

When there is a kind of cæsura, which is then after the second lift, there may be an extra-syllable, as,

Of Alisander þe Conquerur	
Of July Cesar þe Emperur	3-4
Gaas to þe devel, þar sal ye gaa	1776

There is no need to adopt the elision of *e* in *þe Emperur*, simply on account of the preceding line. After such a kind of cæsura there may also take place a shift of the lift and beat, as,

All bestes dumb under þe lift	1136
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Otherwise the lift is shifted only in the beginning of the line, as,

Minning and þat of þinges þrin 561; cf. 267, 920, 1341, etc.

2. The ending of the line is either masculine—*i. e.* the line terminates in the lift or stress—or feminine, *i. e.* the last lift is still followed by an unstrest syllable, as,

O Ionek and of Ysambras	19
Storijs als o serekyns þinges	21
Wið heye note and lude steven	1082

3. The first beat may occasionally be omitted, as,

Sanges sere of selkup rime	
Inglis, Frenkis, and Latine	23-4

The first beat may also consist of two syllables which are slurred over in one time, as,

Siðen / óf þe dóme yu / sál i sáy	216
Vij máyster stérns er sétt in héven	525

4. The beat can never be dropt, except after the second lift, nor can it consist of two distinct syllables.

Of Brut þat bern bald of hand	7
Wers tre, wers fruit it beres	38
And all þat sek war to leche	176
Of a spusebreke womman	185
þan sal þe raynbow descend	1254

If two syllables occur forming one beat, they can easily be slurred over in one time, as has been seen in the first beat, as,

For súm o þijn ful míkel wil þink	975
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5. Final *e* is never counted when it is followed by a vowel, and generally not when followed by a semi-vowel (*y*, *w*) or *h*. Of such words beginning with an *h*, note *he*, *him*, *his*, *her*, *hem*, *hu*, *here*, *have*, *had*, or French *honur*, *hure*, *heritage*, *heyr*, and so on. This rule may be exemplified by the following lines—

þe tende ordre for to fulfil	515
He dos it, for heen' wald ye were	773
And þus he les his grete honur	487
Bot þaarof ne had ye na pitee	1775

6. *Hiatus*. It is generally avoided by way of elision. But we observe—

(a) The definitive article *þe* may stand before a vowel, f. i. in *the alde law* 116, though there are instances enough where *þe* is apostrophized and joined to the following word, as *þangeles* 133, 433, *þouermaast* 395, *þuprijsing* 1447, 1620, *þayr* 1608, *þaztand* 1176, *þ'haly crois* 211.

(β) *ne* though generally cut off before such forms of *to be* and *to have* as with a vowel, semi-vowel, or *h*, might be sometimes kept before a semi-vowel or *h*, as *ne have* 1173, *ne wat* 64, *ne harmed* 685. The semi-vowel and *h* then keep their consonantal character.

7. *Elision*. I have already mentioned that final *e* is silent before a vowel, semi-vowel, or *h*. Of the elision of *e* in *þe* I refer to 6. Besides, observe *to*, as, *t'vprijse* 1149; *ne*, as, *n'es* 1243, *nys* 645, *nart* 654, *ne hadd* 370, 1775, *ne wald* 16, *ne was* 100, *n'vnderstandes* 1589. A kind of elision, to which Ten Brink (*Chaucer*, § 269) gives the happy expression 'synklisis,' takes place in *many es* 930, *a body he* 1420, *body and* 1659, *sundry and* 332, *merci of* 1579. Something like an elision, which is, properly speaking, either an apocope or

an aphæresis, may be called 'enclisis,' as *ín' had* 956, *þaýn' sal* 1275, *hen' schál* 1384, *íjn' may* 1524, *þayn' sál* 1689, *þaýn' may* 1756, *þát es* 427, *hée's* 936, *þayn' war* 1468, *þun' sal* 337. As the MSS. denote the apocope, and the modern usage seems to justify the aphæresis of the other instances, I don't speak of a mere slurring-over.

8. A slurring-over of two syllables in the beat, the first of which belongs to a word in the lift, is made by some sort of syncope, as, *water and* 357, *þowquéðer has* 909, *listen a* 1048, *cruel and* 1194, *héven he* 1220, *éfter his* 1332, *Queðer súm* 1395, *ówðer on fót* 1439, *Queðer þár* 1627, *Vnder þe náme* 1628, *pénance sal háve* 1644, *nówðer to give* 1757, *énded and* 209, *ángel and man* 424, *maner o scaft* 425, *obúten þe nedes* 192. Observe also this instance in which you have an enclisis and some sort of apocope, as *atte doóm* 1630. I'll also mention under this head such instances as *númbre þat* 503, *Childer in* 1080, which at first sight exemplify the apocope and the elision.

Syncope. It is generally *e* that is syncopized, as *elementz* 353, *covering* 483, *cómandmént* 648, 660 (but *commandement* 340), *suffrance* 745, *covenant* 1673; *lauerd* 1205, etc.; *lawed* 249, *heðelike* 449, *vnneeðes* 1761, not to count *luveliest* 1003, for *luve* is always monosyllabic. Then observe the syncope in *over*, *never*, *ever*, *queðer*, as *þouermaast* 395, *ouertakes* 574, *euermaar* 98, *neuermaar* 501, *quer*¹ 1633, besides *pouer* 1755 (but *pover* 1681), *aunters* 12. The syncope of other vowels is to be met with in *heritage* 607, etc. Note also *Ierusalem* passim. Other contractions, so that there is a syncope of a consonant and a synæresis, are *mad*, *heed*, but also *heved*. In *kidd* 1267, *cledd* 801 (but *cleðed* 798) there is, of course, an assimilation of ð and *d*, and only a syncope of *e*. In *Antecrist* 213 we may presume on the syncope of *e* and even of *t*.

The inflexion furnishes us with many observations on this head.

α. The infinitive has seldom kept its *n*, so that there may be a syncope, *mistruun* 1410 (cf. 15498).

β. Final *es* in the 2. and 3. sg. present, and the plural of substantives, often undergoes the syncope, as *wenēs* 289, *standes* 653, *werreys* 32, *multiplijs* 286, *governs* 286, *cums* 308, *halles* 314, *geetes* 808, *truus* 1058, *behooves* 1174, *saves* 71, *vmluukes* 1320, *tells* 1057, *makes* 1557, *beers* 1603; *laves* 182, *angels* 412 (cf. *angéles* 133, 433), *yates* 590, *elementz* 353, *wijndes* 1245, *felawes* 1392,

¹ Compare also spellings like *nerpeless* C 21247, *nourquar* C 23819, *ourquar* C 14570, *ouir*, or 19422, etc.

warlawes 1226, *cluuds* 1607, *days* 214; but *luves* 81, *gruues* 543, *ouertakes* 574, *standes* 901, 1004, *wenes* 769, *telles* 1210, *seemes* 1409, *truues* 1617, *lijkes* 54, *preyes* 108, *menskes* 109, *schijnes* 291, *reyses* 326, *clepes* 604, *nezes* 1007, *rennes* 1031, *spekes* 1199, *lookes* 1556, *undeserves* 1741; *pinges* 314, *bernes* 902, *dayes* 921, *treës* 761, *cluudes* 1310, *signës* 1242, *wijndes* 1256, *schaftes* 1289, *presúndes* 160, *clerkes* 356, *leves* 802, *wordes* 888, *flummes* 1032, *limmes* 1445, *hundes* 1477, *sawles* 1759; cf. also *es* in the genitive, as, *doomes-day* 1046.

γ. *en* in the participle past shows syncope in *born*, *schorn*, *sworn*, *lorn*, *lijn*, *ycorn*, *slayn*, *schawn*, but *schawen* 579.

δ. *ed* is treated alike in the preterite and the participle past. The original preterite ending *ede* has found an apocope, and the ending *de* is of rare occurrence, as, *walde* 847. It is, therefore, only the syncope that we are concerned about in the preterite ending *ed*. Observe the following instances, *behooved* 422, *deyed* 1520, 1734, *leyed* 811, *trávayld* 1390, *purvayd* 284, *órdaynd* 285. Otherwise compare *demd* 186, *fild* 850, etc. There is no syncope in *harmed* 685, *yerned* 786, *schawed* 1531, *proved* 1532, *turned* 180, 929, *heled* 187, *raysed* 194, 1541, *pijned* 198, *harwed* 200, *ended* 209, *hooped* 732, *lijked* 1731. Of syncopized participles past, note *turnd* 1444, *demd* 1630, 1665, *prisúnd* 1697, *besweld* 1760, *truud* 956, *reft* 1239. On the other hand, compare *fúlfild* 422. There is no syncope in *changed* 479, *confermed* 500, *maked* 632, *flemed* 951, *demed* 1613, *carked* 1615, *blessed* (*blisced*) 197, 1692, *unsaked* 570, *filed* 880. Observe also the syncope in the adjective *wrecched* 991, but *wrecched* passim. It is not difficult to see that a stem ending in a vowel or diphthong or middle-sound (nasal- m, n) or vibrating-sound (r) or semi-vowel (w, y) facilitates the syncope. Besides, it is by shifting back the word-stress that the syncope becomes necessary, as *órdaind*. Such forms as *kidd*, *hidd*, show syncope and assimilation, and *maad* has also the guttural syncopized.

10. Diaeresis is found in *Ysaij* 1057, *Moïses* 143, *Ysaac* 137, *Esaiü* 140, *crëature* 328. The synæresis is a *fait accompli* in such words of French origin as, *seel*, *veel*, *preche*, *emperur*.

11. Shifted word-stress. Observe the following instances of Teutonic and French origin: *godnéss* 97, *wímmán* 895, 897, *wimmán* 757, 894, *gódheed* 559, *godhède* 317, *fáyrhed* 666, *feláwes* 1393, *kaisér* 1372, *commándement* 340, *cómandmént* 648, *prophét* 1595, *pe próphet* 704, *súffrance* 745, *channél* 1178, *chánnel* 1192, *tréasur* 1679, *ríchess* 1678, *penánce* 1644, *pénance* 949, 1643, *fántum* 55, *cónseyl* 1625, 1763, *partíes* 344, *párties* 352, *résun* 587,

lécchur 31, *baner* 1377, *báner* 1373, *manére* passim, *máner* 425, *sérmun* 196; *Hérod* 161, 172, *Wáwayn* 13. Note also compounds like *úpbeers* 1415, *fórbod* 610, 872.

Further observe *to cónfund* 728, *cómfort* 1581; *commún* 236, 242, *cómmun* 1726; *endíng* 668, *winníng* 966, *cursíng* 1724; *gretánd* 1088, *schijnánd* 1378, *lyvánd* 1438, *faránd* 1032, *sekánd* 1516; *vglíj* 1134, *vnquémfullíj* 1166, *flesslíj* 1419, *maníj* 1677, *breftlíj* 120, *treystlíj* 260, *needfúl* 225, *cáitiues* 1236; *swíftlikèr* 341, *héylijkér* 1382, *fayrér* 1563, *luvelièst* 1003, *vnwíliést* 736.

Besides, observe the double stress in trisyllabic verbal nouns, as, *úprijsíng* 202, 1433, 1447, 1620, *bígínníng* 278, but *bigínníng* 269, *báptísíng* 171. In trisyllabic substantives of French origin this double stress is quite common, as *relìgiún* 1660, *còuaytíse* 1758.

Moreover, observe adverbial compounds, as, *intó* 1772, *intíl* 380, *herbíj* 47, *hérby* 661, *þarfór* 601, *þárfor* 631, *forþíj* 659, *fórþy* 611, *þárwiþ* 917, *tilwárd* 936, *towárd* 1004, *vpwárd* 1164. The regular stress is found in *into*, *þarfór*.

12. *Enjambement*. This metrical license, so well known from French verse, is a very good means for making the monotony of the metre less dull. It finds its support by inversion and line-stress. *Ten Brink*, § 317 ff. has given some fine remarks on Chaucer's enjambement. The *Cursor* never has such bold instances as Chaucer's short metre. It will be worth while to give a variety of instances, that the reader may judge for himself.

pat i speke o þis ilke tre	
Betakens man, bath me and þe	39-40
He þat stiþest wenæs at stand	
War him his fal is neist at hand	61-2
þat saves me first in erth fra sin	
And heven bliss me helps to win	71-2
Quat bote is to sett travayl	
On þing þat may noȝt avayl	89-90
Quaswa wil of hir fayrnes spell	
Find he sal ynouȝ to tell	95-6
O reuth, o luve, and charite	
Ne was neuer hir make, ne neuer sal be	99-100
Al þis werld, ar þis book blin,	
Wiþ Cristes help i sal ouerrin	121-2
Siðen hit schal be redd yu þan	
Of Ioachim and of saynt Anne	153-4
Hu þat Ihesu Crist himselve	
Ches til him apostels twelve	173-4
Siðen hu bat halij driȝtin	
Turned water into wijn	179-80
Hu vr levedy ended and yald	
Hir sely sawl, hit sal be tald	209-10

Selden was for any chance	
Praysed Inglis tung in France	245-6
Forþij es schortly noȝt þat he	
Ne may all do his will to be	1422-3
þis mikel maysters says þat þay	
May saved be in nankynnes way	1470-1
O five þusand men þat he	
Fedd wiþ five laves and fisses þre	181-2
Nē þe neddre was noȝt bitter	
þan þow he was ever witter	695-6
‘Loo,’ he sayd of Adam, ‘hu	
Lik he’s mad tilward vs nu	935-6
A! Lauerd, quat he war wijs þat moȝt	
Stedfast hald þis day in þoȝt	1780-1

The reader will have seen from these instances that the run-on lines are only allowable when the two separated words bear the line-stress. But these line-stresses must not be confounded with the metrical lifts, four of which are in every line, while the sense generally requires no more than four stresses in two lines. All the metrical lifts, therefore, are not of the same value, and can be distinguished as chief stresses and by-stresses. Now these separated words, which bear the chief stress, are generally disconnected from each other by several other words. When one of the separated words stands at the end of one line, the corresponding word seldom stands at the head of the following line, in order to avoid the close succession of the chief stresses. But there is a good exception to this rule in ll. 935-6, where *hūu* and *lijke* bear the chief stress, as would be required in prose. In ll. 1780-1 *þat moȝt*, which is not material to the sense, does not bear the chief stress, though the two words mark the cutting. The lines must be read thus:—

A! Láuerd, quat hé war wíjs, þat moȝt
Stédfast hald þis day in þoȝt.

Compare also ll. 179-80, where the subject and the object of its activity are emphasized, or ll. 245-6, where the adverb *selden* and the subject are opposed. In ll. 181-2, 1422-3 *he* gets a chief stress because it denotes the Lord, otherwise the stress would be rather weak. In l. 1423 the chief stress lies on *will*; in l. 182 *he* in l. 181 is supported by the two chief stresses at the end of the line. In ll. 695-6 *bitter* and *witter* are opposed to their full effect.

13. As to the ryme I refer to the critical part. The reader will have been persuaded that neither the quantity nor the quality of the ryme is quite correct in the *Cursor*. Nor will the reader wonder at it when he compares other poems by my critical tests.

14. Besides the short metre exemplified by my two specimens of a critical

text, we meet with a 'langer bastune', which I have simply called 'long lines' in my former essay. The line consists of seven lifts, with a cæsura after the fourth lift, so that it is possible to divide it into two parts after the modern way. Inner ryme does not occur except in ll. 17097—17106 G, and in ll. 1795—17100 C, where the first part shows inner rime. In dividing the lines into two parts, I make the same observations as on the short metre, with respect to the omission of the first beat, to the double first beat slurred over in one time, and masculine and feminine endings, etc. The reader may be satisfied with a short specimen of a corrected text (ll. 14937—15040).

	Ihésus went tilward ¹ Ieru saleem	
	Gangand on his fete,	
	And com he til a litel hill	
14940	Man calles munt Olivete.	4
	Sex dayes forwiþ paske-day	
	Wið his he went þe strete,	
	Till his disciples þat he ledd	
14944	Sli wordes spak he suete:	8
	'Wat ye breðer quij', he sayd,	
	'I weind ogayn swa snell?	
	Herkens nu and vnderstandes	
14948	þe soop i sal yu tell:	12
	Yon Iewes ar, wele waat ye it,	
	A folk selkup fell,	
	þay wil me never luve, ywis,	
14952	For þing i may þaym tell.	16
	For luve ne aw ne for na thing	
	þat i for þaym have wrozt,	
	Wiþ many selkup, als ye have herd	
14956	And wiþ sothfastnes sozt.	20
	Bot al my swine nu es it swa	
	Standes me for nozt,	
	þe time es nu mannes sun sal dey	
14960	And mannes kijnd be bozt.	24
	To yon castel ga yee, he sayd,	
	Ye se ogayn yu stand,	
	þar sal ye fijnd an ass best	
14964	Wið hir fole doon in band.	28
	Gaas fotte hir me, if any man	
	Lays vpon yu hand	
	To lette yuu, ye say ye have	
14968	þe lauerd to yur warand.	32

1 (14937) tilward] to F 2 (14938) gaand F, apon G 3 (14939) com he] *inn.* G 4 (14940) clepis G, it *add.* F 5 (14941) niȝtes F, forwit C for wid G before F, pask day C y 6 (14942) þe str.] in st. F þat str. G 7 (14943) þat] atte F 8 (14944) suche F 9 (14945) mi breþer G 10 (14946) ogeyn] again C y 11 (14947) vnderstande y 14 (14950) selcuthli G 17 (14953) ne awe] or agh C, thing] signe y 19 (14955) selcouþes F, herd] sene y 20 (14956) sothfastnes] softnes þaim (ham) y 22 (14958) it *add.* F 23 (14959) man C, *alt.* F 24 (14960) mans C 25 (14961) ga yee, he sayd] *inv.* G 26 (14962) again C y 29 (14965) ga F, fet G focche F 30 (14966) yu] hir F, apon C y

¹ tilward = toward

	A moder ass ye sal þar find And yee hir sal vndoo Vt of hir band; if any man	
14972	Askes yu quarto, Ye say to þaym þe laverd has Wip þaym for to do. And sal na man yu say bot good; þe stede es yonder, loo!'	36 40
14976	Soon þar went disciples twa Vnto þe sayd castel, Bunden þat þay soȝt þis ass pay fand by a postel; Broȝt þay nouȝer on hir bak Ne sadel ne panel To þayr lauerd ¹ was nouȝer cledde	44
14980	Wip silk nē sendel. 'My freindes,' sayd he, 'waat ye qui I wend nu to þe tun? þe soop to wite, i sal yu scaw Al mij priue resun, þe time es cumen nu i sal Suffre mi passiun, þe fest es nu, mismay yu noȝt, Bot maas my riding bun. Nu,' he sayd, 'sal wommans sune In mannes hand be laȝt; pay sal him take and deem to ded Wiȝvten any saȝt, And wip tresun him do on tree Als it es forwip taȝt; He sal be ded, bot rijse he sal Wiȝin þe þridde naȝt.'	48 52 56
14988	pay kest þayr claȝes on þis ass And did him þaron sett; Sone it ras þe word þat he Was command bi þe strete. þe folk was ¹ cumen to þe fest Almast for joy þay grete, þe simple folk al o þe tun pay went him for to mete. Wiȝ all þe mirȝes þat þay moȝt Derworȝly þay him mett, Wiȝ harp and pipe, and horn and trump þe strete þay him vmsett, Ald and yung, bath less and mare All wiȝ a worde him grett:	60 64 68 72 76
14992		
14996		
15000		
15004		
15008		
15012		

35 (14971) hir *om.* y, land F 38 (14974) nu *add.* y, þeym] hir F 40 (14976) stode F 42
 (14978) into F, þis y 43 (14979) *alt.* G 45 (14981) nauȝer F 46 (14982) ne] na C *om.* y,
 panel] yeit panel y 48 (14984) ne s.] ne yeitt C, in s. ne in s. F 49 (14985) sayd he] *inv.* y
 53 nuu i] n. þat i C, þat i y 57 (14993) womman C y 58 (14994) mans C 63 (14999) bot]
 and G 64 (15000) thrid C y 65 (15001) clothes C 66 (15002) sett] site F sitte G 69
 (15005) was] þat was C 70 (15006) grette C 74 (15010) Darworthli C, gett C mete G
 mette T *alt.* F 75 (15011) and horn] and *om.* G 76 (15012) wai y, þaim G, umbeset F
 78 (15014) wit a word all C wid ai w. þai G

¹ rel. pr. nom. omitted.

15016	‘Welcum sauveur! lang has þu been, Al sal þurwꝫ þe be bett.’ þe lauerdings and þe rike men To quijls o-bak þaym drouꝫ And tempred tresun for to tri	80
15020	To take Ihesum wið wouꝫ. þay murned, quijls þe povere men And þe childer louꝫ, Befor þayr king þe childer kest	84
15024	Branches þai brak o bouꝫ; And sum þan kest þayr claðes dun In midward þe þrang, þay spredd þe strete wiþ clath and flur	88
15028	His ass on for to gang þe folk him folwd and forwið went, þay mensked him wiþ sang, ‘Osanna, lauerd, welcum þu be,	92
15032	Quar has þu ben sa lang?’ Bot þe childer þat war wayk To ga þat pres omang On walles and on windous, als	96
15036	þayr hevedes ouer þay hang, Beheild þayr laverd þar he com; For-soop had þay na wrang, All þay sang als wið a muþ	100
15040	þat al þe cite rang.	104

79 (15015) sauuer C 80 (15016) thoru þe sal all G 83 (15019) resun G, trei G, for *om.* G
 85 (15021) murn C 86 (15022) loght G 88 (15024) þai *add.* C G, brak *om.* F 89 (15025)
 þan] þai C, þayr] þai C, clethes G 91 (15027) cloth C 92 (15028) on for] apon G 96
 (15032) sua G 98 (15034) weind y, amang C F emang G 100 (15036) O C ouer F 103
 (15039) *alt.* F.

The reader will have observed that this metre appears in stanzas of four lines, but of the same ryme. From l. 15337, however, their length begins to vary between four and ten.—I’ll mention from this text two instances of a synizesis: *passiun* 54, *sauveur* 79, and one instance of an aphæresis: *Osanna* 95.

I don’t speak of the seven additions which do not belong to the *Cursor*. But I shall treat of them elsewhere, and when opportunity offers, edit them critically.

ADDENDA.

ON page 113 (cf. § 1, and see l. 22920), I have to add that the use of *for* in its local sense still occurs in ll. 10497 (C) and 22664 (E).

As to § 2, ll. 20124 and 23087, I'll admit that the reasons given are very weak, and the critical text has abandoned them. As will be found from § 65, the line 20124 must be read:

pat tái ne had óf hìr mistér.

The *Notes on the Versification*, page 254, no. 4, show that a beat may be dropt after the second lift. Now the succession of two lifts (*óf hìr*) seems to avoid any ambiguity as to their disconnection from *mister*. It is the same thing with *sékenès*, which has a double stress. So I might assume that *y*'s readings, as the younger ones, only tried to make up for the want of a beat, which is really done in some other places.

As to ll. 24642 and 24646, I still believe that G shows the correct reading. The mistake of *thogh*, *poh* for *thought* is not so uncommon, cf. l. 24537: *And thought apon þe* (*þa* E, *þat* C F, *iurus flitt y*, where C has *thogh* and E *poh*). Besides cf. *forþoht* E and *forþou* G 24303. The sense of ll. 22641-3 is: 'I also thought that delay long, and I thought that my misery was entirely repaired by his death: that was my comfort, for then I turned joyful.' E's readings I cannot make out, for I cannot understand how *for grew al þi gle* should suit with *And poh was þi hal al bet*. Besides, consider the transposition of *þan* in E. It remains now to believe that G's reading is original, and not a correction. Otherwise it would prove that *x* G might share the same mistake of their source, and that E could not be disconnected from C G F. Kaluza fights in the *Englische Studien*, xi. 2, in a peculiar way, only showing his disbelief without giving any reason for his different opinion, and without explaining E's reading, which he is not inclined to reject. The line 24646 '*In langurs all for þe*' is an apposition to *to þi leif*, i. e. 'to your dear who is longing for you.' How could *I languis for þe* be explained, for which E correcting *I* into *In* writes *In languis* (*lagins* print.), thus omitting *n* in *languis*? Should *I languis for þe* be the contents of the *bodeword* or love-message? Such an affected explanation would almost remind me of the coarse remark given by Gierth in the *Englische Studien*, vii. 2, on the relation of the *leuedi* to John. *x*'s reading is, no doubt, a mistake, and is easy to account for by the way of ancient writing.

As to § 3, the reader is, of course, first requested to consider the close agreement of words and rymes between A and *x y* in a good many passages, and the South-Midland character of the MS. (cf. § 41), in order to ascertain for himself that A, which shares North-Midland forms and rymes with *x y*, cannot be derived from a Southern source. I protest against Kaluza's way of fighting in the *Englische Studien*, xii. 3, where he gives the reader a good deal of mere rubbish without facts, taking for granted what never came into my mind, and

not caring for whatever reasons I had previously declared were laid down in this publication. Why should he, like an oracle, utter such wayward pretension, without giving facts, or any proof that he knows more about dialects than a young student who always clings to his College notes?

As to § 4, I'll remark that the evidences taken from ll. 20099 and 20113 are not beyond doubt: *þat treulic sal kepen þee* could also be read *þat treúlic sál kèpen þee*, and in *þar scho beleuid al hir liue* the author might likewise have neglected the third beat. But the evidence taken from l. 20118 is undoubted.

As to § 57, 5 (cf. M.E. *i* before *ht* = O.E. *eo*, *i* and in O.N. *slægð*) where *fight* (vb. and sb.) 470, 2233, and *hight* (= O.E. *hehte*, prt.) 442 must be inserted, I have still to add the same forms for *Brunne's Chronicle*, though the Lambeth MS. tries to spell *ei*. Compare, therefore, the following rymes: *fyght* (sb.), r. w. *ryght* 20, r. w. *knyght* 148, r. w. *might* 7826, etc.; *fight* (vb.), r. w. *knyght* 470, 1640, r. w. *myght* 1698, r. w. *tyght* (pp.) 3310, r. w. *on keyghte* 15598, etc. Now consider *sleight*, r. w. *heyght* 5080, r. w. *þe Peyht* 5680, and *sleightes* (pl.), r. w. *feyhtes* (pl. sb.) 7152; *heyght* (sb.), r. w. *þe Peyht* 5708, 7182, and *Peytes*, r. w. *deseites* 5810, where the Petyt MS. seems to have the original reading *lefe to fehtes*. I do not believe that there is any reason to keep the spelling in *ei*, so that Brunne also has *slight*, *hight*, *fight* and *Pyht*. Alter, therefore, in l. 5810 into *leue to fightes*.—*fight* also occurs in *Tristrem*, cf. *fight* (vb.), r. w. *lizt*, *wizt*, *bright*, *kniȝt* 1025, 1001, 1060, 1532, etc. Compare also *Sir Gawayne* l. 12: *ryȝt*, r. w. *fyȝt*, r. w. *knyȝt* (cf. *Knigge*, etc., p. 23).—The *Bruce* has *myȝt* (sb.), r. w. *ficht* (vb.) xvii. 158, though the MS. has a good many forms like *fecht*, *fechting*. Besides, compare *hight* (height), r. w. *rycht* (sb.) IV. 667, etc. But there is *heyght*, without ryme III. 707.

As to § 60, I'll add a list of occurrences of *þou* in C: *þou* 20083, 21026, 21087, 21168, 24221, (tamen) 10324, *þo* 24692, *þouqueþer* 10895. Besides, consider *þoqueþer* (E G) 22485, *þou* E 22921, *þar* E (*þof* C *þou* G *þat* F) 22972, *þan* C (*þoȝ* E *þou* G *þen* F) 19261.

As to § 70, I'll give some further illustrations; f. i. 18359:

it es sene be þe weroni (C).

Weroni = *Veroni* (not mentioned in Kaluza's Glossary) means the image of Christ's face represented in the handkerchief of St. Veronica, who gave it Jesus when he, going to Mount Calvary, broke down under the burden of his cross, and wiped off his sweat on it. This legend seems to have come into existence about the middle of the 13th century.

Then the mention of Raymund (ll. 26904, 28674, 29485) reminds us that in 1238 Raymundus de Pennaforte, the third grand master of the order of the Black Friars (Dominicans), composed by order of Gregory IX. the famous Decretals, and that Pope Innocent (1243—54), who commands priests not to suffer false shrift (l. 26826 ff.), and is called *Pater et Organum Veritatis*, wrote Commentaries on Gregory's Decretals.

Moreover, I'll give some remarks on lines which contain allusions to the costume of the author's time; f. i. ll. 25463-8 (C):

Nu ask i noþer gra ne grene,
Ne stede scrud ne lorein scene
Ne purperpall, nee pride of pane,

Ne riche robe wit veir and grise—
 O werlds aght ask i na pris;
 Ne castel mad o lime and stane :

further l. 4387 : Sco drou his mantel wit þe pan,
 and ll. 28010-28021 (C) :

And yu leuedis, wit your quite hals,
 And sai to yond maidens als,

 And studis hu your hare to heu,
 Hu to dub and hu to paynt,
 And hu to mak yow semle and quaint,
 Biletts forbroiden and colers wide,
 For to sceu wit your quite hide,
 Wit curchefs crisp and bendes bright,

 Thoru your trail bath wide and side,
 Es not at seke to find your pride.

IN availing ourselves of the careful illuminations given by Mr. J. R. Planché, Somerset Herald, in his *History of British Costume*, we may well presume on the above words describing the costume of the reign of Edward I. (1272-1307). In the first citation it is worth while to refer to *ne purperpall*, *nee pride of pane*, and to think of the long trailing mantle ornamented with a pane or border of ermine and other costly furs, as, in contrast with the costume of the reign of Henry III., will be seen illuminated in a MS. of the reign of Edward I., in the library of H.R.H. the Duke of Sussex (cf. Planché, p. 110). Considering the last citation, we may well be reminded of the sarcastic descriptions in the *Roman de la Rose*, especially in its continuation composed by Jean de Meun. Let the reader note that the ladies of this time wear long robes trailing on the pavement (cf. l. 28020, and see Planché, p. 122, illumination from Sloane MS. 3983) with wide collars (cf. ll. 28010, 28016, and see Planché, p. 123, illuminations from Royal MS. 15, D 2), and have their heads dressed with crisp kerchiefs and bands in variegated colours (cf. l. 28018, and Planché, p. 123).

As to the Author's religious position, we might infer from his keeping silent on the immaculate conception of the Virgin when he relates to us the story of her conception, that he is not an orthodox Franciscan. The abrupt conclusion, therefore, of his story of Elsey or the Festival of her Conception, cf. ll. 24931-34 :

Bot nu es said on oþer wise
 Propre of þis fest hali servise
 Til ilk man þat will it sai
 Redi haf it hali þat dai (C)

will not make us believe that he is a particular friend to the new doctrine started by the Franciscans, or the new Festival of the Conception of the Virgin, which was generally celebrated after the 14th century. So these lines would not disagree with our supposition that he might have been an inmate of the Cistercian Abbey of Lindberge.

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¹ The reader is requested to correct the word "sixth," in the sub-heading, p. 1250, col. 1, and in the running head-line on p. 1250, to "seventh." The mistake arose from following the error in the Cotton and Göttingen Texts.

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² The Conception of Our Lady is the last subject intended by the author in the Prologue. See p. 21.

³ (Compare Chaucer's *Parson's Tale*.) The Cotton MS, Vespasian E 3, runs right through. Fairfax stops in the 6th Deadly Sin, at p. 1546, l. 27900. Göttingen stops in the prologue to "Boke of Penance," at p. 1475, l. 25766. Cotton Galba E 9 runs from the 7 Deadly Sins, p. 1524, to the end (p. 1586), save 'How to Confess,' p. 1551-9.

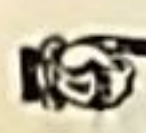
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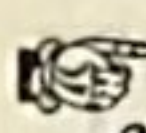
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 Notice. Mr Arthur G. Snelgrove is now the Society's Hon. Sec.

 The Subscriptions for 1874 became due on Jan. 1, and should be paid forthwith (not to the Treasurer, but) to the Hon. Sec., **Arthur G. Snelgrove, Esq., London Hospital, London, E.,** by Money Order on the Chief Office (crossed 'Union Bank'), or to the Society's account at the Head Office of the Union Bank of London, Princes St, London, E.C.

 No books will be sent to any Member until his Subscription for 1874, and his arrears, if any, are paid.

3 Texts for the Original Series, and 1 for the Extra, will be ready on Feb. 10.

Early English Text Society.

Tenth Report of the Committee, January, 1874.

§ 1. <i>The Work of 1873.</i>	Mundi, I. (p. 17)
§ 2. <i>The Society's first Ten-Years' Work</i> (p. 4)	Blickling Homilies (A.D. 971), Part I. (p. 18)
a. <i>Money spent, £8700. Pages issued, over 17,000.</i>	Bede's Day of Doom, &c.
b. <i>Texts arranged, 1. chronologically, from the 10th Century to the 17th (p. 4); 2. by Dialects</i> (p. 7)	Palladius on Husbandrie, II. Merlin, IV.
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§ 3. <i>Summary of the Society's Work, and its Effect</i> (p. 9)	§ 8. <i>Texts for 1874 in the Extra Series:</i> (p. 19)
§ 4. a. <i>Duke of Manchester's Commemoration Fund</i> (p. 12)	Lonelich's History of the Holy Grail, I.
β. <i>Urgent Need of more Money</i>	Barbour's Bruce, II.; Early English Pronunciation, IV.; (? Roderyck Mors) (p. 20)
§ 5. <i>Sketch of Work for the Society's second Ten-Years</i> (p. 13)	§ 9. <i>Reprints</i> (p. 20)
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§ 7. <i>Texts for 1874 in the Original Series:</i> (p. 16)	§ 11. <i>Work at English outside the Society</i> (p. 23)
Geste Hystoriale of the Destruction of Troy, II.	§ 12. <i>New Societies started by some of our Members in 1873:</i>
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	2. <i>The English Dialect Society.</i>
	3. <i>The New Shakspeare Society</i> (p. 25)
	§ 13. <i>Miscellaneous: Change of Hon. Sec. &c.</i> (p. 26)
	<i>List of Members</i> (p. 29)
	<i>Treasurer's Cash Account.</i>

§ 1. THE New Year has come, and with it the Committee's duty of reporting to Members what the Old Year has done towards lessening the burden that is on them, of unprinted MSS.

to be edited; of saying what the New Year ought to accomplish towards the same end. The duty is a most pleasing one; for the Old Year saw the completion of the text-of the first of the Society's great undertakings, the Three-Version edition of William's Vision of Piers Ploughman; the New Year has already seen the beginning of the second of the Society's main works, the Four-Text print of the Early English version of the *Cursor Mundi*. The close of the one scheme, the opening of the other, are alone sufficient to mark the years 1873 and 1874 as distinguishd ones in the Society's annals; but fortunately for the old year, other works nearly as note-worthy have been produced in it, which add in no common degree to its credit. These are, 1. Dr Richard Morris's second series of *Old English Homilies* from the unique thirteenth-century MS. in the Library of Trinity College, Cambridge, with three Hymns from another unique MS. in the Library of Corpus Christi College, Oxford, both of that specially Transition (or Semi-Saxon) stage of our language which is the most important for the history of our inflexions and forms;—2. the first Part of Mr W. Aldis Wright's edition of the unique MS.¹ of the Romance of *Generydes*, interesting not only for its story and treatment, but also for the facts that it was once in print in England,—though only a few pages of the edition are now known,—that it differs from the other unique version in Mr John Tollemache's MS. (edited by Mr Furnivall for Mr Gibbs, Roxburghe Club), and that, though these two English versions exist, testifying to the popularity of the Romance in England, their common French original has yet to be discovered in France; 3. the 2nd and completing Part of Mr J. A. H. Murray's edition of the far-famed *Complaynt of Scotlande*, with its funny pedantry, its curious hatred of the English, its living pictures of Scotch Society in the middle of the 16th century, its most interesting lists of the stories, the songs, the dances and tunes, that the common folk of that day best loved; 4. for those who take interest in the daily round of religious services in pre-Reformation times, there is Mr Blunt's edition of the minute record of the prayers and praises which weekly filled the House of the Nuns of Sion at Isleworth by Thames—on those fair meads that London oarsmen know so well,—with the mystical exposition of every clause, and often every word, of each exercise performed. But the book shows us, besides religious duties, worldly ones well performed. It gives us

¹ Through the accident of the cover of this Part not being sent to Mr Wright, the MS. was wrongly described, on that cover, as a paper one.

a glimpse of useful sisters at educational and household work, teaching girls, boarding ladies, buying materials, stitching and sewing, keeping cows, fattening oxen, weaning calves. Work, as well as pray, was the rule of the House.

But the chief Text of the Society's last year was Mr Skeat's edition of the third cast of William's¹ 'Vision of Piers Plowman,' produced with full collations of its MSS., with the added and altered passages distinguish'd by easily recognized signs, with references to the first and second casts of the Poem, while the second cast had also references to the first, so that the rehandling of the work in both the later editions is clear in all its details. To this third version Mr Skeat added William's last work, his counsel to 'Richard the Redeles,' how to rule rightly on the throne which he lost while his adviser was writing. Though this Poem had been twice edited before, Mr Skeat was the first to interpret its meaning correctly, and to prove that William of the *Vision* was its author. The pictures the poem gives of the evils of England in Richard the Second's reign are full of life and vigour; the packt Parliament of September, 1397, where "some sat as a cipher in arithmetic, and some slumbered and slept, and said but a little," is first-rate, while the withering satire of calling the courtiers who threatened Wisdom's life, 'sleeves'—"the sleeves that slid upon the earth"—empty and dirty bags, can hardly be matcht in Early English verse. To his 'Piers Plowman, Text C' Mr Skeat also added the unique 'Crowned King,' to which Bp. Percy first called attention. It is an interesting alliterative Poem, most probably written in June 1415, and addresst to Henry V, shortly before the campaign of Agincourt in 1415, where "the little English army, wasted by dysentery, ill-fed, and harassed by skirmishers, nevertheless went at its enemies, facing the terrible odds of more than six to one, and put to ignominious rout the vaunting knights of France." (*Percy Folio, Bal. and Rom. ii. 158.*) Surely Shakspeare's hero there showed he needed not the *Crowned-King* writer's half-reproach:—

Sir, they it come to þe of kynde · a kyng to be called,
Yit must þou knowe of corage · what knyghthood befallēþ.

On that great day none did better than the King, who said,
'We will not lose.' He kept his word.

¹ The Vicar of Cleobury Mortimer, Shropshire, where William is supposed to have been born about 1332 A.D., is collecting money to restore his Church, which has "a fine fourteenth-century roof." He proposes to devote part of the money to filling the east window of the chancel with stained glass, and then to dedicate it to the poet William. Cheques are to be sent to the Vicar of Cleobury Mortimer, Kinlet, Bewdley.

§ 2. *The Society's first Ten Years' Work.* Last year closed the Society's first Decade; and it may therefore be well to look back over its work since, in February 1864, its Founder's first Circular went out, announcing that "A few of the members of the Philological Society, being anxious to continue the publication of Early English Texts, which that Society lately commenced, but has now for a time resolved to discontinue, have formed a committee for the purpose of collecting subscriptions, and printing therewith Early English MSS."

1. To start with money. Our Early English Text Society has spent in its ten years £8700 in producing Texts. Here are the figures:—

		£	s.	d.
1864	Money spent in printing, &c.	134	5	7
1865	" " " "	333	15	10
1866	" " " "	649	10	1
1867	" " " "	818	11	6
1868	" " " "	1068	0	6
1869	" " " "	990	16	1
1870	" " " "	1475	0	0
1871	" " " "	1154	11	11
1872	" " " "	957	3	11
1873	" " " "	1117	4	9
		£8699	0	2

With this money the Society has produced 16,100 pages of Texts, including Introductions, Notes, Glossaries, &c., besides 1000 and more pages of Reprints, Reports, &c.

Secondly, as to Language,—the point from which the Society started, the illustration of which has been, and must be, the justification for the publication of many Texts of little literary or historic merit;—the Society has brought out, of the

10th century.¹ King Alfred's West-Saxon version of Gregory's Pastoral Care, edited from 2 MSS. by Mr Henry Sweet.

11th century.² Homily *de Octo Viciis* (in First Series of O.E. Homilies). ed. Dr R. Morris. Homily on the Discovery of the Cross (in No. 46), ed. Rev. Dr R. Morris.

12th century (special Transitional period). Prose and Verse from the unique Lambeth MS. 187, in Dr R. Morris's Old English Homilies (First Series).

12th century. Old English Homilies (from the unique Trinity MS.), Second Series, ed. Dr Richard Morris.

13th century, First half: St Marharete, the first Text (from the unique MS.), ed. Rev. T. O. Cockayne.

¹ The Blickling Homilies of 971 A.D. are nearly all printed.

² For the 11th century, other Texts are preparing.

- 1230 ? Hali Meidenhad, West-Midland version, ed. Rev. T. O. Cockayne.
St Juliana, from 2 MSS., ed. Rev. T. O. Cockayne and Mr E. Brock.
Poems, &c., in the latter part of the First Series of 'Old English Homilies,' ed. Rev. Dr Morris.
- 1246-50 The Moral Ode, later version, in 'Old English Miscellany,' ed. Rev. Dr R. Morris.
3 Hymns in O. E. Hom. II. (from the unique MS.), ed. Dr R. Morris.
- 13th century, second half :
Genesis and Exodus (from the unique MS.), ed. Rev. Dr Richard Morris.
Bestiary, Old Kentish Sermons (both from unique MSS.), Religious Poems from the Jesus MS., in Dr R. Morris's 'Old English Miscellany.'
Havelok the Dane (from the unique MS.), ed. Rev. W. W. Skeat.
Alfred's Proverbs, in Dr R. Morris's 'Old English Miscellany.'
King Horn, &c., ed. Rev. J. R. Lumby.
- 14th century.¹ St Margarete, 2nd Text, ed. Rev. T. O. Cockayne.
- 1340 Dan Michel's Ayenbite of Inwyte (from the unique MS.), ed. Rev. Dr Richard Morris.
- 1340-90 Poems on the Cross (in 'Legends of the Holy Rood'), ed. Rev. Dr R. Morris.
- 1340, ab. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
- 1350 ? The Alliterative Romance of William of Palerne, or William and the Werwolf (from the unique MS.), ed. Rev. W. W. Skeat.
- 1350 ? The Alliterative Romance of Joseph of Arimathie, or the Holy Grail; from the unique MS., ab. 1390, ed. Rev. W. W. Skeat.
- 1360 ? Early English Alliterative Poems, and Sir Gawayne and the Green Knight (from the unique MS.), ed. Rev. Dr R. Morris.
- „ The Alliterative Morte Arthure (from the unique (Thornton) MS., ab. 1440 A.D.), ed. Rev. G. G. Perry, re-ed. Mr E. Brock.
- „ ? Religious Pieces in Prose and Verse from the Thornton MS., ab. 1440 A.D., ed. Rev. G. G. Perry.
- „ ? The Alliterative Gest Hystoriale of the Destruction of Troy (from unique MS.), ed. late Rev. G. A. Panton, and D. Donaldson, Esq.
- 1362 The Alliterative Vision of William concerning Piers the Plowman, first cast, or Text A, from the Vernon MS. ab. 1390-1400, ed. Rev. W. W. Skeat.
- 1375 Barbour's Bruce, Part I. (from the only 2 MSS. and oldest printed editions), ed. Rev. W. W. Skeat.
- 1377 William's Vision of Piers Plowman, Text B, ed. Rev. W. W. Skeat.
- 1380 ? Chaucer's Boethius, ed. Rev. Dr R. Morris.
- 1389 English Gilds, their Statutes and Customs, &c.; ed. Toulmin Smith, Esq., with Dr L. Brentano's History of Gilds, &c.
- 1390 ? The Stacions of Rome, ed. F. J. Furnivall, Esq.
- 1391 Chaucer's Astrolabe, ed. Rev. W. W. Skeat.

¹ The earliest English version of the *Cursor Mundi*, in the Edinburgh MS., is believed to be about 1300 A.D. The Cotton text is not much later.

- 1393 William's Vision of Piers Plowman, Text C, ed. Rev. W. W. Skeat.
1394 Pierce the Plowman's Crede, ed. Rev. W. W. Skeat.
1399 Richard the Redeles (in Piers Plowman, C), ed. Rev. W. W. Skeat, from the unique MS.
1415 The Crowned King (in Piers Plowman, C), ed. Rev. W. W. Skeat, from the unique MS.
1420? Mirk's Duties of a Parish Priest, ed. E. Peacock, Esq.
1420? Palladius on Husbondrie (from the unique MS.), ed. Rev. B. Lodge, Part I. (all the Text).
1430? The Alliterative Chevelere Assigne, from the unique MS., ed. H. H. Gibbs, Esq.
1430? Political, Religious, and Love Poems, ed. F. J. Furnivall, Esq.
1430? Lydgate's Order of Fools, &c. (in No. VIII.), ed. F. J. Furnivall, Esq.
1430? Hymns to the Virgin and Christ, the Parliament of Devils, &c., ed. F. J. Furnivall, Esq.
1430-50 Poems on the Cross (in 'Legends of the Holy Rood'), ed. Rev. Dr R. Morris.
1440 The Knight de la Tour Landry, from the unique MS., ed. Thomas Wright, Esq.
1440? Arthur, from the unique MS., ed. F. J. Furnivall, Esq.
1440? Merlin, from the unique MS., ed. H. B. Wheatley, Esq.
1440? Generydes, from the unique MS., ed. W. Aldis Wright, Esq., Part I.
1460? The Boke of Curtasye (from Sloane MS., 1986, in Babees Book), ed. F. J. Furnivall, Esq.
1460? Ratis Raving, and other pieces, Bernardus de Cura Rei Familiaris, Scotch Prophecies, &c., ed. Rev. J. R. Lumby.
1460? Urbanitatis, &c. (in Babees Book), Stations of Rome, &c., ed. F. J. Furnivall, Esq.
1460-70 John Russell's Boke of Nurture (in Babees Book), ed. F. J. Furnivall, Esq.
1460-70 For to Serve a Lord, from a copy of the unique MS. (in Babees Book), ed. F. J. Furnivall, Esq.
1460-70 The Good Wife, Stans Puer, &c. (in 'Queene Elizabethes Achademy'), ed. F. J. Furnivall, Esq.
1460-70 The Book of Quinte Essence, ed. F. J. Furnivall, Esq.
1462? The Wright's Chaste Wife, ed. F. J. Furnivall, Esq.
1478? Caxton's Book of Curtesye, 3 versions (two from MSS), ed. F. J. Furnivall, Esq.
1500? Lancelot of the Laik, from the unique MS., ed. Rev. W. W. Skeat.
1500? Romance of Partenay or Lusignen, from the unique MS., ed. Rev. W. W. Skeat.
1500? Scotch Poem on Heraldry (in No. VIII.), ed. F. J. Furnivall, Esq.
1513 The Boke of Keruyng, from Wynkyn de Worde's text (in Babees Book), ed. F. J. Furnivall, Esq.
1520-6 Lives of Joseph of Arimathæa, from Wynkyn de Worde's and Pynson's copies (in No. 44), ed. Rev. W. W. Skeat.
1528-53 A Supplicacyon of the Beggers, the Poore Commons, &c., ed. F. J. Furnivall and J. M. Cowper, Esqs.

- 1530 Oure Ladyes Myroure, ed. Rev. J. H. Blunt.
 1542-7 Andrew Boorde's Introduction and Dyetary, with Barnes in the Defence of the Berde, ed. F. J. Furnivall, Esq.
 1549 The Complaynt of Scotlande, with 4 contemporary English Tracts, 1542-48, ed. J. A. H. Murray, Esq.
 1550? Starkey's England in Henry VIII's time, a Dialogue between Pole and Lupset, from the unique MS., ed. J. M. Cowper, Esq.
 1550-1 Robert Crowley's 31 Epigrams, Way to Wealth, &c., ed. J. M. Cowper, Esq.
 1550-77 Hewe Rodes's Book of Nuture (in Babees Book), ed. F. J. Furnivall, Esq.
 1552 Sir David Lyndesay's Works, ed. F. Hall and J. A. H. Murray, Esqs., 5 Parts.
 1556-68 William Lauder's Poems, ed. F. Hall and F. J. Furnivall, Esqs., 2 Parts.
 1557 F. Seager's Schoole of Vertue (in Babees Book), ed. F. J. Furnivall, Esq.
 1560? Sir Humfrey Gilbert's 'Queene Elizabethes Achademy,' &c., ed. F. J. Furnivall, Esq.
 1565-92 Awdelay's Fraternitie of Vacabonds, Harman's Caveat, &c., ed. E. Viles and F. J. Furnivall, Esqs.
 1570 Levins's Manipulus Vocabulorum, ed. H. B. Wheatley, Esq.
 1599 Thynne's Animaduersions on Speght's Chaucer, ed. Dr G. H. Kingsley.
 1616 The Times' Whistle, and other Poems, by R. C. (from the unique MS.), ed. J. M. Cowper, Esq.
 1617? Hume's Orthographie and Congruitie of the Britan Tongue (from the unique MS.), ed. H. B. Wheatley, Esq.
 1619 The Booke of Demeanor (in Babees Book), ed. F. J. Furnivall, Esq.

Of these works the specially dialectal ones are the following:—

I. NORTHERN DIALECT.

- 1340? Hampole's Prose Treatises.
 „ Religious Pieces from the Thornton MS.
 1375 Barbour's Bruce.
 1460? Ratis Raving; Scotch Prophecies, &c. (Nos. 42, 43).
 1500? Lancelot of the Laik.
 1500? Scotch Poem on Heraldry (in No. VIII).
 1530-50 Sir D. Lyndesay's Works.
 1549 The Complaynt of Scotlande.
 1556-68 Wm. Lauder's Works.

II. MIDLAND DIALECT.

A. *East-Midland* (a Northern; b Southern); B. *West Midland*.

A. East Midland; b Southern Division.

- 12th cent. Old English Homilies, Second Series (from the unique Trinity MS.), b.

8 § 2. *Our Ten Years' Texts classt by Dialects and Subjects.*

13th cent. Bestiary (in 'Old English Miscellany'), *b*.

1250? Genesis and Exodus, *b*.

Fragment on p. 200 of Old English Miscellany, *b*.

1280? Havelok the Dane, *b*. but originally *a*, North East Midland.

B. West Midland.

1230? Hali Meidenhad.

Wooing of our Lord, in First Series of Old English Homilies.

1360? Early English Alliterative Poems (Lancashire).

„ Sir Gawayne and the Green Knight (Lancashire).

1400? 'Cross' extract from the Bodleian MS. of the Cursor Mundi, in 'Legends of the Holy Rood.'

1340? William and the Werwolf.

1360? Gest Hystoriale of the Destruction of Troy (Northern part of the West-Midland area).

III. SOUTHERN DIALECT.

12th-cent. Lambeth Homilies, in Old English Homilies, First Series.

1290? Old Kentish Sermons (in Old English Miscellany, No. 49).

1300? Moral Ode, and Poems from the Jesus MS. (in Old Eng. Misc.).

1340 Dan Michel's Ayenbite of Inwyt.

The rest of our Texts are either uncertain,¹ or may be said to be in that mixt dialect, mainly Midland, slightly Southern, which became, with Chaucer, the standard language.

Thirdly. Arranging the Society's books by Subjects, we find in

Romance (for Legend see Theology).

1250? King Horn, Floris and Blanche-flour.

1280? Havelok the Dane.

1360? Gest Hystoriale of the Destruction of Troy (alliterative).

1360? Morte Arthure (MS. 1440), alliterative.

Chevelere Assigne (alliterative).

1360 Sir Gawayne and the Green Knight.

„ William of Palerne.

1375? Barbour's Bruce, Part I.

1390? Joseph of Arimathie, or the Holy Grail (alliterative).

1440 Arthur.

1440 Merlin.

1440 Generydes.

1500 Lancelot of the Laik.

1500 Partenay or Lusignen.

Manners and Customs.

1440 The Knight de la Tour Landry.

1440-1503 Babees Book, Bokes of Norture, Kervyng, Cortasye, and Demeanor, &c.

1460? Pilgrims' Sea Voyage (in 'Stations of Rome').

1462 Wright's Chaste Wife.

1478 Caxton's Book of Curtesye.

1500? Bernardus de Cura Rei Familiaris.

Ratis Raving, and other Pieces.

1540? Queene Elizabethes Achademy, &c.

1265-1550 Accounts of Italian and German Books of Courtesy, by W. M. Rossetti, and E. Oswald, Esqs.

¹ Mr Skeat feels certain that the original of the Alliterative 'Joseph of Arimathea' was Northern or Midland, but which he cannot say, on account of the Southern scribe's alterations of its language and forms.

2. *Our Ten Years' Texts classt by Subjects.* § 3. *Summary.* 9

Social and Political History.

- 1389 English Gilds, their Statutes and Customs, &c.
- 1399 Richard the Redeles.
- 1415 The Crowned King.
- 1420 Palladius on Husbondrie.
- 1440 ? Political, Religious, and Love Poems.
- 1500 ? Early Scotch Prophecies (in Bernardus).
- 1528-53 Supplycacyon of the Beggars, Poore Commons, &c.
- 1535-50 Lyndesay's Monarchie.
- 1535-50 Lyndesay's Satirical Poems.
- 1540 ? Starkey's England in Henry VIII's time, II.
- 1542-7 Andrew Boorde's Introduction and Dyetary.
- 1549 The Complaynt of Scotlande.
- 1550-1 R. Crowley's 31 Epigrams, Way to Wealth, &c.
- 1556 Lauder on the Dewtie of Kings.
- 1565-92 Awdelay's Vacabondes, and Harman's Vagabondes.
- 1568 Lauder's Minor Poems.
- 1616 Times Whistle, &c., by R. C.

Philosophy and Science.

- 1380 ? Chaucer's Boethius.
- 1391 Chaucer on the Astrolabe.
- 1465 ? Book of Quinte Essence.

Morals, Theology and Legends.

- 10th cent. K. Alfred's 'Gregory's Pastoral Care'.
- 1200 Hali Meidenhad.
- 1200-1330 Seinte Marherete, &c.
- 1230 Life of St. Juliana (legendary).
- 1250-1300 Early English Homilies, 2 Series.
- 11-15 cent. Legends of the Holy Rood, &c.
- 13th cent. Old English Miscellany.
- 1340 Hampole's English Prose Treatises.
- 1340 Dan Michel's Ayenbite of Inwyt.
- 1350 Genesis and Exodus.
- 1360 Early English Alliterative Poems.
- 1362-1393 William's Vision of Piers Plowman, 3 versions.
- 1394 Pierce the Plowman's Crede.
- 1420 Myrc's Duties of a Parish Priest.
- 1430 Hymns to the Virgin and Christ ; the Parliament of Devils, &c.
- Stacions of Rome, &c.
- 1530 Oure Ladyes Myroure.

Grammar, Criticism, &c.

- 1570 Levins's Manipulus Vocabulorum.
- 1599 Thynne's Animadversions on Speght's Chaucer.
- 1617 Hume's Orthographie and Congruitie of the Britan Tongue.
- A.-Saxon to 1874. Mr A. J. Ellis's Early English Pronunciation.

§ 3. *Summary and Effect of the Society's Ten-Years' Work.*
 For the History of our Language the Society has produced the most important 10th-century Text, in which Mr Sweet has for the first time pointed out the characteristics of Alfred's English. For the 11th century our Society has been prevented, for want of funds, from printing more than two Homilies. For the 12th century, in the latter half, it has produced the only Texts of the specially Transition Period of our Language, of unequalled value for the history of our inflexional formations, and for the first time brought to light by the skilled eye and hand of the Rev. Dr R. Morris. For the 13th and 14th centuries the Society has produced a series of most valuable dialectal Texts which, under Dr R. Morris's editing, have made far clearer than ever before, the three great divisions of our dialects, and the subdivisions of each, but specially of the Midland, the most important of the three. For the 14th, and also the later centuries, from the 15th to the early part of the 17th,

the Society has produced a very large number of excellent Texts in the standard language, at and after the period of its formation, together with the earliest English ryming dictionary, a Grammar of James I's time, and Mr Alexander J. Ellis's masterly treatise on the pronunciation of our language, from Anglo-Saxon to Victorian times, "Early English Pronunciation, with especial reference to Chaucer and Shakespere." It can be truly said that no other Society like ours has ever been able to do so much for the History of English, as our Early English Text Society has.

If we turn to the Lives of our Forefathers, the Books they read, the Societies they belonged to, the Ways they had, the Beliefs they cherisht, the Superstitions they clung to, the Evils that beset them, the same fact stares one in the face; the Early English Text Society have produced a set of Texts that can challenge comparison with those of any other Society; they know that their own cannot be beaten. For Story, take Havelok, Arthur, Merlin, Lancelot, Gawayne, King Horn, Troy-book, William of Palerne, Partenay; for Society, take our English Gilds, William's 'Vision of Piers Plowman' (in Mr Skeat's noble edition), Political Poems, Lyndesay's scathing satires, Lauder's Poems, Starkey's England, Andrew Boorde's picture of the England and Europe of his time, Awdelay, Harman, Crowley, &c.: for Ways of Women and Men, the curious pictures of the Babees Book, John Russell, Hugh Rhodes, Ratis Raving, Times' Whistle, &c.; for Faith and Superstition, the long series of theological Texts the Society has publisht; and let us all be glad that we have had time and power to do so much. Not only has our Society produced its own fine series of Texts; but it has also given birth to other Societies, whose publications are carrying out its purpose in other directions; to other books that bring its teaching within the reach of every student and boy in the British Empire, the United States, Germany, and Austria. From the Early English Text Society sprang, in 1867, its own Extra Series; in 1868, the printing of the Percy Folio MS.; the Chaucer Society, the Ballad Society, the Spenser Society, and the Roxburghe Library; in 1871 the Hunterian Club; in 1873 the Palæographical Society, the English Dialect Society, and the New Shakspeare Society. From the Early English Text Society, by members of it, have also gone forth, in 1866, Dr Richard Morris's Aldine edition of 'Chaucer's Poetical Works'; in 1867 his Clarendon-Press 'Selections from Chaucer' (now in its 3rd edition); in 1867 his 'Specimens of Early English' (vol. 1 now in its

2nd edition; vol. 2 now in its 3rd); in 1869 his Globe edition of 'Spenser's Works'; in 1872 his 'Historical Accidence of the English Language'; in 1870 Mr Skeat's 'Vision of William concerning Piers the Plowman' (for the Clarendon Press); in 1871 his 'Specimens of English Literature A.D. 1394-1597'; in 1872 his 4-Text edition of St Mark (two texts Anglo-Saxon, two Early English, for the Cambridge Press); in 1871 Mr Earle's 'Philology of the English Language'; in 1873 Mr Kington Oliphant's 'Sources of Standard English'; in 1871-3 Dr Stratmann's 'Old English Dictionary of the 11th, 12th, 13th, 14th, and 15th centuries'; in 1871 his edition of 'The Owl and Nightingale'; in 1871 Dr Mätzner's 'Altenglische Sprachproben'; and in 1873 his 'Wörterbuch,' Part 1; in 1873 Dr Mall's edition of 'The Harrowing of Hell'; Dr Zupitza's 'Altenglisches Uebungsbuch,' &c. Truly the effect of the Society's work is a thing for every Englishman to rejoice over. As a 'Leader' in the *Daily News*, of Nov. 20, 1873, on the Director's appeal for money-help to the Early English Text Society, says, our Society "has wiped away, as Mr FURNIVALL proudly boasts, the old well-deserved reproach of indifference to the sources of our own language; it has stirred up the study of English historically; it makes possible a knowledge of the language; it makes accessible the most valuable documents of that history; and it shows how, in the teeth of ignorance, civil war, and obstacles of all kinds, literature, that is, the power of expression, went on growing, now slowly, now quickly, putting forth in this direction and that, tiny tendrils which were destined to grow in time into great branches, laden with the fruits of labour and genius. No single form of literature springs suddenly into existence, and the old familiar phrases, such as that which used to describe CHAUCER as the Father of English Poetry, have to be abandoned altogether, or used in a modified sense.

"But the Society has yet other claims upon us, in addition to those which appeal chiefly to students of literature. It is to such works as are issued under its auspices that we must look, far more than to the State records, for the social history of the country. In the 'Babees Boke,' the 'Boke of Norture,' the 'Boke of Carving,' the statutes of the English Guilds, and the 'Supplycacyon of the Beggars,' we may read the very mind of our forefathers, the way in which they regarded the common duties and responsibilities which make up every-day life, their methods of making existence comfortable, gentle, easy, and cultured, their way of dress, their pro-

tection and advancement of the arts; how they ate, drank, talked, and slept. And if there linger among us any relics of that most ancient religion, the worship of ancestors, Mr FURNIVALL's appeal for help should touch us there. But, indeed, his Society is doing so great a work for all the English-speaking race on both sides of the Atlantic, that its claims reach higher than mere pride or patriotism."

§ 4. Why then has our Society, which has done so much, need to ask urgently for more money, for a continuous supply of fresh Members and Funds? Simply because it *has* done so much, and wants to do much more. The material it has supplied to scholars has been quickly condensed and arranged for the use of all readers, by Dr Richard Morris, Mr Skeat, Mr Murray, Mr A. J. Ellis, Mr Earle, and Mr Kington Oliphant, here; by Dr Stratmann, Dr Stürzen Becker, Drs Mätzner and Goldbeck, Dr Mall, Dr Horstmann, Dr Zupitza, on the Continent; by the late lamented Prof. Hadley, Prof. March, Prof. Whitney, Prof. Child, and others, in America. The Committee have always been eager to put in print the utmost amount of MS. every year. Sharing that eagerness, and relying on the payment of arrears which ought to have come in, but did not, the Director authorized the issue of more Texts to the subscribers to the Original Series than those subscribers had paid for. He was therefore obliged to strive to make up the deficiency by an Extra Fund, which the Duke of Manchester was kind enough, with his unfailing good-will towards the Society, to head, and which was meant to raise £200, but had only brought-in the sum of £90, 17s. by the 31st of December, 1873. Still the balance is needed. We want all the money that can possibly be got. And the Committee trust that every Member will try to give or get a donation to the 'Duke of Manchester's Commemoration Fund,' in aid of the Society. Many people who are not Members of the Society might be induced to subscribe to the Fund, if Members would but explain to their friends and acquaintances the purpose, nature, and extent of the Society's work. The following donations and promises have been received:—

SUBSCRIBERS TO THE DUKE OF MANCHESTER'S COMMEMORATION FUND, TO 31ST DECEMBER, 1873.

	£	s.	d.
His Grace the Duke of Manchester	10	0	0
His Grace the Duke of Devonshire	10	0	0
The Most Noble the Marquis of Ripon	10	0	0
The Rev. W. H. Thompson, D.D., Master of Trinity College, Cambridge	10	0	0
Richard Johnson, Esq.	10	0	0
A Friend	10	0	0
J. S. B.	10	0	0
Trübner & Co., Messrs	5	5	0

	£	s.	d.
C. Childs, Esq.	5	0	0
John Lister, Esq.	5	0	0
Cornelius Payne, Esq.	5	0	0
Professor Henry Morley	3	3	0
Thos. Hughes, Esq., M.P.	3	0	0
J. L. Trafford, Esq.	3	0	0
F. J. Furnivall, Esq.	2	0	0
The Rev. E. Thring	2	0	0
F. Harris, Esq.	2	0	0
A. Macmillan, Esq.	1	1	0
Prof. A. W. Ward	1	1	0
The Rev. E. A. Abbott, D.D.	1	1	0
Dr Ernest Adams	1	1	0
Miss A. M. Richardson	1	1	0
Prof. Joseph Payne	1	1	0
Mr Bumpus	1	1	0
The Rev. Wm. Williamson	1	1	0
The Rev. Canon Toole	1	1	0
H. Candler, Esq.	1	0	0
	£115	17	0

SINCE PAID OR PROMIST.

Prof. F. J. Child, Harvard	£10	0	0
William Euing, Esq., Glasgow	5	0	0
Other Subscriptions	15	8	0
	£146	5	0

§ 5. *Sketch of the Society's Second Ten-Years' Work.* We have, may be, done from a fourth to a third of our work. At any rate we give a sketch of that which lies at once before us, just to show what our Editors can and will produce if our Members will find them money enough, and what will, if printed, probably leave only a Third like Ten-Years' Work to finish the task the Society has set itself, the printing of the whole of the unprinted MSS. of Early English: ¹—

1874.

Alliterative Troy-Book, Part II.	Bede's Day of Doom, &c.
Four-Text <i>Cursor Mundi</i> , Part I.	Thomas of Ercildoun's Rymes and
Blickling Homilies, Pt I now ready.	Prophecies.
Palladius, Part II.	Generydes, Part II.
Merlin, Part IV.	

1875.

Four-Text <i>Cursor Mundi</i> , Part II.	The Pystil of Swete Susane.
Blickling Homilies, Part II.	Lyndesay, Part VI.
Lay Folks' Mass-Book.	Gospel of Nichodemus.
Piers Plowman Notes, Part I.	Maydenston's Poems.

¹ It would be difficult to estimate the value of the work in which the Early English Text Society has been engaged for several years past. . . . We rejoice to see that they have resolved not to rest satisfied till Englishmen will be able to say of their early literature what the Germans can now say of theirs: 'Every work of it's printed, and every word of it's glossed.' It is a noble resolve, and one which it is the duty of every student of the language, and every one deriving pleasure from its literature, to lend a helping hand to encourage.—W. W. Tulloch in *Belgravia*, March, 1871, p. 118.

1876.

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|---|------------------------------|
| Four-Text <i>Cursor Mundi</i> , Part III. | Charlemagne Romances, I: Sir |
| Piers Plowman Notes, Part II. | Ferumbras. |
| Old English Homilies, III. | Ælfric's Metrical Homilies. |
| Cato's Morals. | |

1877.

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| Four-Text <i>Cursor Mundi</i> , Part IV. | Catholicon Anglicum. |
| Charlemagne Romances, Part II. | Psalters, Anglo-Saxon and Early |
| The Legend of Ypotis. | English. |
| The Rule of St Benet. (5 Texts). | Gawaine Poems. |

1878.

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|---------------------------------------|----------------------------------|
| Troy-Book (Bodleian Library), Part I. | Meditations on the Lord's Supper |
| | (perhaps by Robert of Brunne). |
| Awdelay's Poems. | Barbour's Lives of Saints, I. |
| Shoreham's Psalms. | Anglo-Saxon Homilies, I. |

1879.

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|---------------------------------|-------------------------------|
| Troy-Book (Bodleian), Part II. | Vernon MS. Poems, I. |
| Barbour's Lives of Saints, II. | The Siege of Jerusalem. |
| Guy of Warwick, I (Caius Coll., | Anglo-Saxon Homilies, II. |
| Cambr., and Auchinleck MSS.). | Eleutherius (Mr Wynne's MS.). |

1880.

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|-----------------------------------|----------------------------|
| Guy of Warwick, II. | Vernon MS. Poems, II. |
| Jon the Gardener, &c. | William of Nassington. |
| Northern Version of DeGuileville. | Anglo-Saxon Homilies, III. |

1881.

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|-----------------------|-------------------------------|
| Barbour's Troy-Book. | Lives of Saints, Southern, I. |
| Hampole's Psalms. | Anglo-Saxon Orosius. |
| Vernon MS. Treatises. | Early English Psalters. |

1882.

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|----------------------|---------------------------|
| Lives of Saints, II. | Peter Idle's Poems. |
| Adam Davie's Poems. | Anglo-Saxon Homilies, IV. |
| Siege of Jerusalem. | Anonymous Poems. |

1883.

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|-----------------------------------|-----------------------------------|
| Lives of Saints, III. | A Troy-Book. |
| George Ashby's Active Policy of a | Anglo-Saxon Miscellanies. |
| Prince. | Bonaventure's Life of Christ eng- |
| Vegecius of Knyghthood and Chyu- | lisht. |
| alrie. | The Rule of the Moon, &c. |

Then Hampole's other version of his Prick of Conscience, Mr Small's 'Metrical Homilies' MS., Trevisa's Glanville, Myrc's Liber Festivalis, E. E. Homilies, MSS. on Cookery, Medicine, Alchemy, Astrology, and Superstitions; Mandeville, Hoccleve, Lydgate, Verse DeGuileville, Lone-

lich's 'Merlin,' the unprinted Alexander Romances (in MS. in Scotland), Lord Bath's Early English unprinted MSS. (if he will give us leave). Then we have two or four texts of the *Ancren Riwle* to print, Wyclif's Testaments and unprinted works, so as to complete a uniform 8vo edition of the *whole* of Early English Literature to Caxton's time.

EXTRA SERIES.

1874.

Lonelich's History of the Holy Grail, Part I.	Ellis's Early English Pronunciation, IV.
Barbour's Bruce, Part II.	Brinklow's Tracts on London, &c.

1875.

Lonelich's History of the Holy Grail, Part II.	Starkey's Description of England to Hen. VIII., Part II.
Alexander Romances, I.	

1876.

Lonelich's History of the Holy Grail, III.	Early English Pronunciation, V.
	Alexander Romances, II.

1877.

Arthour and Merlin (from the Affleck MS.).	Alexander Romances, III.
	Early Holy-Land tracts.

1878.

Le Morte Arthur, &c.	The Duke of Orleans's Poems.
The Douce <i>Merlin</i> , &c.	

1879.

Auchinleck MS. Romances, I. :	Gesta Romanorum.
Sir Bevis of Hamtoun, &c.	

1880.

Auchinleck MS. Romances, II. :	Book of Noblesse.
Sire 'Degarré,' &c.	

1881.

Partenope of Blois; with 'Pertinope.'	Bokenam's Lyvys of Seyntys.
	Northumberland Household Book.

1882.

Ritson's Romances.	Early Education and Grammar tracts.
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1883.

Romances from the Lincoln's Inn MS. 150.	Caxton's Curial, and Book of Good Manners.
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§ 6. *Difficulty of meeting Subscribers' opposing Wishes.* Complaints of two opposite kinds as to our Texts have reached the Committee's ears. One comes from the workers, the students, who echo Mr Kington-Oliphant's words in his *Sources*

of *Standard English*, p. 320, note, "I wish they [the Committee] would print more works written before 1400, and fewer works written after that year." With this wish the Committee heartily sympathize, and would be only too glad if they dared gratify it. Nothing would have pleased them better than to have begun at the earliest Anglo-Saxon MS., and printed everything steadily in order. But the other complaint has warned them that such a course would have halved or thirdded the number of our subscribers; and the late decrease in the Society's list of members since the earliest Texts have increased in number, has shown the necessity of restoring, if possible, the original proportion between later and earlier Texts—often more attractive in subject—and the earlier and harder ones, which are, with rare exceptions, theological and dull, though of extreme interest in point of language. The Committee live in hope that the feeling of duty to the Society and to its purpose will more and more make members willing to help it, though they themselves happen to feel no special interest in any one year's Texts; meantime the Committee will try their best to meet the wishes and tastes of the bulk of the Society's Members, whose forbearance they crave in this difficult task, and whom they remind that interesting inedited MSS. of Romance and Adventure, of social Life, and Fun, are rare indeed, and grow rarer year by year. But the one great fact remains, that till all our early MSS. are printed, the History of the English Language cannot be fully known, the Society's work cannot come to an end.

§ 7. *Original-Series Texts for 1874.* In this year 1874 the Texts for the Original Series will probably be, as noted in § 5, the second Part of the 'Gest Hystoriale of the Destruction of Troy;' the first Part of the Four-Text of the Early-English version of the *Cursor Mundi*; 'the Blickling Homilies,' Part I (now ready); the second Part of 'Palladius on Husbandrie;' and the fourth and concluding part of the prose Romance of 'Merlin.' If either of these latter Texts cannot be ready in time, or if more money than will pay for the four Texts above-named comes in, one or more of 'the Lay-Folks' Mass-Book' (all the text in type), 'Generydes,' Part II, 'Thomas of Ercildoune, his Rymes and Prophecies' (at press), will be issued.

Part II. of the Alliterative Troy-Book was to have been issued last year, had our funds sufficed for it. The Book was commented on in our last Report, p. 5—7, and the important difference in opinion as to its dialect mentioned, between our

best authorities on the one hand, and the Editors of the Text on the other. This Troy-Book is a gain both to literature and linguistics. Its poetic value is considerable, its language-problems most interesting. The premature death of one of its Editors, Mr Panton, who was also editing the Bannatyne MS. for the Hunterian Club, will be regretted by all our members.

The first Part of the Four-Text Early-English Version of the *Cursor Mundi*, which is now ready for issue, marks an epoch in the Society's career. For more than a hundred years has the Poem been quoted, and its printing desired, by scholars; but no man or Club would take it up. Now, however, our Society is printing it, not only in one version, but in four; not only in one dialect, but in three (with a portion in a fourth dialect), thus quadrupling the value of the text, not only as a subject for linguistic study, but also as an instance of how scribes dealt with their early originals. For the general reader, the text sparkles with quaintnesses of phrase and thought, as it tells of the Creation, the Fall, the stories of Cain, Abel, Noah, Abraham, Isaac, &c.; to the student of language, the Four-Texts give an opportunity for comparison of form and word such as no other existing English book affords, except perhaps some editions of parts of the Bible, such as the Gospels issued by the Syndics of the Cambridge-Press. The Society is greatly indebted to the Prussian Minister of Public Worship, Dr Falck, for having (at the suggestion of Prof. Pauli) authorized the Göttingen University MS. of the *Cursor* to be lent to us for a year. We have also to express our thanks to the Master and Fellows of Trinity College, Cambridge, for the loan of their MS. of the Poem till its four Texts are printed. The oldest MS. of part of the *Cursor*, the early 14th-century one in the library of the Royal College of Physicians, Edinburgh, contains such small portions of the poem that it can only form an Appendix to the Society's edition. The second in age, the Cotton, of the 14th century, in the British Museum, is, luckily, complete, and stands first in Dr Morris's Four-Text edition for us. Second, stands the Fairfax copy in the Bodleian Library, the fourth in age, with large alterations in words, and, unluckily, a large gap in its leaves, which has to be filled up from the later Laud MS. of the other type. To this other type belong the Göttingen MS., the third in age, and the Trinity MS., the fifth in age (No. 4 in our edition); and of the same type is the MS. in the College of Arms, London, though it is rather later than the Trinity MS.

The third Text for 1874, and which is now ready, is the Blickling Homilies, Anglo-Saxon of the 10th century, Part I. The chief point of interest in these Homilies is, that the MS. is a dated one. The writer has been dwelling on the evils abroad in his time, 'lamentation and weeping on all sides; mourning everywhere, and breach of peace; everywhere evil and slaughter' (*Hom. X.*, p. 114-15); has been saying that the world's end on Doomsday must needs come soon, only the advent of 'the accursed stranger Antichrist' has yet to take place (*Hom. XI.*, p. 116-17); and then, he goes on, the world must come to an end in this present age, of which 'the greatest portion has already elapsed, even nine hundred and seventy-one years (*nigon hund wintra & lxxi*), in this [very] year' (p. 118-119, l. 2). Dates of this kind are but seldom found in MSS., and are proportionately valued when they do occur. To us the Blickling MS. is of special worth, for in it we have a man writing (that is, copying,) who might well have been born when King Alfred died in 901, and his text therefore admirably follows our 'King Alfred's West-Saxon Version of Gregory's Pastoral' which Mr Henry Sweet edited for the Society in 1871-2. As, too, the language of the Blickling writer was probably fixt by the middle of the 10th century, we are able to see what changes fifty (or seventy) years had wrought in that Alfredian English, whose characteristics Mr Henry Sweet was the first to sum up. That the change was but slight, and that the MS. also retains some older forms of the author of the Homilies, Dr Morris will show, in his Introduction to Part II. in 1875.

(While on this subject the Committee note that, as two cheap and handy editions of Gregory's original Latin *Regula Pastoralis* have been lately printed,—one with a modern English translation, by the Rev. H. R. Bramley (James Parker & Co., Oxford and London), the other at Leipsic, sumtibus Ernesti Bredti,—the Latin text promist on the title-page to the Society's Anglo-Saxon text of Alfred's translation, will not be publisht.)

The fourth Text for this year will probably be a short collection of Anglo-Saxon poems edited by the Rev. J. Rawson Lumby, of which the first, *Be Domes Dæge*, is an Anglo-Saxon version of Bede's *De Die Judicii*,—a poem of great beauty, describing the misery of the damned and the happiness of the blesst—while the second is *Lár*, an Exhortation, teaching how this happiness may be won, and that misery kept out of.

The second Part of *Palladius on Husbandrie* will contain its Editor's Preface, Notes, Glossary, and Index of Subjects

and Rymes, all the text having been publisht last year. The long-delayed Fourth Part of *Merlin* will also contain the Editor's Preface, Notes, Glossary, and Indexes, thus completing the book whose marvels and adventures its readers have long enjoyed. The Committee rely on members to provide them with money enough for the issue of both a seventh Text and even an eighth, to be chosen from the above-named 'Thomas of Ercildoune,' 'The Lay-Folk's Mass-Book,' and 'Generydes,' Part II.

§ 8. *Extra-Series Texts for 1874.* First of these in time will come the first Part of the englishing of Sires Robiers de Borron's *Histoire del Saint Graal*, by a prosy poetaster and skinner of Henry VI's time, Herry Lonelich by name, a unique MS. of whose poem is preserved in the Library of Corpus Christi College, Cambridge, from which it was edited by Mr Furnivall for the Roxburghe Club in 1862-3. The glory of the Holy Grail renders radiant Arthur's court, spite of all its crimes. May its rays give brilliance to Lonelich's lines, and make them shine with an effulgence not their own! But, though poor, Lonelich's poem is the only full English History of the coming of the Grail to White Britain, which is England. It is part of that series of English Arthur-Romances which the Committee from the first promist to print entire; and its curious mixture of monkish superstitions, legends, and fights, will interest the student of Middle-Age romance and belief.

The second Text will be Part IV of Mr Alexander J. Ellis's great work on *Early English Pronunciation, with special reference to Chaucer and Shakspeare*. This Part will contain, besides the matter previously announced, the summary of Mr Ellis's investigations into our modern English dialects, carried on at great sacrifice of time and labour, with a classification of them into their four great divisions, Northern, Eastern, Southern and Western, with a full account of the subdivisions of each, illustrated by many examples and lists of words, and upwards of 60 comparative versions of the same passage in the different existing dialects, especially written and collected for this work with the help of numerous competent contributors, for the purpose of illustrating the actual dialectal condition and pronunciation of Early English. The Part will also contain a full reprint of the earliest phonetic account of English dialects, the short sketch by Dr Gill in the sixth chapter of his *Logonomia* (A.D. 1621), p. 16—19. The Committee wish to express their thanks to Mr Ellis for the very great pains he has taken in the preparation of this most

troublesome collection of specimens, and in the classification of our dialects. They recognize the importance of both to the history of English Pronunciation, and the value of the light which Mr Ellis's researches into our modern dialects throw on the nature of Early English sounds.

The third Text will be Part II of Mr Skeat's edition of Barbour's *Bruce* from the only two existing (and late) MSS., and the first printed editions, of this great work of Chaucer's Scotch contemporary. The Committee hoped for the issue of this Text in 1873, and commented on it in their last Report, p. 9. They have only now to mention that an Index of the Rymes in this edition will be added to the book by a friend of Mr J. A. H. Murray's under the supervision of Mr Skeat.

If we have money for a fourth Text, it will probably be Henry Brinklow's two Tracts, 'The Complaynt of Roderyck Mors, sometyme a Gray Fryre, vnto the Parliament Howse of England, his naturall Countrey, for the Redresse of certen wicked Lawes, euel Customs and cruel Decreys,' ab. 1536 A.D.; and 'The Lamentacion of a Christian against the Citie of London,' A.D. 1542. These tracts are part of that most interesting set of Books to illustrate the Condition of England in Reformation and Tudor times, which the Society began in its Extra Series in 1869, and followed up in 1870, 1871, 1872, and 1873. This set will probably close with Brinklow's Tracts—except for the completion of Starkey's 'England in Henry VIII's time, the Dialogue of Pole and Lupset'—as the *New Shakspeare Society* will more appropriately print Harrison's *Description of England*, 1577, 1587; William Stafford's *Complaint*, &c., while Mr Arber prints Stubbes's *Anatomie of Abuses*.

§ 9. *Reprints.* To the Committee's regret, Mr Brock's engagements at Cambridge, prevented the appearance last year of the revised edition of *The Story of Genesis and Exodus*, with its new Index of Rymes. But as the whole book has been long in type, except its last half-sheet, its appearance cannot be long delayed. The cost of this Text will swallow-up all the Reprint-Funds at the Society's disposal; but as the Chaucer Society will share with the Early English Text one, the expense of Mr Furnivall's revised edition of Francis Thynne's *Animadversions*, in 1599, on Speght's edition of *Chaucers Workes* in 1598, the Committee will issue this second Reprint in 1874. They trust that money enough will come-in for back-sales during the year to justify the issue of the Reprint of the first Part of *Merlin*, which is now partly printed. As

soon as the Commemoration Fund has reached £150, the after subscriptions to it will be devoted to the Reprints.

§ 10. *Prizes.* On this point the Committee can only repeat their often expressed conviction that these slight book-rewards have the happiest effect. It is not for their money-value that they are sought, but just as a witness that their winners' study of the early stages of their mother-tongue has been faithful and accurate, as an earnest that the knowledge thus gained will remain with its possessors, for it must have become part of them, and will not be thrown aside as so many bits of information acquired at College or School, in after-life are.¹ The Committee are glad that more Professors abroad, more Head-masters at home, desire these Prizes for their pupils. The kindness of the Examiners for the Prizes, for all the trouble and interest they take in this matter, again calls forth the Committee's warm thanks. To prevent misunderstanding as to the books given, a clause from our last Report is repeated here. "The Committee have resolved to send as Prizes, till further notice, the eight Reprints already completed, with *Genesis and Exodus*, and the other Reprints of 1865, as soon as they are ready². But if any Professors or Secretaries have any incomplete Parts in hand, and will tell the Honorary Secretary what they are, the completing Parts, when issued, shall be forwarded to them." The Winners of the Prizes last year, and the Examiners for them, were as follows:—

<i>Winners.</i>		<i>Examiners.</i>	
James George Scott, Fifeshire		Prof. Masson, University, Edinburgh	
1 James Morrison, Glasgow	}	Prof. Nichol, University, Glasgow	
2 { John Patrick, Lochwinnoch			
{ David Hunter, Ayr	}	Prof. Baynes, University, St Andrew's	
James G. Petrie, Dundee			
William Symon, Stirling			
Harold Littledale ³			
A. A. Somerville	}	Prof. Dowden, Trin. Coll., Dublin	
(<i>Examination put off</i>)		Prof. Armstrong, Queen's College, Cork	
MacElwaine		Prof. Moffatt, Queen's College, Galway	
{ MacDermott		Prof. Yonge, Queen's College, Belfast	
{ Wilson			

¹ "I entirely concur," says Prof. Moffatt, "in the remarks of your Committee as to the good effect of these Prizes. Every student of the English language is under large obligations to the Society's Editors for their untiring and disinterested labours."

² Any Examiner who wishes for more Texts may have them on applying to the Director.

³ His answering was higher than that of any former candidate, and could hardly have been better.—E. D.

Thomas McKinnon Wood	}	Prof. Morley, University Coll., London
Charles Alfred Russell		
George Alfred Oakeshott	}	The Lecturer, King's Coll. Evening Classes
Sidney James Mark Low		The Masters, King's College School
Richard Francis Bell ¹	}	Prof. Ward, Owens Coll., Manchester
(<i>Not awarded</i>) ²		Dr E. Adams, Evening Class, ditto
(<i>Examination put off</i>)	}	Rev. Dr Abbott, City of London School ⁴
(1 Hamilton; 2 Marshall;		Rev. G. Perkins, Manchester Grammar
3 Wainwright ³) 4 Stevenson }		School
Arnold Horne	}	J. A. H. Murray, Esq., B.A., Mill Hill
(<i>No return</i>)		School
Arnold Edwards	}	Rev. S. J. W. Sanders, Bedfordshire
John R. Williams (examined		Middle-Class School
in <i>Caedmon</i>)		Rev. A. Jessopp, D.D., Norwich School
	}	Prof. March and Prof. Bloombergh, Lafay-
		ette College, Easton, Pennsylvania.

The Committee received with very great pleasure from Prof. March, the news that Mr "Barnes, last year's Prize-man, [9th Report, p. 13 last line,] has been called to a Professorship in Iowa College. The attention of the Trustees of that College was called to him by his winning your Prize." Mr J. A. H. Murray also writes that one of "our old Mill-Hill boys, H. M. Wood, who competed for your Prize two years ago, but did not reach the first place, yet came out at the very top of

¹ Subjects: 1. Elements of the Grammar of the English Language before the Conquest.

2. Rules of English Versification before Chaucer.

3. The History of English Prepositions and Conjunctions.

4. (a.) King Alfred's Version of Gregory's *Pastoral Care*; Preface and chapter IX (Sweet's Edition, E. E. Text Soc., pp. 2—9; 54—61).

(b.) Joseph of Arimathea (Skeat's Edition, E. E. Text Soc.) Preface [Exclusive of §§ 9—11] and pp. 1—23.

² Subjects: 1. *The Liffade of St Juliana*; Cockayne's Text (E. E. Text Soc., No. 51).

2. *The Proclamation of Henry III.*; *The Cuckoo-Song*; and *The Prisoner's Prayer*; Ellis's Text (Trans. Philol. Soc., 1868).

3. Chaucer, *Prologue to the Canterbury Tales*.

Principal Greenwood says, "We determined to keep up the standard of the Examination, and, finding no man up to it, we did not award the Prize. This current year we have a very large Evening-Class of English, about 65, I think." In 1873 the subjects were very hard.—F.

³ These three were elected to scholarships; so the Prize-books were given to Stevenson, whose Morris paper was second-best. The Class was examined in Skeat's 'Specimens of English Literature 1394-1579,' pp. 1-125, and Morris's 'English Accidence.'—G. P.

⁴ The City of London School Examination will not be held till next Easter.

the English Honours list at the late First B. A. Examination at the University of London."

During 1873 the Committee decided to send Prize-books to the Reading Grammar School; the Richmond Grammar School, Yorkshire; St John's College, Anapolis, Maryland (Prof. J. M. Garnett); the Western Reserve College, Hudson, Ohio, U.S.A. (Rev. L. S. Potwin, M.A., Professor of Latin and English); and to the class of Professor Julius Zupitza, Ph.D., at Vienna.

§ 11. *Work at Early English outside the Society.* In April, 1873, appeared Mr J. A. H. Murray's *Dialects of the South of Scotland*, in the Historical Introduction to which he gave the first real History of the Northern Dialect that has ever been written; for the visionary theories of Pinkerton, Jamieson, and the like, about Pictish, Suio-Gothic, &c., have no claim to the title of History. Mr Murray also first divided the Northern dialect into its three periods of *Early*, to the middle or last quarter of the 14th century; *Middle*, to the time of the Union with England, 1602; *Modern*, to the present time. He will fully illustrate these periods in his "Specimens of Lowland Scotch and Northern English" which he is now preparing as one of the Clarendon-Press series of Text-Books. Also in 1873 an edition, which was practically a 3rd edition of the 2nd volume of Dr Morris's ¹ *Specimens of Early English* to 1400 A.D., was produced by Mr Skeat. In 1873 also, a most useful and interesting account of '*The Sources of Standard English*' by Mr T. L. Kington-Oliphant, M.A., Oxf., a Member of our Society who has worked our Texts well, was published. In a popular but yet scholarlike way, Mr Oliphant has traced the gradual change of our language from Anglo-Saxon into Modern English, noting the losses of inflexions and words, the changes of vowels and consonants, the incoming of Norse, Romance, and classical words, the descent of our standard speech from the Midland Dialect, &c.; and in his Chapter VI has given an amusing account of 'Good and bad English in 1873'. A former Editor for our Society, Mr Fitzedward Hall, has also published a book entitled "Modern English," which, notwithstanding its tone, contains some valuable collections of quotations giving historical accounts or illustrations of English words and phrases. The great prominence given by Dr Appleton, the editor of *The Academy* (43, Wellington St., W.C.) to the English Department

¹ Dr R. Morris has in the press a small Historical Grammar for junior classes.

in the new and enlarged form of his excellent journal is matter for congratulation to English students. From abroad we have had 1. the completion of Dr F. H. Stratmann's most carefully compiled "Old English Dictionary of the 12th, 13th, 14th and 15th Centuries," containing every word (as he hopes) of Teutonic and Norse origin in the Texts of which the long list is given at the beginning of his book. Want of time prevented the inclusion of all the Romance words; but many more are in it than the first edition of the Dictionary contained, and Dr Stratmann has been for many months at work on a Supplement to his second edition. Dr Stratmann has also printed in *Notes and Queries* some valuable corrections of words and meanings given in certain of the Society's texts and glossaries. These we shall reprint. 2. The *Altenglisches Uebungsbuch* of Dr Julius Zupitza of Vienna, containing a set of short specimens of Old and Early English from the 9th century to the 15th, with an admirable Glossary, taking up nearly half the little book. 3. Dr Horstmann's prints, with critical notices, of *King Horn* from the Laud MS. 108, in the *Archiv für das Studium der neueren Sprachen und Literaturen*, and of the *Legend of St Michael* from the same Laud MS. 108, in the *Jahrbuch für Romanische und Englische Sprache und Literatur*. From abroad has also come to us during 1873 a pleasing offer of help from Dr Richard Wülcker of Leipzig, who has undertaken to edit for us in 1875 the *Legend of Nicodemus*, with a very full account of the forms and traces of that Legend in the different literatures of Europe.

§ 12. *New Societies started by some of our Members in 1873.* One of the happiest evidences of the Society's life is its power of giving birth to vigorous offspring. We have before referred to its children of 1867, 1868, and 1870. We now name its sons of 1873. Full-armed they sprang from the brain of their parent, and are all now fighting their way in the world, alone, yet allied.

1. *The Palæographical Society* will be of peculiar help to our Editors and working Members. It has just produced its first grand Part of twelve Plates containing 13 auto-types of parts of MSS. ranging from a Greek papyrus of 152 B.C., through the beautiful text and ornamentation of the Lindisfarne Gospels of about 700 A.D., to a Charter of Werfuth, Bishop of Worcester, A.D. 934; with prints of the MS. texts, comments, and description, by Mr E. A. Bond, the Keeper of the MSS. at the British Museum, and Mr E. M. Thompson, the Assistant-Keeper, both men specially trained for the work, and than whom no better judges in

England probably exist. The Committee heartily congratulate Mr Bond on the foundation and success of his new Society, and on its first issue. They trust that its effect will be to train up a school of English palæographers, worthy of our fine Collections and our nation, to introduce certainty into a study where guesses now too often prevail, and thus substitute science for empiricism.

2. Further, the Committee witnessed with true pleasure the foundation in the summer of 1873 of *The English Dialect Society* by their honoured fellow-worker Mr Skeat. His generous and unceasing labours for our Society since he joined it in the middle of 1864, and at once made his mark on it by his edition of *Lancelot of the Laik* early in 1865, had won him the affectionate regard of us all ; but by the starting of his new Society he has establisht a fresh claim to our gratitude ; for its purpose is, to gather up the fragments that remain in our land, of those old words and forms that our own Early English Text Society has made its special study, which it has made known in part, and seeks to make known in full ; to show us how our three great Early Dialects have developept and divided, what they've lost and what they've gained, to follow Early English into its present peasant homes. The English Dialect Society has a special claim on all Members of the Early English Text Society, and the Committee trust that all our Members who can, will help Mr Skeat's brave attempt to do a much-needed part of our work.¹

3. Yet another Society founded in the past year calls for notice at the Committee's hands. By its publication of texts stretching past the date of SHAKSPERE'S death, the Committee has always proclaimed that Elizabethan English lay within its domain. The Societies to which our own formerly gave birth, the Spenser Society, The Roxburghe Library, the Hunterian Club, all concern themselves with late Tudor and early Stuart Literature. The Committee have therefore hailed with gladness the foundation of *The New Shakspeare Society* by their Director, in honour of the great Dramatist in whom English Poetry culminated. To SHAKSPERE every student of Early English looks as to the mountain-top that he on the plain desires to climb. The mind and art of the men he deals with, often differ so much from Shakspeare's in degree, that they seem to be of another kind. But nevertheless, from the same race as they sprang, sprang Shakspeare ; from the

¹ The Kentish Archæological Society have already in type the whole of Dr Pegge's Kentish Glossary, written in 1735-6. This will be reprinted, later on, for the English Dialect Society.

same English land and air as they drank in their small wit, drank he his wondrous humour, sweetness and might. All Early English students must rejoice in a fresh attempt to bring new honour to his name, to make him better understood of men, to show more clearly the growth of the mind and art that are the great glory of our English speech.

‘All along the line’ our volunteers are engaged, and on the advance. The attack is weakest at the farthest point, Anglo-Saxon. Who will enable us to strengthen it?

§ 13. *Miscellaneous.* The Committee regret that the rapidly increasing business-engagements of Mr George Joachim have compelled him to resign the post that he so kindly undertook the labours of on Mr Wheatley’s retirement at the end of 1871, the Honorary Secretaryship of our Society. During his two-years’ troublesome hard work for us, Mr Joachim has rendered the Society most efficient service, and improved its financial position. The Committee hoped for many years of his watchful care; but as necessity deprives them of it, they now desire, in the name of the Society, to return their warmest thanks to Mr Joachim for the zeal he has shown in promoting the Society’s welfare, and the attention he has paid to its interests.

The Committee being at a loss to fill Mr Joachim’s place, that gentleman suggested as the best possible successor to himself, the friend who had at first induced him to accept his post, namely, Mr Arthur G. Snelgrove, the well-known able Honorary Secretary to the Chaucer and the Ballad Societies, who had just taken on himself the additional duty of the Honorary Secretaryship to the New Shakspeare Society. By these Societies each allowing a nominal annual payment to a clerk to help Mr Snelgrove occasionally, he was assured that he could do the business of four Societies as easily as that of one. With the greatest possible good humour and kindness he consented to try the plan; and consequently the Early English Text Society’s Honorary Secretary is now Mr Arthur G. Snelgrove. The Committee need not say how grateful they feel to him for taking on himself the additional burden of the Society’s work. They are sure that every member of the Society shares that feeling, and will resolve never to add to Mr Snelgrove’s burden by making him write a letter for a subscription in arrear. If all Members would but send an order on their bankers for the annual payment of their subscriptions, they’d make their *Honorary Secretary’s* duties happy and honorary indeed.

The Honorary Secretary asks

1. That all complaints as to non-delivery of Texts may be sent to Messrs Trübner, who, as the Society's publishers, dispatch all its parcels. Messrs Trübner have moved to their newly built house, 57 & 59 Ludgate Hill, London, E.C.

2. That all payments of subscriptions may be made direct to the Hon. Sec., and not to provincial agents—except in the case of the customers of Messrs Trübner and the foreign agents.

The Director asks that any Members willing to help Editors in making Indexes, Glossaries, Ryme-lists, or looking-up subjects for them, will either write to him, or to the Editor they desire to help.

The usual table of the Society's members, income, and issues, follows :

ORIGINAL SERIES.										
	1864	1865	1866	1867	1868	1869	1870	1871	1872	1873
Members	145	260	409	580	660	635	580	630	¹ 461	424
Income	£152	£384	£681	£717	£761	£645	£796	£606	£596	£705 ³
Pages issued	481	950	² 2034	1207	1363	1438	971	1036	803	1074

EXTRA SERIES.										
Members ..	..	..	..	150	250	255	240	265	221	233
Income ..	..	..	..	£161	£300	£345	£504	£304	£312	£410
Pages issued	..	..	..	804	584	682	664	834	542	633

To end, the Society wants more money and Members. And these are only to be got by the present Members making it their business, as it should be their pleasure, to ask every friend and acquaintance they meet, to join the Society.

The Subscription to the Society is £1 1s. a year [and £1 1s. (Large Paper, £2 12s. 6d.) additional for the EXTRA SERIES], due in advance on the 1st of JANUARY, and should be paid either to the Society's Account at the Head Office of the Union Bank, Princes St, London, E.C., or by Money Order (made payable at the Chief Office, London, and crossed 'Union Bank') to the Hon. Secretary, ARTHUR G. SNELGROVE, Esq., London Hospital, London, E. All Members who subscribe through other channels than the Hon. Sec. are askt to send their names to him, in order to insure an early insertion of them in the List of Members.

Those Members in the United States who want their Texts posted to them, must add to their prepaid subscriptions 5s. yearly for the Original Series, and 3s. for the Extra Series.

¹ This was the first year under the new rule, of reckoning those men only as Members who paid their year's subscription within the year.

² This very large issue in 1866 was due to the many sales of back Texts in that year, and to the Philological Society's bearing part of the cost of the *Ayenbite*.

³ £90 of this sum was from 'the Duke of Manchester's Commemoration Fund.'

The Honorary Secretary of the *Chaucer Society*, the *Ballad Society*, and the *New Shakspeare Society*, is Arthur G. Snelgrove, Esq., London Hospital, London, E.

The Honorary Secretary of the *English Dialect Society* is the Rev. W. W. Skeat, 1, Cintra Terrace, Cambridge. Subscription half-a-guinea a year, in advance. *Hon. Treas.*, Rev. J. W. Cartmell, Christ's College, Cambridge.

Mr E. Arber's excellent *English Reprints*, which ought to be far more widely spread than they are in the United States and Great Britain, are now published by him, at 87, St Augustine Road, Camden Square, London, N.W. He will send a Catalogue to any applicant.

The Hunterian Club, Glasgow, which is reprinting in 4to the complete works of Samuel Rowlands the Satirist, and re-editing the great Bannatyne MS., besides reprinting Alexander Craige's Poetical works, wants more members. The Club is limited to 200. Subscription 2 guineas a year, in advance. *Hon. Treas.*, Mr John Alexander, 43, Campbell St. West, Glasgow.

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RECEIPTS.				PAYMENTS.			
			£ s. d.				
To BALANCE from last year	...	...	34 15 9	By PRINTING ACCOUNT.			
To SUBSCRIPTIONS:				Original Series.			
Original Series	...	£ 615	s. 5 d. 7	No. 52. Palladius on Husbandrie	105 13 0	£ 110 6 0	
Extra Series	...	410	8 5	Photo-lithographs	4 13 0		
Reprints	...	22	1 0	53. Old Eng. Homilies, Ser. II	158 16 7		
			1047 15 0	Photo-lithographs	2 5 0	161 1 7	
To DUKE OF MANCHESTER'S COMMEMORATION FUND.				54. Piers Plowman, Text C.	297 14 0		
Donations received to date	...	...	90 17 0	Half-cost of Autotype	3 10 0	301 4 0	
To POSTAGE REPAID	...	...	2 15 9	55. Generydes	...	49 11 4	
				Reports, Circulars, &c.	...	28 10 6	
				Photo-lithographs, <i>Cursor Mundi</i> , &c.	...	12 1 0	662 14 5
				Extra Series.			
				XVII. Complaynt of Scotlande, Part I	...	80 18 5	
				XVIII. II	...	82 1 0	
				XIX. Oure Ladyes Myroure	149 9 6		
				Photo-lithographs	9 2 6	158 12 0	
				Reports, Circulars, &c.	...	15 10 9	837 2 2
				Reprints.			
				Reprinting, Crede, &c.	...	...	13 6 6
				By COPYING ACCOUNT.			
				Original Series	...	20 14 0	
				Extra Series	...	23 7 3	44 1 3
				By COMMISSION ACCOUNT.			
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				By POSTAGE, Carriage, and petty expenses	...	...	15 18 5
				By BALANCE at Banker's	...	...	58 18 9
			£1176 3 6			£1176 3 6	

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3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall. 4s.
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The Publications for 1865 (21s.) are:—

5. Hume's Orthographie and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s.
6. Lancelot of the Laik, ab. 1500, ed. Rev. W. W. Skeat. 8s.
7. Genesis and Exodus, ab. 1250, ed. R. Morris. (*Reprinting.*)
8. Morte Arthure, ab. 1440, ed. E. Brock. 7s.
9. Thynne on Chaucer's Works, ab. 1598, ed. Dr Kingsley.
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley.
11. Lyndesay's Monarchie, &c., 1552, Part I., ed. F. Hall.
12. The Wright's Chaste Wife, ab. 1462, ed. F. J. Furnivall. 1s.

The Publications for 1866, out of print, are:—

13. Seinte Marherete, 1200-1330, ed. Rev. O. Cockayne.
14. King Horn, Floris and Blancheflour, &c., ed. Rev. J. R. Lumby.
15. Political, Religious, and Love Poems, ed. F. J. Furnivall.
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall.
17. Parallel Extracts from 29 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat.
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19. Lyndesay's Monarchie, &c., Part II., ed. F. Hall.
20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
21. Merlin, Part II., ed. H. B. Wheatley.
22. Partenay or Lusignen, ed. Rev. W. W. Skeat.
23. Dan Michel's Ayenbite of Inwyte, 1340, ed. R. Morris.

The Publications for 1867 (one guinea, less No. 24, 25, 26, out of print) are:—

24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall. 3s.
25. The Stacions of Rome, the Pilgrims' Sea-voyage, with Clene Maydenhod, ed. F. J. Furnivall. 1s.
26. Religious Pieces in Prose and Verse, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s.
27. Levins's Manipulus Vocabulorum, 1570, ed. H. B. Wheatley. 12s.
28. William's Vision of Piers the Plowman, 1362 A.D. Part I. The earliest or Vernon Text; Text A. Edited by Rev. W. W. Skeat. 6s.
29. Early English Homilies (ab. 1220-30 A.D.) from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. Morris. 7s.
30. Pierce the Plowman's Crede, ed. Rev. W. W. Skeat. 2s.

The Publications for 1868 (one guinea) are:—

31. Myrc's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. The Babees Boke, Urbanitatis, the Bokes of Norture of John Russell and Hugh Rhodes, the Bokes of Keruyng, Curtasye, and Demeanour, &c., with some French and Latin Poems on like subjects, ed. from Harleian and other MSS. by F. J. Furnivall. 15s.
33. The Knight De La Tour Landry (from French of A.D. 1372), ab. 1440 A.D. A Father's Book for his Daughters, ed. from Harl. MS. 1764 and Caxton's version, by Thomas Wright. 8s.
34. Early English Homilies (before 1300 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II. Edited by R. Morris. 8s.
35. Lyndesay's Works, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s.

The Publications for 1869 (one guinea) are:—

36. Merlin, Part III. Edited by H. B. Wheatley, Esq.; with an Essay on Arthurian Localities, by J. S. Stuart Glennie, Esq. 12s.
37. Lyndesay's Works, Part IV., containing Ane Satyre of the Three Estaitis. Edited by F. Hall, Esq. 4s.
38. William's Vision of Piers the Plowman, Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat, M.A. 10s. 6d.
39. The Alliterative Romance of the Destruction of Troy, translated from Guido de Colonna. Edited by D. Donaldson, Esq., and the Rev. G. A. Panton. Part I. 10s. 6d.

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41. William Lauder's Minor Poems. Edited by F. J. Furnivall, Esq. 3s.
42. Bernardus De Cura Rei Familiaris, with some Early Scottish Prophecies, &c. From a MS. KK. 1. 5, in the Cambridge University Library. Edited by J. R. Lumby, M.A. 2s.
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The Publications for 1871 are (for one guinea):—

44. The Alliterative Romance of Joseph of Arimathe, or The Holy Grail: a fragment from the Vernon MS.; with Wynkyn de Worde's and Pynson's (A.D. 1526 and 1520) Lives of Joseph; edited by the Rev. W. W. Skeat, M.A. 5s.
45. King Alfred's West-Saxon Version of Gregory's Pastoral Care, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., of Balliol College, Oxford. Part I. 10s.

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 47. *Lyndesay's Works, Part V.*, containing his Minor Poems, edited by James A. H. Murray, Esq., with a critical Essay by Professor Nichol of Glasgow. 3s.
 48. *The Times' Whistle, and other Poems*, by R. C., 1616; edited by J. M. Cowper, Esq. 6s.

The Publications for 1872 are (for one guinea) :—

49. *An Old English Miscellany*, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, Religious Poems of the 13th century, edited from the MSS. by the Rev. R. Morris, LL.D. 10s.
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 51. *The Life of St Juliana*, 2 versions, with translations; edited from the MSS. by the Rev. T. O. Cockayne and Mr. Brock. 2s.
 52. *Palladius on Husbandrie*, from the unique MS., ab. 1420 A.D., ed. Rev. B. Lodge. Part I. 10s.

The Publications for 1873 are (for one guinea) :—

53. *Old English Homilies, Series II.*, from the unique 13th-century MS. in Trinity Coll. Cambridge, with a photolithograph; three Hymns to the Virgin and God, from a unique 13th-century MS. at Oxford, a photolithograph of the music to two of them, and transcriptions of it in modern notation by Dr. RIMBAULT, and A. J. ELLIS, Esq., F.R.S.; the whole edited by the Rev. RICHARD MORRIS, LL.D. 8s.
 54. *The Vision of Piers Plowman, Text C* (completing the 3 versions of this great poem), with an Autotype; and two unique alliterative poems: *Richard the Redeles* (by William, the author of the *Vision*); and *The Crowned King*; edited by the Rev. W. W. SKEAT, M.A. 18s.
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 II. *Early English Pronunciation*, with especial reference to Shakspeare and Chaucer, by A. J. Ellis, F.R.S. Part I. 10s.

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- III. *Caxton's Book of Curtesye*, in 3 Versions: 1, from the unique print in the Camb. Univ. Libr.; 2, the Oriel MS. 79; 3, the Balliol MS. 354. Ed. by F. J. Furnivall, Esq., M.A. 5s.
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 VIII. *Queene Elizabethes Achademy, a Book of Precedence, &c.* Edited by F. J. Furnivall, Esq., with Essays on early Italian and German Books of Courtesy, by W. M. Rossetti, Esq., and E. Oswald, Esq. 13s.
 IX. *Awdeley's Fraternite of Vacabondes, Harman's Caveat, &c.* Edited by E. Viles, Esq., and F. J. Furnivall, Esq. 7s. 6d.

The Publications for 1870 are (for one guinea) :—

- X. *Andrew Boorde's Introduction of Knowledge, 1547, and Dyetary of Helth, 1542; with Barnes in the Defence of the Berde, 1542-3.* Edited, with a Life of BOORDE, and an account of his Works, by F. J. Furnivall, M.A. 18s.
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- XII. *England in Henry VIII.'s Time: a Dialogue between Cardinal Pole and Lupset*, mainly on the Condition of England, written by Thomas Starkey, Chaplain to Henry VIII. Edited by J. M. Cowper, Esq. Part II. 12s. (Part I., *Starkey's Life and Letters*, is in preparation.)
 XIII. *A Supplycacyon of the Beggers*, by Simon Fish, 1528-9 A.D., edited by F. J. Furnivall, M.A.; with *A Supplication to our Moste Soueraigne Lorde; A Supplication of the Poore Commons*; and *The Decaye of England by the Great Multitude of Sheep*, edited by J. M. Cowper, Esq. 6s.
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 XVI. *Chaucer's Treatise on the Astrolabe*, 1391 A.D. Ed. from MSS. by Rev. W. Skeat, M.A. 10s.
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- XVIII. *The Complaynt of Scotlande, 1549 A.D.*, with an Appendix of four contemporary English Tracts (1542-48), edited by J. A. H. MURRAY, Esq. Part II. 8s.
 XIX. *Oure Ladyes Myroure*, A.D. 1530, edited by the Rev. J. H. BLUNT, M.A., with four full-page photolithographic facsimiles by Cooke and Fotheringham. 24s.

The Chaucer Society.

Editor in Chief:—F. J. FURNIVALL, Esq., 3, St George's Square, Primrose Hill, N.W.

Hon. Sec.:—A. G. SNELGROVE, Esq., London Hospital, London, E.

To do honour to CHAUCER, and to let the lovers and students of him see how far the best unprinted Manuscripts of his works differ from the printed texts, this Society is founded. There are many questions of metre, pronunciation, orthography, and etymology yet to be settled, for which more prints of Manuscripts are wanted, and it is hardly too much to say that every line of Chaucer contains points that need reconsideration. The founder's proposal is to begin with *The Canterbury Tales*, and give of them (in parallel columns in Royal 4to) six of the best unprinted Manuscripts known. Inasmuch also as the parallel arrangement will necessitate the alteration of the places of certain tales in some of the MSS, a print of each MS will be issued separately, and will follow the order of its original. The first six MSS to be printed are the Ellesmere (by leave of the Earl of Ellesmere); the Hengwrt (by leave of W. W. E. Wynne, Esq.); the Cambridge Univ. Libr., MS Gg. 4. 27; the Corpus, Oxford; the Petworth (by leave of Lord Leconfield); and the Lansdowne 851 (Brit. Mus.).

Of Chaucer's Minor Poems,—the MSS of which are generally later than the best MSS of the *Canterbury Tales*,—all, or nearly all, the MSS will be printed, so as to secure all the existing evidence for the true text.

To secure the fidelity and uniform treatment of the texts, Mr F. J. Furnivall will read all with their MSS.

The Society's publications are issued in two Series, of which the first contains the different texts of Chaucer's works; and the Second, such originals of, and essays on these as can be procured, with other illustrative treatises, and Supplementary Tales.

The Society's issue for 1868, in the **First Series**, is,

- I. The Prologue and Knight's Tale, of the *Canterbury Tales*, in 6 parallel Texts (from the 6 MSS named below), together with Tables, showing the Groups of the Tales, and their varying order in 38 MSS of the Tales, and in 5 old printed editions, and also Specimens from several MSS of the "Moveable Prologues" of the *Canterbury Tales*,—The Shipman's Prologue, and Franklin's Prologue,—when moved from their right places, and of the Substitutes for them. (The Six-Text, Part I.)

II. The Prologue and Knight's Tale from the Ellesmere MS.

III. " " " " " " " Hengwrt " 154

IV. " " " " " " " Cambridge " Gg. 4. 27

V. " " " " " " " Corpus " Oxford

VI. " " " " " " " Petworth "

VII. " " " " " " " Lansdowne " 851

(separate issues of the Texts forming Part I of the Six-Text edition.)

The issue for 1869, in the **First Series**, is,

VIII. The Miller's, Reeve's, and Cook's Tales: Ellesmere MS.

IX. " " " " " " " Hengwrt "

X. " " " " " " " Cambridge "

XI. " " " " " " " Corpus "

XII. " " " " " " " Petworth "

XIII. " " " " " " " Lansdowne "

} with an
Appendix of
"Gamelyn"
from six MSS.

(separate issues of the Texts forming the Six-Text, Part II, No. XIV.)

The issue for 1870, in the **First Series**, is,

XIV. The Miller's, Reeve's, and Cook's Tales, with an Appendix of the Spurious Tale of Gamelyn, in 6 parallel Texts. (Six-Text, Part II.)

The issue for 1871, in the **First Series**, is,

- XV. The Man of Law's, Shipman's, and Prioress's Tales, with Chaucer's own Tale of Sir Thopas, in 6 parallel Texts from the MSS above named, and 10 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS.
 - XVI. The Man of Law's Tale, from the Ellesmere MS.
 - XVII. " " " " " " " Cambridge MS.
 - XVIII. " " " " " " " Corpus MS.
 - XIX. The Shipman's, Prioress's, and Man of Law's Tales, from the Petworth MS.
 - XX. The Man of Law's Tale, from the Lansdowne MS.
- (each with woodcuts of fourteen drawings of Tellers of Tales in the Ellesmere MS.)
- XXI. A Parallel-Text edition of Chaucer's Minor Poems, Part I:—'The Dethe of Blaunche the Duchesse,' from Thynne's ed. of 1532, the Fairfax MS 16, and Tanner MS 346; 'the Compleynt to Pite,' 'the Parliament of Foules,' and 'the Compleynt of Mars,' each from six MSS.
 - XXII. Supplementary Parallel-Texts of Chaucer's Minor Poems, Part I, containing 'The Parliament of Foules,' from three MSS.
 - XXIII. Odd Texts of Chaucer's Minor Poems, Part I, containing 1. two MS fragments of 'The Parliament of Foules;' 2. the two differing versions of 'The Prologue to the Legende of Good Women,' arranged so as to show their differences; 3. an Appendix of Poems attributed to Chaucer, I. 'The Balade of Pitee by Chauciers;' II. 'The Cronycle made by Chaucer,' both from MSS written by Shirley, Chaucer's contemporary.
 - XXIV. A One-Text Print of Chaucer's Minor Poems, being the best Text from the Parallel-Text Edition, Part I, containing, I. The Dethe of Blaunche the Duchesse, II. The Compleynt to Pite, III. The Parliament of Foules, IV. The Compleynt of Mars, V. The ABC, with its original from De DeGuilleville's *Pèlerinage de la Vie humaine* (edited from the best Paris MSS by M. Paul Meyer).

The issue for 1872, in the **First Series**, is,

- XXV. Chaucer's Tale of Melibe, the Monk's, Nun's Priest's, Doctor's, Pardoner's, Wife of Bath's, Friar's, and Summoner's Tales, in 6 parallel Texts from the MSS above named, with the remaining 13 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS, and with Specimens of the Variations of 30 MSS in the Doctor-Pardoner Link. (6-Text, Pt IV.)
- XXVI. The Wife's, Friar's, and Summoner's Tales, from the Ellesmere MS, with 9 woodcuts of Tale-Tellers. (Part IV.)
- XXVII. The Wife's, Friar's, Summoner's, Monk's, and Nun's Priest's Tales, from the Hengwrt MS, with 23 woodcuts of the Tellers of the Tales. (Part III.)
- XXVIII. The Wife's, Friar's, and Summoner's Tales, from the Cambridge MS, with 9 woodcuts of Tale-Tellers. (Part IV.)
- XXIX. A Treatise on the Astrolabe, addressed to his son Lowys, in 1391 A.D., by Geoffrey Chaucer, edited by the Rev. Walter W. Skeat, M.A.

The issue for 1873, in the **First Series**, is,

- XXX. The Six-Text Canterbury Tales, Part V, containing the Clerk's and Merchant's Tales.

The issue for 1874, in the **First Series** (ready in June 1873), is,

- XXXI. The Six-Text, Part VI, containing the Squire's and Franklin's Tales.
- XXXII to XXXVI. Large Parts of the separate issues of five MSS.

The issue for 1875, in the **First Series** (ready in September 1873), is,

- XXXVII. The Six-Text, Part VII, the Second Nun's, Canon's-Yeoman's, and Manciple's Tales, with the Blank-Parson Link.

XXXVIII to XLIII. Large Parts of the separate issues of the Six MSS, bringing all up to the Parson's Tale.

XLIV. A detailed Comparison of the *Troylus and Cryseyde* with Boccaccio's *Filostrato*, with a Translation of all Passages used by Chaucer, and an Abstract of the Parts not used, by W. Michael Rossetti, Esq., and with a print of the *Troylus* from the Harleian MS 3943. Part I.

XLV. An alphabetical list of Chaucer's rymes in the Canterbury Tales, as shown by the Ellesmere MS. (*This will not be ready till 1874.*)

Of the **Second Series**, the issue for **1868** is,

1. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part I. This work includes an amalgamation of Prof. F. J. Child's two excellent and exhaustive Papers on the use of the final *-e* by Chaucer (in T. Wright's ed. of *The Canterbury Tales*) and by Gower (in Dr Pauli's ed. of the *Confessio Amantis*).

2. Essays on Chaucer, his Words and Works, Part I.: 1. Prof. Ebert's Review of Sandras's *Etude sur Chaucer*, translated by J. W. van Rees Hoets, M.A.; 2. A 13th-century Latin Treatise on the *Chilindre* (of the *Shipman's Tale*), edited by Mr E. Brock.

3. A Temporary Preface to the Society's Six-Text edition of Chaucer's *Canterbury Tales*, Part I, attempting to show the right Order of the Tales, and the Days and Stages of the Pilgrimage, &c. &c., by F. J. Furnivall, Esq., M.A.

Of the **Second Series**, the issue for **1869** is,

4. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part II.

Of the **Second Series**, the issue for **1870** is,

5. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part III.

Of the **Second Series**, the issue for **1871** is,

6. Trial-Forewords to my Parallel-Text edition of Chaucer's *Minor Poems* for the Chaucer Society (with a try to set Chaucer's Works in their right order of Time), by Fredk. J. Furnivall. Part I. (*This Part brings-out, for the first time, Chaucer's long early but hopeless love.*)

Of the **Second Series**, the issue for **1872** is,

7. Originals and Analogues of some of Chaucer's Canterbury Tales, Part I. 1. The original of the *Man of Law's Tale* of Constance, from the French Chronicle of Nicholas Trivet, Arundel MS 56, ab. 1340 A.D., collated with the later copy, ab. 1400, in the National Library at Stockholm; copied and edited, with a translation, by Mr Edmund Brock. 2. The Tale of "Merelaus the Emperor," from the Early-English version of the *Gesta Romanorum* in Harl. MS 7333; and 3. Part of Matthew Paris's *Vita Offæ Primi*, both stories illustrating incidents in the *Man of Law's Tale*. 4. Two French Fabliaux like the *Reeve's Tale*. 5. Two Latin Stories like the *Friar's Tale*.

Of the **Second Series**, the issue for **1873** is,

8. Albertano of Brescia's *Liber Consilii et Consolationis*, A.D. 1246 (the Latin source of the French original of Chaucer's *Melibe*), edited from the MSS, by Dr Thor Sundby.

Of the **Second Series**, the issue for **1874** is,

9. Essays on Chaucer, his Words and Works, Part II.: 3. John of Hoveden's *Practica Chilindri*, edited from the MS, with a translation, by Mr E. Brock. 4. Chaucer's use of the final *-e*, by Joseph Payne, Esq. 5. Mrs E. Barrett-Browning on Chaucer: being those parts of her review of the *Book of the Poets*, 1842; which relate to him; here reprinted by leave of Mr Robert Browning. 6. Professor Bernhard Ten-Brink's critical edition of Chaucer's *Compleynte to Pite*.

Of the **Second Series**, the issue for 1875 is,

10. Originals and Analogues of Chaucer's Canterbury Tales, Part II. 6. Alphonsus of Lincoln, a Story like the *Prioress's Tale*. 7. How Reynard caught Chanticleer, the source of the *Nun's-Priest's Tale*. 8. Two Italian Stories, and a Latin one, like the *Pardoner's Tale*. 9. The Tale of the Priest's Bladder, a story like the *Summoner's Tale*, being 'Li dis de le Vescie a Prestre,' par Jakes de Basiw. 10. Petrarch's Latin Tale of Griseldis (with Boccaccio's Story from which it was re-told), the original of the *Clerk's Tale*. 11. Five Versions of a Pear-tree Story like that in the *Merchant's Tale*. 12. Four Versions of The Life of Saint Cecilia, the original of the *Second Nun's Tale*.

11. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part IV (*to be ready by May, 1874*).

Among the Texts and Essays preparing are:—

Supplementary Canterbury Tales: 1. The Tale of *Beryn*, with a Prologue of the merry Adventure of the Pardoner with a Tapster at Canterbury, re-edited from the Duke of Northumberland's unique MS, by Fredk. J. Furnivall. (The text is all printed.) [In the Press.]

Prof. Bernhard Ten-Brink's "CHAUCER: Studies on the History of his Development, and the Chronology of his Writings," Part I, translated by Miss Ottilie Blind, and revised by the Author.

Life-Records of Chaucer, Part I, The Household book of Isabella, wife of Prince Lionel, third son of Edward III, in which the name of GEOFFREY CHAUCER first occurs; edited from the unique MS in the British Museum, by Edward A. Bond, Esq., Keeper of the MSS.

Life-Records of Chaucer, Part II, Enrolments and Documents from the Public Record Office, the City of London Town-Clerk's Office, &c., edited by F. J. Furnivall, M.A.

Essays on Chaucer, Part III, by F. J. Furnivall, Esq., Dr. Alfons Kissner, &c.

Originals and Analogues of Chaucer's Canterbury Tales, Part III.

For 1876, Part VIII of the Six-Text edition, containing the Parson's Tale, and completing the *Canterbury Tales*, is copied for the First Series; and for 1877, Part 2 of Chaucer's Minor Poems. For the Second Series, 'A detailed Comparison of Chaucer's *Knight's Tale* with the *Teseide* of Boccaccio,' by HENRY WARD, Esq., of the MS Department of the British Museum, is preparing.

The fifth and concluding Part of Mr A. J. Ellis's great work on *Early English Pronunciation* may be expected in 1876.

The third French work will be either Guillaume de Machault's *Remède de Fortune* and *Dit de la Fontaine Amoureuse* (to compare with Chaucer's *Dethe of Blaunche the Duchesse*), or Jean de Meun's *Livre de Melibée et de Prudence* (from Albertano of Brescia's *Liber Consolationis*, A.D. 1246), or Guillaume de Machault's *Dit du Lyon*, the possible original of Chaucer's lost *Book of the Leo*, edited from the MSS, for the first time, by Monsieur PAUL MEYER. This will be followed by such originals of Chaucer's other works as are known, but are not of easy access to subscribers.

Messrs Trübner & Co., of 57 & 59, Ludgate Hill, London, E.C., are the Society's publishers, Messrs Childs of Bungay its printers, and the Alliance Bank, Bartholomew Lane, London, E.C., its bankers. The yearly subscription is two guineas, due on every 1st January, beginning with Jan. 1, 1868. *More Members are wanted. All the Society's Publications can still be had.*

Prof. Child, of Harvard College, Cambridge, Massachusetts, is the Society's Honorary Secretary for America. Members' names and subscriptions may be sent to the Publishers, or to the Honorary Secretary,

A. G. SNELGROVE, Esq.,

London Hospital, London, E.

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Early English Text Society.

THE DUKE OF MANCHESTER'S COMMEMORATION FUND.

WITH the last day of 1873, the Early English Text Society closed the tenth year of its existence. During its short life it has done more and better work than any other Society of like kind. It has made possible, for the first time, a knowledge of the history of the English language; it has made accessible to all, the most valuable documents of that history; it has stirred-up the study of English historically in schools and colleges, and by students generally; it has wiped away from England the old well-deserved reproach of indifference to, of ignorance of, the sources of its noble tongue, which for beauty and power stands level with, if it does not excel, the choicest languages of the world.

The change that the Society's ten-years' life has wrought in the scientific study of English, is gladly acknowledged by the scholars of the Continent and the United States, but has not yet met with due recognition in England, where the Society is insufficiently supported. Its work is continually hampered by lack of funds. It has now liabilities that it cannot discharge.

The Duke of Manchester¹ has therefore come forward to head a *Commemoration Fund* in help of the Early English Text Society, at this, the close of its first ten-years' work, and has proposed that—in the first instance at least—£200 should be raised by twenty donations of £10 each, and that any number of smaller donations should be received. The Duke has himself given a donation of £10 to the Fund. The Marquis of Ripon, the late head of the Educational Department of the country, has also contributed the sum of £10 expressly on account of the service done by the Society to the cause of the historical study of English. Mr Richard Johnson of Langton Oaks, near Manchester, has given his donation of £10 mainly because the Society's publications have so remarkably illustrated the social condition and habits of our ancestors. A London "Friend" has added his £10 because he thinks it the duty of Englishmen to show their appreciation of the generous sacrifice of time and brain made by the Society's editors to promote the study of Alfred's and Chaucer's tongue.

¹ The Duke's £200 Fund (ten donations of £20 each), in aid of the Chaucer Society, has been already raised this year, and applied to the purposes of the Chaucer Society.

The Commemoration Fund is thus well started. I have only to appeal to you to contribute to it, either by giving or collecting a donation of Ten Pounds, or any smaller amount. All money should be paid either to the Society's Honorary Secretary, ARTHUR G. SNELGROVE, Esq., London Hospital, London, E., or the Early English Text Society's account with the Union Bank, Prince's Street, London, E.C., or to me,

FREDK. J. FURNIVALL,

3, ST GEORGE'S SQUARE,

PRIMROSE HILL, LONDON, N.W.

Feb. 1, 1874. (1st date, Nov. 3, 1873.)

Donors of £10.

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List of the Early English Text Society's Books.

ORIGINAL SERIES (*One guinea a year*).

The Publications for 1864 (21s.) are:—

1. Early English Alliterative Poems, ab. 1360 A.D., ed. R. Morris. 16s.
2. Arthur, ab. 1440, ed. F. J. Furnivall. 4s.
3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall. 4s.
4. Sir Gawayne and the Green Knight, ab. 1360, ed. R. Morris. 10s.

The Publications for 1865 (21s.) are:—

5. Hume's Orthographie and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s.
6. Lancelot of the Laik, ab. 1500, ed. Rev. W. W. Skeat. 8s.
7. Genesis and Exodus, ab. 1250, ed. R. Morris. (*Reprinting.*)
8. Morte Arthure, ab. 1440, ed. E. Brock. 7s.
9. Thynne on Chaucer's Works, ab. 1598, ed. Dr Kingsley.
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley.
11. Lyndesay's Monarchie, &c., 1552, Part I., ed. F. Hall.
12. The Wright's Chaste Wife, ab. 1462, ed. F. J. Furnivall. 1s.

The Publications for 1866, out of print, are:—

13. Seinte Marherete, 1200-1330, ed. Rev. O. Cockayne.
14. King Horn, Floris and Blancheflour, &c., ed. Rev. J. R. Lumby.
15. Political, Religious, and Love Poems, ed. F. J. Furnivall.
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall.
17. Parallel Extracts from 29 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat.
18. Hali Meidenhad, ab. 1200, ed. Rev. O. Cockayne.
19. Lyndesay's Monarchie, &c., Part II., ed. F. Hall.
20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
21. Merlin, Part II., ed. H. B. Wheatley.
22. Partenay or Lusignen, ed. Rev. W. W. Skeat.
23. Dan Michel's Ayenbite of Inwyt, 1340, ed. R. Morris.

The Publications for 1867 (one guinea, less No. 24, 25, 26, out of print) are:—

24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall. 3s.
25. The Stacions of Rome, the Pilgrims' Sea-voyage, with Clene Maydenhod, ed. F. J. Furnivall. 1s.
26. Religious Pieces in Prose and Verse, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s.
27. Levins's Manipulus Vocabulorum, 1570, ed. H. B. Wheatley. 12s.
28. William's Vision of Piers the Plowman, 1362 A.D. Part I. The earliest or Vernon Text; Text A. Edited by Rev. W. W. Skeat. 6s.
29. Early English Homilies (ab. 1220-30 A.D.) from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. Morris. 7s.
30. Pierce the Plowman's Crede, ed. Rev. W. W. Skeat. 2s.

The Publications for 1868 (one guinea) are:—

31. Myrc's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. The Babees Boke, Urbanitatis, the Bokes of Norture of John Russell and Hugh Rhodes, the Bokes of Keruyng, Curtasye, and Demeanour, &c., with some French and Latin Poems on like subjects, ed. from Harleian and other MSS. by F. J. Furnivall. 15s.
33. The Knight De La Tour Landry (from French of A.D. 1372), ab. 1440 A.D. A Father's Book for his Daughters, ed. from Harl. MS. 1764 and Caxton's version, by Thomas Wright. 8s.
34. Early English Homilies (before 1300 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II. Edited by R. Morris. 8s.
35. Lyndesay's Works, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s.

The Publications for 1869 (one guinea) are:—

36. Merlin, Part III. Edited by H. B. Wheatley, Esq.; with an Essay on Arthurian Localities, by J. S. Stuart Glennie, Esq. 12s.
37. Lyndesay's Works, Part IV., containing Ane Satyre of the Three Estaitis. Edited by F. Hall, Esq. 4s.
38. William's Vision of Piers the Plowman, Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat, M.A. 10s. 6d.
39. The Alliterative Romance of the Destruction of Troy, translated from Guido de Colonna. Edited by D. Donaldson, Esq., and the Rev. G. A. Panton. Part I. 10s. 6d.

The Publications for 1870 (one guinea) are:—

40. English Gilds, their Statutes and Customs, 1389 A.D. Edited by the late Toulmin Smith, Esq., and Miss Lucy Toulmin Smith, with a Preliminary Essay, in 5 parts, on 'The History and Development of Gilds, and the Origin of Trades-Unions,' by Dr Lujo Brentano. 21s.
41. William Lauder's Minor Poems. Edited by F. J. Furnivall, Esq. 3s.
42. Bernardus De Cura Rei Familiaris, with some Early Scottish Prophecies, &c. From a MS. KK. 1. 5, in the Cambridge University Library. Edited by J. R. Lumby, M.A. 2s.
43. Ratis Raving, and other Moral and Religious Pieces in Prose and Verse. Edited from the Camb. Univ. MS. KK. 1. 5, by J. R. Lumby, M.A. 3s.

The Publications for 1871 are (for one guinea):—

44. The Alliterative Romance of Joseph of Arimathie, or The Holy Grail: a fragment from the Vernon MS.; with Wynkyn de Worde's and Pynson's (A.D. 1526 and 1520) Lives of Joseph; edited by the Rev. W. W. Skeat, M.A. 5s.
45. King Alfred's West-Saxon Version of Gregory's Pastoral Care, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., of Balliol College, Oxford. Part I. 10s.

List of the Early English Text Society's Books.

46. **Legends of the Holy Rood, Symbols of the Passion and Cross.** Poems in Old English of the 11th, 14th, and 15th centuries. Edited from MSS. by Rev. R. Morris, LL.D. 10s.
47. **Lyndesay's Works, Part V.,** containing his Minor Poems, edited by James A. H. Murray, Esq., with a critical Essay by Professor Nichol of Glasgow. 3s.
48. **The Times' Whistle, and other Poems,** by R. C., 1616; edited by J. M. Cowper, Esq. 6s.

The Publications for 1872 are (for one guinea) :—

49. **An Old English Miscellany,** containing a Bestiary, Kentish Sermons, Proverbs of Alfred, Religious Poems of the 13th century, edited from the MSS. by the Rev. R. Morris, LL.D. 10s.
50. **King Alfred's West-Saxon Version of Gregory's Pastoral Care,** edited from 2 MSS., with an English translation, by Henry Sweet, Esq., Balliol College, Oxford. Part II. 10s.
51. **The Life of St Juliana,** 2 versions, with translations; edited from the MSS. by the Rev. T. O. Cockayne and Mr. Brock. 2s.
52. **Palladius on Husbandrie,** from the unique MS., ab. 1420 A.D., ed. Rev. B. Lodge. Part I. 10s.

The Publications for 1873 are (for one guinea) :—

53. **Old English Homilies, Series II.,** from the unique 13th-century MS. in Trinity Coll. Cambridge, with a photolithograph; three Hymns to the Virgin and God, from a unique 13th-century MS. at Oxford, a photolithograph of the music to two of them, and transcriptions of it in modern notation by Dr. RIMBAULT, and A. J. ELLIS, Esq., F.R.S.; the whole edited by the Rev. RICHARD MORRIS, LL.D. 8s.
54. **The Vision of Piers Plowman, Text C** (completing the 3 versions of this great poem), with an Autotype; and two unique alliterative poems: **Richard the Redeles** (by William, the author of the *Vision*); and **The Crowned King**; edited by the Rev. W. W. SKEAT, M.A. 18s.
55. **Generydes, a Romance,** edited from the unique MS., ab. 1440 A.D., in Trin. Coll. Cambridge, by W. ALDIS WRIGHT, Esq., M.A., Trin. Coll. Cambr. Part I. 3s.

EXTRA SERIES (*One guinea a year*).

The Publications for 1867 are (for one guinea) :—

- I. **William of Palerne; or, William and the Werwolf.** Re-edited from the unique MS. in King's College, Cambridge, by the Rev. W. W. Skeat, M.A. 13s.
- II. **Early English Pronunciation,** with especial reference to Shakspeare and Chaucer, by A. J. Ellis, F.R.S. Part I. 10s.

The Publications for 1868 are (for one guinea) :—

- III. **Caxton's Book of Curtesye,** in 3 Versions: 1, from the unique print in the Camb. Univ. Libr.; 2, the Oriel MS. 79; 3, the Balliol MS. 354. Ed. by F. J. Furnivall, Esq., M.A. 5s.
- IV. **Havelok the Dane.** Re-edited from the unique MS. by the Rev. W. W. Skeat, M.A., with the sanction and aid of the original editor, Sir Frederic Madden. 10s.
- V. **Chaucer's Boethius.** Edited from the two best MSS. by R. Morris, LL.D. 12s.
- VI. **Chevelere Assigne.** Re-edited from the unique MS. by H. H. Gibbs, Esq. 3s.

The Publications for 1869 are (for one guinea) :—

- VII. **Early English Pronunciation,** with especial reference to Shakspeare and Chaucer, by A. J. Ellis, F.R.S. Part II. 10s.
- VIII. **Queene Elizabethes Achademy, a Book of Precedence, &c.** Edited by F. J. Furnivall, Esq., with Essays on early Italian and German Books of Courtesy, by W. M. Rossetti, Esq., and E. Oswald, Esq. 13s.
- IX. **Awdeley's Fraternite of Vacabondes, Harman's Caveat, &c.** Edited by E. Viles, Esq., and F. J. Furnivall, Esq. 7s. 6d.

The Publications for 1870 are (for one guinea) :—

- X. **Andrew Boorde's Introduction of Knowledge, 1547. and Dyetary of Helth, 1542;** with Barnes in the Defence of the Berde, 1542-3. Edited, with a Life of BOORDE, and an account of his Works, by F. J. Furnivall, M.A. 18s.
- XI. **Barbour's Bruce, Part I.** Edited from the MSS. and early printed editions, by the Rev. W. W. Skeat, M.A. 12s.

The Publications for 1871 are (for one guinea) :—

- XII. **England in Henry VIII.'s Time: a Dialogue between Cardinal Pole and Lupset,** mainly on the Condition of England, written by Thomas Starkey, Chaplain to Henry VIII. Edited by J. M. Cowper, Esq. Part II. 12s. (Part I., *Starkey's Life and Letters*, is in preparation.)
- XIII. **A Supplycacyon of the Beggars,** by Simon Fish, 1528-9 A.D., edited by F. J. Furnivall, M.A.; with **A Supplication to our Moste Soueraigne Lorde; A Supplication of the Poore Commons;** and **The Decaye of England by the Great Multitude of Sheep,** edited by J. M. Cowper, Esq. 6s.
- XIV. **Early English Pronunciation,** with especial reference to Shakspeare and Chaucer, by A. J. Ellis, Esq., F.R.S. Part III. 10s.

The Publications for 1872 are (for one guinea) :—

- XV. **Robert Crowley's Thirty-one Epigrams, Voyce of The Last Trumpet, Way to Wealth, &c., 1550-1** A.D., edited by J. M. Cowper, Esq. 12s.
- XVI. **Chaucer's Treatise on the Astrolabe, 1391 A.D.** Ed. from MSS. by Rev. W. Skeat, M.A. 10s.
- XVII. **The Complaynt of Scotlande, 1549 A.D.,** with an Appendix of four Contemporary English Tracts, edited by J. A. H. Murray, Esq. Part I. 10s.

The Publications for 1873 are (for one guinea) :—

- XVIII. **The Complaynt of Scotlande, 1549 A.D.,** with an Appendix of four contemporary English Tracts (1542-48), edited by J. A. H. MURRAY, Esq. Part II. 8s.
- XIX. **Oure Ladyes Myroure, A.D. 1530,** edited by the Rev. J. H. BLUNT, M.A., with four full-page photolithographic facsimiles by Cooke and Fotheringham. 24s.

Early English Text Society.

DUKE OF MANCHESTER'S COMMEMORATION FUND.

From the "Daily News," Nov. 20, 1873.

THE issue of an appeal for funds by the Director of the Early English Text Society, Mr F. J. FURNIVALL, serves to remind us of the valuable and important work which this association of a few scholars has achieved during its short existence of ten years. Working with the slenderest support in the way of annual subscribers, and dependent for its literary labours on the gratuitous work of its editors, the Society has given to the world no fewer than seventy-four volumes, many of which contain the publication of more than one old manuscript. This average of seven volumes and a half a year represents the rescue from oblivion of a whole mass of mediæval literature. There are poems, romances, legends, scientific treatises, satires political and religious, hymns, sermons, and books of behaviour. These, together with a few, like "Piers Plowman," known and published before, have been edited, annotated, and prepared for the press with all that jealous care, comparison of originals, and accurate scholarship which we are accustomed to expect in the production of Latin and Greek classics. Indeed, the names of the editors, among whom are those of Messrs FURNIVALL, SKEAT, and MORRIS, are by themselves a sufficient guarantee, not only for thorough and conscientious work, but for the enthusiasm which belongs to the preachers of a new creed and the pioneers of a new branch of learning.

The Early English Text Society, which does not in any way clash with the Camden and the Hakluyt Societies, spreads its labours, roughly speaking, over the five centuries between the Norman conquest and the later years of Queen ELIZABETH. There does not seem to be any rigid rule laid down as to the limitation of the term Early English, for we find among the publications a translation by King ALFRED in the West Saxon dialect on the one hand, and a poem of the seventeenth century on the other. But its work may fairly be considered to lie between the twelfth and the sixteenth century, a long period, which our old school-books taught us to picture as a great sterile Sahara over which the thirsty traveller would toil, finding but one oasis, that marked with the name of CHAUCER.

That misconception is now finally put away and done with, and though there is small chance that the ordinary Englishman will voluntarily take up the study of Early English any more than that of Hebrew, the mass of fresh knowledge which students of mediæval language and literature will acquire from these publications will gradually get diluted in articles and essays, popularized by lively writers, reduced to formulæ in school manuals, and so at last will be brought in some form or other into that ever-increasing stock of facts without which no education is complete, and which are supposed by every writer to be as much in the possession of their readers as the Multiplication Table. To accumulate these facts, and help to their assimilation, may in a sense be considered as the

ultimate end of all students' labour, their very *raison d'être*. Perhaps the most important fact which the Early English Text Society establishes and illustrates is the continuity of the English mind. There is no great gulf, such as we used to believe, between CÆDMON and CHAUCER, or between CHAUCER and SHAKESPEARE; all our authors and poets are united as by some great high road where the scenery varies from place to place, but yet we are always under an English sky. The great lesson, that the history of literature is not a series of brilliant light effects, but a development according to natural laws, as yet perhaps imperfectly understood, can nowhere, except perhaps in France, be so well illustrated as by the English writers, and especially those smaller links in a great chain whom the Early English Society has restored to life. But the uses of the Society extend far beyond the enforcement of this lesson. It has wiped away, as Mr FURNIVALL proudly boasts, the old well-deserved reproach of indifference to the sources of our own language; it has stirred up the study of English historically; it makes possible a knowledge of the language; it makes accessible the most valuable documents of that history; and it shows how, in the teeth of ignorance, civil war, and obstacles of all kinds, literature, that is, the power of expression, went on growing, now slowly, now quickly, putting forth in this direction and that tiny tendrils which were destined to grow in time into great branches, laden with the fruits of labour and genius. No single form of literature springs suddenly into existence, and the old familiar phrases, such as that which used to describe CHAUCER as the Father of English Poetry, have to be abandoned altogether, or used in a modified sense.

But the Society has yet other claims upon us, in addition to those which appeal chiefly to students of literature. It is to such works as are issued under its auspices that we must look, far more than to the State records, for the social history of the country. In the "Babees Boke," the "Boke of Norture," the "Boke of Carving," the statutes of the English Guilds, and the "Supplycacyon of the Beggars," we may read the very mind of our forefathers, the way in which they regarded the common duties and responsibilities which make up every-day life, their methods of making existence comfortable, gentle, easy, and cultured, their way of dress, their protection and advancement of the arts; how they ate, drank, talked, and slept. And if there linger among us any relics of that most ancient religion, the worship of ancestors, Mr FURNIVALL's appeal for help should touch us there. But, indeed, his Society is doing so great a work for all the English-speaking race on both sides of the Atlantic, that its claims reach higher than mere pride or patriotism. With a modesty which seems to us excessive, he proposes to raise a Commemoration Fund of 200*l*. We should have preferred a larger request, first, because we are anxious to see the work which Mr FURNIVALL now subdivides into a Chaucer Society, a Lydgate Society, and so on, all forming part of the Early English Text Society; and secondly, because it is always well to ask, if you ask at all, for a large amount. We fear that Mr FURNIVALL has not yet learned the great truth, well known to all charitable and benevolent associations, not only that much is given to those that have much, but also that much is given to those who ask for much. Whatever be the sum that this Society asks and gets, be it much or little, we may be very sure that it will be well spent.

And suat to make v^r ransoming for vs him self he sald
 a vu bliscd meo of all of ye quat mai i say
 De vi foru mai milde vu hade mi hert pat day
 pat dai it was vi passunc mai name pausid sai nay
 Quen vu vi suete sin sua sau be ledd v^rid teie and tray
 ot comen it es yem vi suow pat thoru yue herte strang
 pat symeon v^rid wher had hight ye for v^rid lang
 Bot of ioy aue hundredly sald he dublid ye vi sang
 Auen he ras fra dede to list v^rid his gode hed sua strang
 ad ye burth and ye passion of us pat vs boght
 I she ne had resu fra ye dede had leue vs all fornoght
 Au mai we se all opunh ye fight till end es broght
 ye werld sumurid ye fernd es feld pat men v^rid foru loght
 u ye yau leuedi haing all v^r trouth and fai
 All men was in dute and were bot vu leue yah man
 Till vi suete sin up ras vi trouth was stabul ai
 Hu men agh v^r lauerd leue vu lered vs yea ye v^rai
ⁱⁱⁱ ari meke vu moder es ful of reuth and pete
 opeful meaden molo of all fulfild of all vunte

an unan man wu þe deid þan þe duned her of þe
w trowth w hope all lar in þan w leld leuedi in le
and þas w deid in suete linn þat hang for us on tre

¶ þun i haue þe passion in said estur in unght
þu he egain w deither þene w latalle toke to fight
yogh þis it was þe þames / all w it was þe plight
he gine us grace haue þat of blis þat he til þis has ligh
and þat we ma deid wten end be deid þin in þis ligh
þar ioy and blis es lastend ay þat es in þenemes ligh
and special for me se pray þat þis bock gæt digh
þohn of lindbergh i zu sai þat es in name ful igh
¶ se it be tuit ox dinn a way treuli in trowth i plight
¶ Qua bringes it me deid wten delay i sal þin zeild þe igh
and qua tt helis and haldis fra me treuli i zu tell
¶ Sinterd in kint þan sal þe deid candil boke and bell

þc of man born

¶ for sinful man þat was for lox
¶ for folk in sadir blis
and coue in til erde i wis

¶ let we take and hard bind
¶ for luvē i had to manes kind
¶ thold pouert pine and schame
and for sinful manes ene



Alle man were in dourto: but þou þiſſe day
Til in afflato con op 100: þou keptest al oure lay
þore we schilde lepo oure bilens: þe tanzest þi 100 þe way
Chap wello of mercy: welþing enen þro
fflours of maydenſede: þi enen was or chal bo
ayay no mon tello þe tempe part: þe blessednes of 10
þeere for us to þi blessed con: in his blis we mot bo

Of joseph of aramath: to speke more spede wol. 4.

Of joseph weene þe qeller fuell. So hi be kepte in þiſſe afflato
þi he had bured offete iſu
þrope weye þe to hi a wode
and al manged in her modo

þe sent dergeantis þone to myn

þrope mythodeme a him

and aþe tþeluo þi for hi opake

weene þe counte iſu xþy, weake

alle þe hem bid tako 100

but forp coon þi. xithodemo

for he was on 10 1000 pan

as her þnce an þy man

þe coon to hem þyounte opare
þi in her dourto: þi 100

þi he kepte in þiſſe afflato

Til hit be past oure sabato

he hap us don despit a oþamo

þrolo loko þi his licanio

enid. epe not be giano

þent taken wilde bestes to hano

þe deide joseph of aramath

we þinke 10 opete as and goly

þi andurtoke to styue a fit

þi dand aþeyn goddes myt

þos hap deide gone fil longe

þi self chal enuffio þe 1000 þyong

þi deide was þe þi he was blende

ze men unryperes he sende to crone
holl day ze com in goddes hous
pei sende what her qu dast poss
p^ras hast spoken for ihu noll
pi part mot ever wip him bo
amen amen amen sende ho
des joseph of aramathio
doom forp po ^raskes why
p^rze me wito for q wel dud
wip ihu body p^r q hano hnd
qn a tounle was myn ollen
Quel hano ze dono wolde ze befiort
of p^r nrtful p^r ze dud longo
dud wionit si^r muchel wo wip wioze
at pest wozdes forp pei lep
dud sende sondees doono on joserp
to calle payleres weio pei holdo
dud bad do him up in holdo

he sende of pis mon telle ^r gode
q wol do sakas of his blode
dud ze him zaf to enskrye
lete us ^r oures pe blame bere
noll hit schal as q fil deno
on ion ^r zowes bo al deno
pei lade gesepe as q hano toldo
to pldm to a strong holdo
pe he of no mon schulde haue ozt
ny noldmo of sayes lzt
ffio mete ^r dymke for to fast
dud ohtte pe sores at pe last
Dip nie ^r wionte loken o
pe lokes assled wip oles tho
pei sent aspiex also abouto
p^r he schulde not passen outo
astar her cabat do to gider
alle wolde xei com under

“Cursor Mundi,”

or

þe Cours of þe Werlde.

PROLOGUE.

[*Cotton Vesp. A iii., British Museum,*
leaf 2.]¹The Cursur o the world.¹
[¹—¹ in a later hand.]Man yhernes rimes for to here,
And romans red on maneres sere,Of Alisaundur þe conquerour;
Of Iuly Cesar þe emparour;
O grece and troy the strang strijf,
þere many thosand lesis þer lijf;
O brut þat bern bald of hand,
þe first conquerour of Ingland;
O kyng arthour þat was so rike,
Quam non in hys tim was like,
O ferlys þat hys knythes fell,
þat aunders sere I here of tell,
Als wawan, cai and oþer stabell,
For to were þe ronde tabell;
How charles kyng and rauland faght,
Wit sarazins wald þai na saght;[Of] tristrem and hys leif ysote,
How he for here be-com a sote,
O Ioneck and of ysambrase,
O ydoine and of amadase
Storis als o ferekin thinges
O princes, prelates and o kynges;

COTTON

[*Fairfax MS. 14, Bodleian Library.*]þis is þe best boke of alle [leaf 4]
þe cours of þe werlde men dos hit
calle.**M**En couettes rimes for to here
And romance rede of mony
maner
of Alisander þe conquerour4 of Iuly cesar þe emperour
Of grece *and* troy þe grete strife
þer mony þousande lost þaire life
of brute þat was bolde of hande
8 first conquerour of Ingelande.
of kyng arþorow þat was rike
In his tyme was nane hym like
of ferles at þer kynges felle
12 of mony aunders I. here of telle
of wawen cay *and* oþer stabil.
for til kepe þe rounde tabil.
how charles þe kyng *and* roland faȝt
16 wit sarasynes walde þai noȝt saȝtof tristram *and* his lefe Isot
how he for hir bicom a sot
of Ioneck *and* of isombrase
20 of ydoine *and* of amadase
storis als of mony þinges.
of [prin]ces prelates *and* of kynges.

FAIRFAX

PROLOGUE.

[Göttingen MS. theol. 107.]

[MS. R. 3. 8. Trinity College,
Cambridge.]

[þe tret]is þat men cals cursor mundi.
[leaf 1, back, col. 1]

Here bigynnep þe boke of storyes
þat men callen cursor mundi

[Me]n ʒernis iestis for to here,
And romance rede on maner ser,

Men ʒernen iestes for to here
And romaunce rede in dyuerse manere

Of alexander þe conquerour,
Of Iuli cesar þe emperour 4
[Of grece & Tr]oye þe strong strijf,
[þere many thosand lesis] hir lijf,
[O brut þ]at berne bolde of hand
[First Conqu]erour of meri ingland ; 8
[Of] king arthour, þat was so riche,
[W]as non in his time funden suiche ;
Of ferlijs þat his knigh[t]es fell,
[Of] auntris did i. here of tell, 12
[Of] wawain, kay, and other stabil,
[For] to were þe runde tabil.

Hou king charlis and rouland faght—
Wid sarazins ne wald þai neuer be
saght ;— 16

O tristrem, and ysoude þe suete,
Hu þai wid luffe first gan mete ;
Of king ionet and ysumbras,
Of ydoyne, and of amadas ; 20
Storijs of diuers thinges,
Of princes, prelates, and of kinges,

Of Alisaunder þe conqueroure
Of Iulius cesar þe emperoure
Of greke & troye þe longe strif
þere mony mon lost his lif
Of bruyt þat baron bolde of honde
Furste conqueroure of engelonde
Of kyng Arthour þat was so riche
Was noon in his tyme him liche
Of wondris þat his knyʒtes felle
And auntres duden men herde telle
As wawayn kay & oþere ful abul
For to kepe þe runde tabul
How kyng charles & rouland fauʒt
Wiþ Sarazines nolde þei [neuer be]
sauʒt

Of tristram & of Isoude þe swete
How þei wiþ loue firste gan mete
Of kyng Ion and of Isombras
Of Idoyne & of amadas
Storyes of dyuerse þinges
Of princes prelatis & of kynges

Sanges sere of selcuth rime,		sa[nge]s sere of selcoupe rime	
Inglis, frankys, and latine,	24	Ingeles frenche and latine.	
to rede and here Ilkon is prest,		to [re]de <i>and</i> here ilkan ys prest	
þe thynges þat þam likes best.		þe þinges þat ham likes best.	
þe wisman wil o wisdom here,		¶ þe wyse mon wil of wisdome here	
þe foul hym draghus to foly nere,	28	þe fole him drawes to foly nere.	
þe wrang to here o right is lath,		þe wrang to here of riȝt ys [lath]e	
And pride wyt buxsumnes is wrath ;		þe proude wit buxomnes Is wrath	
O chastite has lichur leth		bot by þe frute men may see	33
On charite ai werrais wreth ;	32	of wat [ver]tue ys ilka tree	34
Bot be the fruit may scilwis se,		of chastite ys licchour loþ	31
O quat vertu is ilka tre		wit charite ys werroure wroþ.	32
Of alkyn fruit þat man schal fynd		of iche frute þat men may finde.	
He fettes fro þe rote his kynd.	36	<i>fra</i> þe rote he fecches his kynde.	
O gode pertre coms god peres,		of gode pertre gode peres.	
Wers tre, vers fruit it beres ;		of wers tre wers frute beres.	
þat I speke o þis ilke tre,		¶ <i>And</i> þat I speke of þis ilk tre	
Bytakens, man, both me and þe :	40	hit takenes mon baþ me <i>and</i> þe.	
þis fruit bitakens alle oure dedis,		þis frute b[e]takenes al our dedis	
Both gode and ille qua rightly redis ;		baþ gode <i>and</i> il wha riȝtly redis	
Vr dedis fro vr hert tas rote,	43	our dedis <i>fra</i> our hert takis rote	
[Que]dur þai be worthi or bale or bote ;		queþer þai be worþ bale or bote.	
For be þe thyng man drawes till [col. 2]		for bi þe þing man drawes him til	
Men schal him k[n]aw for god or ill.		men sal h[im] knaw for gode or il.	
A saumpul her be þaem I say,		ensaumple now by ham I. say.	
þat rages in þare riot ay ;	48	þat ledes þaire life in riot ay.	
In riot and in rigolage,		In riot <i>and</i> in ricolage. [col. 2]	
Of all þere liif spend þai þe stage ;		of al þaire life spende þai þe stage.	
For now is halden non in curs,		¶ for now ys nane halden in cours.	
Bot qua þat luue can paramurs ;	52.	bot qua con loue paramours.	
þat foly luue þat uanite,		þat foly loue þat vanite.	
þam likes now nan oþer gle ;		ham likes now na oþer gle.	
Hit neys bot fantum for to say,		hit ys bot fantum soþ to say	
To day it is, to moru away,	56	to day hit ys to morne a-way.	
Wyt chaunce of ded, or chaunce of hert,		þorow chaunce of dede or ellis of hert	
þat soft began has endyng smart ;		þat soft bigan has endyng smert.	

THE TREE IS KNOWN BY ITS FRUIT. NOW THOSE MEN ONLY ARE ESTEEMED 11
WHO LOVE PARAMOURS. BUT, 'BEGIN SMOOTH, END IN SMART.'

Sangys sere of diuers rime,
Engliss, franss, and latine,
To rede and here, ilkon is prest,
Of thinges þat þaim liked best.
þe wisman wil of wisdam here,
þe fole him drauis to foli nere,
þe wrong to here right es loth,
And pride wid buxumnes es wroght;
Of chastite has lecchour lite;
Charite again wreth wil smite;
Bot bi þe f[r]uyt may ilk man se
Of quat uertu es ilk a tre.
Of ilk a frouit þat men mai finde
He takes fra þe rote his kinde;
Of gode peretre gode peris,
Wers tre wer frouit it beris. [col. 2]
þat i say of þis ilke tre
Bitakins man bath me and þe.
þis fruit bitakins all oure dedis
Bath gode and ill qua right redis;
vr dedes fra vr hert tas rote
Queþer þai turne to bale or bote,
For be þat thing men draus till
Men may þaim knaue for gode and ill,
A sample herebi til þaim i say
þat ragis in to þair riott alway,
In riott and in rekelage
Of all þair lijf spend þai þer stage;
For nu es holdyn non in cours
Bot he þat can loue paramours;—
þat foli l[u]ue þat vanyte
Him likes nou non oþer gle.
It es bot fanton for to say
To day it es, to moru away,
Wid chance of dede or change of hert
þat soft bigan endis ful smert.

GÖTTINGEN

Mony songes of dyuerse ryme
As englisshe frensshe & latyne
To rede & here mony are prest
Of þinges þat hem likeþ best
þe wise mon wol of wisdome here
þe fool him draweþ to foly nere
þe wronge to here riȝt is looþ
And pride wiþ buxomnes is wrooþ
Of chastite þe lecchoure haþ lite
Charite aȝeyn wrappe wol flite
But bi þe fruyte may men ofte se
Of what vertu is vche a tre
And vche fruyt þat men may fynde
He haþ from þe rote his kynde
Of good pire com gode perus
Werse tre wers fruyt berus
þat I saye þus of þis tre
Bitokeneþ mon boþe þe & me
þis fruyt bitokeneþ alle oure dedes
Boþe gode & euel who so riȝte redes
Oure dedes fro oure herte take rote
Wheþer þei turne to bale or bote
For bi þat þing mon draweþ tille
Men may him knowe for good or ille
Ensaumpel herby to hem I sey
þat rage in her riot al wey
In ryot & in rigolage
Spende mony her ȝouþe & her age
For now is he holden nouȝt in shouris
But he con loue paramouris
þat foles lif þat vanite
Him likeþ now noon oþere gle
Hit is but fantom for to say
To day hit is to morwe away
Wiþ chaunce of deþ or chaunge of hert
þat softe bigan endeþ ful smert

TRINITY

For wen þow traistes[t] wenis at be, Fro hir schalt þou, or scho fro þe. 60 He þat [s]titthest¹ wenis at stand, Warre hym his fall is nexst his hand, Ar he sua brathly don be broght, Wydur to wende ne wat he noght; 64 Bytuix <i>and</i> his luf haf hym ledd, To sli mede als he hym forwit [bedd;] For þan sal mede witouten mere, be mette for dede or bettur or were. 68 For-þi blisce <i>and</i> þat paramour, Quen i haue nede me dos socure, þat saues me first in herth fra syn, And heuen blys me helps to wyn. 72 For þof i quilum haf ben untrew, Hyr luue is ay ilik[e] new; Hir luue sco haldes lele ilike, þat suetter es þan hony o bike; 76 Suilk in herth es fundun nan, For scho es modur <i>and</i> maidan; Moder <i>and</i> maiden neuer þe lesse, For-þi of hir tok crist his flesse. 80 Qua truly loues þis lemman, þis es þe loue bes neuer gan; For in þis loue scho failes neuer, And in þat toþer scho lastes ever. 84 Off suilk an suld 3e [mater] take, Crafty þat can rimes make; Of hir to mak bath rim <i>and</i> sang, And luue hir suette sun amang. 88 Quat bote is to sette traueil On thyng þat may not auail, þat es bot fantum o þis warld, [leaf 3] Als 3e haue sene inogh <i>and</i> herd. 92 Mater fynd 3e large <i>and</i> brade? þof rimes fele of hir be made,	for quen þou sicurest wenis to be fra hir sal þou or ho fra þe. he þat stipest wenis to stande. war him his fal ys next at hande. or he sa brapely doune be broȝt. 3et quidder to wende wate he noȝt bi-twix þat his loue him lede. to suche mede as he be-fore dede. [. <i>no gap in the MS.</i>] ¶ for þi blesse I. þat paramour. quen I. haue nede me dose socour þat saues me in erþe fra synne. <i>and</i> holpes me heyuen to wynne. for if I. sumtyme haue bene vn-trew hir loue ys ay I-like new. hir loue ho haldes lele in like. þat squetter ys þen hony of bike. suche in erþe ys funden nane. for ho ys moder <i>and</i> maydane. moder <i>and</i> mayden neyuer-þe-lesse for-þi of hir toke crite his flesse. qua truly louys ay þis lemman. þis ys þe loue sal neuer began. for in þis life ho falis neuer. <i>and</i> in þe toþer ho lastes euer. ¶ of suche an sulde men mater take 3e crafty þat con rimes make. of hir to make baþ rime <i>and</i> sange <i>and</i> loue hir squete sone amange. quat bote ys to sette trauayle. a-boute þinge wil noȝt auayle. þat ys bot fantum of þis werde als 3e haf oft sene <i>and</i> herde. mater finde 3e large <i>and</i> brade <i>and</i> rimes lyte of hir ar made.
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COTTON

FAIRFAX

¹ Looks like *ticchest* at first sight.

For quen þu wenis traistiest to be,		For whenne þou wenest hit trewest to be	
þu sal fra hir or scho fra þe,	60	þou shalt from hit or hit from þe	
He þat wenis stiffest to stand,		He þat wenep stiffest to stonde	
War him hijs fal is neist at hand.		War him his fal is nexte at honde	
Ar he sua sone dune be broght,		Whenne he so soone doun is brouzt	
Quiþer to wend ne wat he noght	64	Whider to wende woot he nouzt	
Bituix and his luue haue him ledd		But to whom his loue hap him led	
To suilk mede as he him forbedd.		To take suche mede shal he be sted	
For þair sal mede widuten lett		For þere shal mede wipouten let	
Be sett til him for duel dett.	68	Be sett to him for dew dett	
Forþi i blise þat paramoure		þerfore blesse we þat paramoure	
þat in mi [nede me dos socure],		þat in oure nede doþ vs socoure	
þat sauis me in erde fra sinne,		þat saueþ vs in erþe fro synne	
And heuen bliss me helpis to winne,		And heuen blisse helpeþ to wynne	
For þou i sumtime be untrewē	73	For þouze I sumtyme be vntrewē	
Hir luue es euerelike neuē ;		Hir loue is euer I liche neuē	
Hir luue scho haldes treu and lele,		Hir loue is euer trewe and lele [lf 1, bk]	
Ful suete it es to manes hele, [lf 2, col. 1]		Ful swete hit is to monnes hele	
Suilk in erd es funden non	77	Suche opere in erþe is founden none	
For scho es moþer and maiden alon,		For she is modir & mayden alone	
Moþer and mayden neuēr þe less,		Modir & mayden neuēr þe les	
For þi of hir toke iesu his fless.	80	þerfore of hir toke iesu flesshe	
Qua þat loues treuli þis lemman		Who þat louep trewely þis lemmon	
Scho es þe loue þat bes neuēr wan,		He shal haue loue þat neuēr is woor.	
For in þis lijf scho fayles neuēr		For in þis lif she faileþ neuēr	
And in þe toþer lastes euer.	84	And in þat oper lastep euer	
Of suilk an suld we mater take,		Of suchon shulde ze matere take	
ze craftti ¹ þat can rimes make,		ze crafty þat con rymes make	
Of hir to make bath ieste and sang		Of hir to make boþe geest & songe	
And loue hir suete sun emang ;	88	And preise hir swete son amonge	
Wat bot es to set trauail		What bote is hit to sett trauaile	
On thing þat noght may auail,		On þing þat no þing may auaile	
þat es bot fantom of þis werld		þat is but fantom of þis Werd	
As ze haue sene i-now and herd.	92	As we ynowze han seen & herd	
Mater find ze large and brade ;		Materes fynde we may in dede	
Rimes mani of hir be made.		Rymes of hir to make & rede	

GÖTTINGEN

TRINITY

¹ The top of second *t* is made higher than the other, and looks like *l*.

Qua-sa will of hy[r] fa[y]rnes spell,
Find he sal inogh to tell; 96
Of hir godnes and hir treuthede,
Men may fynd euermar to rede;
O reut[h] o loue and charite,
Was neuer hir mak, ne neuer sal be.
Lauedi scho es o leuedis all, 101
Mild and mek witouten gall,
to nedi neghest on to call,
And raises synful quen þai fall; 104
Til all oure bale ai for to bete, [suette;
Oure lauerd has made þat maiden
þar-bi man mai hir helping kenn,
Scho prais ai for synful menn; 108
Qua menskes hir, þai may be bald,
Scho sal þam 3eld a hundreth fald.
In hir wirschip wald i bigyn
A lastand ware apon to myn, 112
For to do man knaw hir kyn,
þat hus scli wirschip cum to wyn:
Sumkins iestes for to scaw,
þat done were in þe hald[e] law, 116
Bituix þe ald law and þe new,
How crist brith bigan to brew,
I sal yow schew wit myn entent,
Bre[fl]i of aipere testament; 120
Al þis werld, or þis bok blin,
Wit cristes help I sal ouer-rin,
And tell sum gestes principale;
For all may na man haue in talle, 124
Bot for-þi þat na were may stand
Wit-outen grundwall to be lastand,
þar-for þis were sal i fund
Apon a selcuth stedfast grund, 128
þat es, þe haly trinite,
þat all has wroght wit his beute;

COTTON

¶ qua sa wil of hir fairnes spel.
fynde he may I-nogh to tel.
of hir godenes *and* hir trew hede.
men may fynde euer mare at rede.
of petey *and* loue *and* charite
was neuer hir make ne neuer sal be
¶ Lauedy ho ys of lauedis alle [leaf 4, bk]
mylde *and* meke wit-outen galle
to nedeful next on to calle.
to rayse þe synful quen þai doun falle.
and al our bale for to bete.
our lorde has made þat lady squete.
þar-by man may hir helpynge ken.
for ho prayes ay for synfulmen.
qua menskes hir þai may be balde.
ho wil ham 3ilde an hundre falde.
IN hir worshepe walde I be-gyn
a lastande werk a-pon to Myn.
for myche worshepe ho con vs wyn.
fayne I walde men knew hir kyn.
þer-fore sum gestes wil I. shawe.
þat done ware in þe alde lawe.
by-twix þe alde lagh *and* þe newe.
how cristes birþ be-gan to brewe.
¶ I. sal shew 3ou verrament.
shortly of aithur testament.
al þis werlde or þat I. blyn.
wit cristes help .I. sal ouer-ryn.
and tel sum gestes principale
for al may na mon haue in tale.
bot for-þi þat na werk may stande.
wit-out grounde wal to be lastande.
þar-fore þis werk sal I. founde.
a-pon a secure stedefast grounde.
þat ys to say þe trinite.
þat al has wro3t wit his bounte.

FAIRFAX

Qua will of hir fayrnes spell
Find he may inogh to tell; 96
Of hir godnes of hir trouth-hedd,
Men may find euermar to rede
Of reuth of luue and of charite;
Was neuer hir make ne neuer sal be.

Lady scho is of ledes all, 101
Meke and mild widuten gall,
To nedefull neist on to call,
And rayses þe sinful quen þai fall,
Til all vr balis for to bete, 105
Iesu made þat mayden suete;
þarbi men may hir helping ken
Scho prais ay for sinful men. 108

Qua þat worschipis hir he mai be bald,
Scho wil him 3eilde an hundreth fald,
[I]N hir worschip wald i biginne
A lastand werk apon to minne. 112
For to do men knaue hir kin [col. 2]
þat us suilk worschip gan to win,
Sumkin ieste nu forto knau
þat don was in þe alde lau; 116
Bituix þe ald lau and þe new
Hu cristes bote bigan to brew,
I sal 3ou scheu wid min entent,
Sothli of hir testament. 120

All þis werld, ar þis boke bline,
Wid cristes help i sal our-rine,
And telle sum ieste principale.
For all may no man haue in tale, 124
Bot forþer may na werk stand
Widvten grund-wal to be lastand,
þarfor þis werke i wil found
On a selcuth stedfast grund, 128
þat es þe hali trinite,
þat all has made wid his bounte.

Who so wol of hir fairnes spelle
Fynde he may ynouze to telle
Of hir goodnesse of hir trouphede
Fynde men may aboute to sprede
Of treupe of loue of charite
Was neuer hir make ne neuer shal be
Lady she is of peples alle
Meke & mylde wipouten galle
Next to nedeful to calle on
And reiseþ euer þe synful mon
Iesu made þat mayden swete
Alle oure bales for to bete
Herby men may her helpe wel knowe
She preyep for synful heze & lowe
Who so doþ hir worshepe may be bolde
She wol him 3elde an hundride folde
¶ In hir worshepe bigynne wolde .I.
A werke þat shulde be lastyngely
For to do men knowe hir kyn
þat muche worshepe dud vs wyn
¶ Sum maner þing is good to knawe
þat done was in þe olde lawe
Bitwixe þe olde lawe & þe newe
¶ How crist vs bote bigan to brewe
I shal 3ou shewe bi myn entent
Sopely of hir testament
Al þis world ar þis book blynne
Wip cristis helpe I shal ouer rynne
And telle sum geste principale
For al may no man haue in tale
But no werk wel laste may
Wipoute good grounde to laste ay
þerfore þis werke I wol founde
On a selcouþ studfaste grounde
þat is þe holy trinite
þat al is made of his bounte

At him self first i sette mi merc,
And sithen to tell his hand were ; 132
O þe angels first þat fell,
And sipen i will of adam tell,
Of hys oxspring, and of noe,
And sumquat of his sunns thre, 136
Of abraham and of ysaac
þat haly ware wit-uten make ;
Sythen sal i tell yow
Of iacob and of esau, 140
þar neist sal be sythen tald
How þat ioseph was boght and sald ;
O þe Iuus and moyses
þat goddis folk to lede him ches, 144
how god bigan þe law hym gyfe
þe quilk the Iuus in suld life ;
O saul þe kyng and o daui
How þat he faght a-gain goli ; 148
Sipen o salamon þe wis
How craftilik he did iustis ;
How crist com thoro propheci,
How he com his folk to bij ; 152
And hit sal be reddyng þanne
O Ioachim and of sant tanne ;
O mare als hir doghter mild, 155
How sco was born and bare a child,
How he was born and quen and ware,
How sco him to þe temple bar ;
O þe kynges þat him soght
þat thre presandes til him broght ; 160
How þat herode kyng wit wogh
For crist sak þe childer slogh ;
How þe child to egypte fled
And how þat he was thepen ledd ; 164
þar sal 3e find sumkyn dedis
þat iesus did in hys barn-hedis ;

COTTON

¶ at him-self I. sette my merke.
and sithen to telle his handewerke.
of þe angels first at felle.
and sipen of adam wil I. telle.
[.
. *no gap in the MS.*]
of abraham *and* of Isaac.
þat haly weren wit-oute lake.
sipen sal I. tel 3aw
of Isaac *and* of esaw.
þar next sal be talde
how Ioseph was bo3t *and* salde.
of þe Iewes *and* of moyses
þat goddes folk to lede him chese.
how god be-gan þe lagh him gyue
þe quylk þe Iewes in sulde lyue.
of saule þe kynge. *and* of dauy.
how þat he fazt a-gayne goly.
sipen of salamon þe wyse
how craftely he gaf Iustise.
of cristes come þorow prophesy
how he come his folk to by.
þer next sal be red þan.
of Ioachim *and* of seynt anne
of marie *and* hir sone mylde [childe
and how ho was borne *and* bred hir
how he was borne *and* how *and* quare
how ho him til þe temple bare.
of þe kynges þat him so3t.
þat presandes til him þai bro3t.
how þat erode kyng wit woghe.
for cristes sake þe childer sloghe.
how þe childe til egypte fled
and how þat he was þeyþen led.
and þar sal 3e fynde sum gode dedis
þat crist dede in his childe-hedis.

FAIRFAX

First at himself i sett mi marke,
And sipen to tell of his handwarke,—
Of þe angelis first þat fell, 133
And sipen i wil of adam tell,
Of his hospring and of noe,
And sumquat of his sunes thre. 136
Of abraham and of ysaac,
þat hali men war widuten lac;
Sipen sal i tell to 3ou
Of iacob and of ysau, 140
Here neist sal be sipen teld
Hu Ioseph was bath bogh[t] and seld,
Of þe iuus and of moyses
þat goddes folk to lede him ches; 144
Hou godd bigan þe lau him giue,
þe quilk þe iuus suld in liue.
Of saul þe king and of daui
How þat he faught again goli, 148
And syðe of salamon þe wise
Hou craftili he did iustifie.
Hou crist cam thoru prophesi [1f2, col.1]
His aune folk forto bi; 152
Sipen it sal be rede 3ou þane
Of ioachim and of saint ane;
Of mari als hir douthter milde
Hou scho was born and bar hir child;
Hu he was born, quen and quare, 157
How scho him to þe temple bare;
Of þe kinges þat him soght
þat thre presantes til him broght; 160
Hou þat herodes king wid wogh¹
For cristes sake he childer slogh¹;
Hou þat iesu til egipt fledd <sup>[¹MS. woght,
sloght.]</sup>
And hu þat he was þennis ledd. 164
And þer suld 3e here mani a dede
þat iesu did in his barnhede;

¶ Furst at him self I sett my merk
And aftir to telle of his hond werk
¶ Of þe aungels þat firste felle
And sip I wol of adam telle
¶ Of his ospringe and of Noe
And sumwhat of his sones þre
¶ Of Abraham & als of ysaac
þat holy weren wipouten lac
¶ Sipen shal I telle [30]u newe
Of Iacob & of Es[au]e
¶ Sipen shul 3e here hit tolde
How Ioseph was bouzte & solde
¶ Of þe iewes & of Moises
þat god his folke to lede him chees
¶ How god bigan þe lawe him 3yue
Whiche þe iewes shulde in lyue
¶ Of saul þe kyng & of dauy
How he fauzte a3eyn goly
¶ And sippe of salomon þe wise
How he was crafti iustise
¶ How crist cam þour3e prophecie
His owne folk for to bye
¶ Sip hit shal be rad 3ou þanne
Of Ioachim & of Seynt Anne
¶ Of Mary also hir douzter mylde [leaf 2]
How she was born & bare hir childe
¶ How she was born whenne & where
How she him to þe temple bare
¶ Of þo kynges þat him souzt
þat þre presentes to him brouzt
¶ How þat heroude kyng with wronge
For cristis sake slow3e childer 3onge
¶ How þat iesu to egipte fledde
And how he was þennes ledde
¶ And þere shul 3e here many a dede
þat iesu dude in his childehede

Sithen o þe baptist Iohan		sipen of baptist seynt Ioan.
þat Iesu baptist in flum Iordan ; 168		þat ihesus hoof in flume Iordan.
How iesus quen he lang had fast		how ihesus quen he lange had fast
Was fondid wit þe wik gast ;		was fondet wit þe wikket gast.
Sipen o Ions baptisyng		sipen of Iones baptisyng
And how him hefdid herod kyng ; 172		and how him heued herode þe kyng.
How þat iesu crist him selue		how þat ihesus crist him-self
ches til him apostels tuelue,		chese his appostoles twelue.
And openlik bigan to preche,		and opynly by-gan to preyche.
And alle þat sek ware to leche 176		and al þat syke ware for to leche.
And did þe meracles sua rijf		and dede þe miracles so rife.
þat þe Iuus him hild in strijf ;		at þe Iewes helde him in strife.
Syþen how þat haly drightin		sithen how þat haly driȝtyne.
Turned watur in to vyn ; 180		turned water in-to wyne.
O fwe thossand men þat he		of .v. þousande men þat he.
Fedd wyt fwe laues and fisses thre ;		fed wit .v. lauys and fisses thre.
Of a man sal ȝe sithen find [leaf 2, back]		of a man sal ȝe sythen fynde
þat he gaue sight and born was blind ;		þat he gaf siȝt þat borne was blynde.
O spouse-brek womman 185		of þe spousebreke of a womman
þat þe Iuus dempt to stan ;		þat þe Iewes walde deme to stan.
How he heled on al vnfare		and how he heled an laser.
þat seke was thritte and aht yeir ; 188		þat seke was viij. and xxx. ȝere.
How þe magdalen wit grete		how þe Maudalan sore con grete.
Com for to was our lorde fete ;		and come to wesshe cristes fete.
Of hir and martha þat was fus		of hir and martha þat bysy was ho
Abote the nedes of þare hus ; 192		a-boute þe hous nedes to do.
O laȝar ded laid under lam		of laser dede layde vnder lame.
How iesus raised his licam ;		how ihesus raised his licame.
How Iuus iesu oft vmsette		how þe Iewes ihesus sore bet
And for his sermon thrali thrette, 196		and for his sarmone þrali þret.
How þai sched his bliscd blode		how þai shed his blesset blode
And pined him opon þe rode ;		and sipen pynet him a-pon þe rode
Wit crist will þan sal I telle		wit cristes wil þan sal I. telle.
How he sipen hared helle ; 200		how he sipen heried helle.
How Iuus wit þer gret vnschill		how þe Iewes wit þair vnskille.
Wend his vprisng to dill ;		wend his vprisinge for to dille.

Sipen of baptist saint iohn,
þat iesu baptist in þe flom iordan. 168

Hou iesu wan he longe hade fast
Wastemped wid þe wicked gast;
Sipen of ionis baptising
And hou him hefde heroud king. 172

Hu þai iesu crist him seluen
Ches to him apostilis tuelue,
And opinli bigain to preche,
And all þat seke war to leche, 176

And did miraclis sua rif,
Quarfor þe iuus him held in strijf;
Sipen hu godd all-mightin
Turnd water into win; 180

Of fiff thousand men þat he
Fedd wid fiff louis and fisses thre;
Of a man sal 3e sipen find 183

þat godd gaf sight þat born was blind,
And of þe spousebreche, þat womman
þat þe iuus demed to stan;
How he heled a man vnferre

þat seke was eght and tuenti 3ere; 188
Hou mari magdalain wid grete [col. 2]
Com to wasse vr lauertes fete,

Of hir and martha þat wild noght blin
Aboute þe nedis of hir inne; 192

Of lazar þat ded lay vnder stan,
Hou iesu him raysed in fless and ban;
Hu iuus iesu oft vmsett,

And for his preching þai him thrett,
Hou þai sched his blissed blode, 197
And pined him apon þe rode.

Wid cristes will þan sal i tell
Hou he sipen harud hell, 200
Hu iuus wid þair grete vnskill
Wend his vprising to dill;

GÖTTINGEN

¶ Sipen of þe baptiste Ion
þat baptized iesu in flum iordon

¶ How iesu aftir his fastynge longe
Was temptide with þe spirit of wronge

¶ Sipen of Iones baptizing
And how him heuede heroude þe kyng

¶ How þat iesu crist him selue
Chees to him apostles twelue

And openly bigan to preche
And alle þat seke were to leche

And dud miraclis mony & ryf
Wherfore þe iewes bigonne to strif

¶ Sip how god of his my3t
Turnede watir in to wyn ri3t

¶ Of fyue þousande men þat he
Wip fyue loues fedde & fisses þre

¶ Of a mon shul we þenne fynde
þat god 3af sizte & born was blynde

¶ And of þe spousebriche of o wommon
þat þe iewes demed to ston

¶ How he heled a mon vnferre
þat seke was ei3te & twenty 3ere

¶ How mary maudeleyn wip grete
Coom to wasshe oure lordis fete

¶ Of hir & of Martha also
þat bisy was aboute crist þo

¶ Of lazar þat deed lay vndir stoon
How he was reised in flesshe & boon

¶ How iewes iesu ofte bi-sette
And for his prechyng also him þrette

¶ How þei pyned him on þe rode 198
And how þei shedde his blessed blode

¶ And if god wol þenne shal I telle
How he sippen harewed helle

¶ How iewes wip her greet vnskill
Wende his vprisinge to stille

TRINITY

How he vprais, how he upstey,
Many man on stad and sey;
How he þat o myght es mast
Send in till erth his haly gast;
O tuelue apostlis sum-kyn gest
Bot how þai endid at þe lest,
How our leuedi endid and yald
Hir sely saul hit sal be tald;
O þe hali croice how it was kyd
lang efterward þat it was hid;
Of antecrist com þat sal be kene,
And o þe dreri days fueten
þat sal cum for-wit domes day;
Sythen of þe dome yow sal i say,
þan of oure leuedi murnand mode.
For hir sune scho sagh on rode;
þe last resun of alle þis ron
Sal be of hir concepcion.
þis are the maters redde on raw
þat i thynk in þis bok to draw,
Schortly rimand on þe dede,
For mani er þai her-of to spede.
Notful me thinc it ware to man
to knaw him self how he began,
How [he] began in werld to brede
How his oxspring began to sprede,
Bath o þe first and o þe last.
In quatking curs þis world es past.
Efter haly kyrc state
þis ilk bok is es translate
In to Inglis tong to rede
For the loue of Inglis lede,
Inglis lede of England,
For the commun at understand.
Frankis rimes here I redd,
Comunlik in ilk[a] sted,

COTTON

how he vprase how he vpsteghe. [leaf 5]
mony a mon wit eghe hit seghe.
how he þat of miȝt ys mast.
sende in til erthe his haly gast.
of þe xij. appostoles sumkyn geste.
and how þai endet atte þe leste.
and how our lady endet and ȝalde
hir blesset saule hit sal be talde
of þe haly croys how hit was kid.
lange efter þat hit was hidde.
of antecrist come þat sal be kene.
and of þe driry dayes fiftene.
þat sal come be-fore domesday.
and siþen of þe dome sal we say.
and þen of our lady mournande mode
for hir sone ho saghe hange on rode.
þe last speche of þis resoun.
sal be of hir concepcioun.
¶ þes ar þe maters red on raw.
þat I. þink in þis boke to draw.
now I. wil be-gynne in dede.
Ihesu leue me wele to spede.
noteful me þink hit were to man
to wyte how he first be-gan.
how he be-gan in werlde to brede
and how his ospringe be-gan to sprede
bap of þe first and of the last.
in quatkyn cours þis werld ys past
¶ after haly kirkis state.
þis ilke boke ys translate.
vn-til Ingeles tonge to rede.
for þe loue of englis lede.
englis lede of engelande
þe commune for til vnderstande.
frenche rimes here I. rede.
communely in iche a stede.

FAIRFAX

Hu he vp ras and hu he vp stey
Mani a man it herd and sey; 204
Hou he þat [is] of mightes mast
Sent intill erde þe hali gast.
Of þe tuelue apostlis sumkins ieste,
Hou þat þai ended mast and leste; 208
Hou vr leuedi endid and 3alde
Hir semeli saule it sal be talde.
Of þe hali crois hou it was kidd
Lang efter þat it was hidd; 212
Of antecrist come þat sal be kene,
And of þe dreri dais fiftene
þat sal cum bifer domesday;
And syden of þe dome sal i say, 216
þan of vr leudis murnand mode
For hir sune quen he hing on rode;
þe last resune of all þis roune
Sal be of hir concepcion. 220
þise er þe materis i redde on rawe,
þat i thinck in þis boke to schawe,
Schortli renand on þis dede,
For mani ar þar for to spede. 224
Nedeful me think it were to man
To knau him self, hou he bigan,
Hou he bigan in werld to brede, [1f3, col. 1]
Hou his ospring bigan to sprede, 228
Bath of þe first and of þe last,
In quatkin cours þis werld is past.
Efter hali kirkes state
þis ilke boke es translate, 232
vnto engliss tung to rede
For þe luue of englijs lede,
Englis lede of meri ingeland
For þe comen to vnþerstand. 236
Frenkis rimes here i rede
Comunli in ilka stede;

GÖTTINGEN

¶ How he vp roos & siþen vp stay
Mony a mon hit herde & say
¶ How þat he of my3tes moost
Sende to erþe þe holy goost
¶ Touchynge þe apostlis of her feest
How þei endede meest & leest
¶ How oure lady endede & 3olde
Hir semely soule hit shal be tolde
¶ How þe holy cros was kidde
Longe aftir þat hit was hidde
¶ Of antecristis coome þat shal be kene
And of þe dredeful dayes fiftene
þat shul com tofore þe domes day
Siþen of þe doom wol I say
¶ þene of oure ladyes mournynge mode
Whenne hir son heng on þe rode
þe laste resoun þat I shal spelle
¶ Of hir concepcioun wol I telle
þese are þe materes red on rowe
þat in þis book wol I showe
Shortly rennyng on þis dede
For mony þer aren for to spede
¶ Nedeful me þinke hit were to man
To knowe himself how he bigan
How he bigan in worlde to brede
How his osprynge bigan to sprede
Boþe of þe furste & of þe last
In what cours þis world is past
Aftir holy chirches astate
þis ilke boke is translate
In to englisshe tonge to rede
For þe loue of englisshe lede
For comune folk of engelande [1f2, bk]
Shulde þe bettur hit vndirstonde
[.
. no gap in the MS.]

TRINITY

Mast es it wroght for frankis man :	pat mast ys worþ for frenche man.
Quat is for him na frankis can? 240	quat ys worþ for him nane can.
Of Ingland the nacion,	of engelande nacioun
Es Inglis man þar in commun ;	ys englis man þar in commoun.
þe speche þat man wit mast may spede,	þe speche þat man <i>with</i> sone may spede.
Mast þar-wit to speke war nede ; 244	mast þar wit. to speke ware nede.
Selden was for ani chance	selden was for any chaunce.
Praised Inglis tong in france ;	englis tong praysed in fraunce
Giue we ilkan þare langage,	¶ gif we ilkane þaire langage.
Me think we do þam non outrage. 248	me þink þen we do nane outrage.
To laud and Inglis man i spell	to lewet <i>and</i> englis men I. tel.
þat understandes þat i tell,	þat vnderstandes quat I. spel.
And to þoo speke i alþer-mast	<i>and</i> to þa speke I. maste.
þat won in vnuare es to wast 252	þat wont ar to wirke in waste.
þair liif in trofel and truandis,	þat leden þaire life in trowandise
To be ware wit þat self and wis,	to teyche ham to be war <i>and</i> wyse.
Sumquat vnto þat thing to tent,	¶ Ihesu suche grace me sende
þat al þar mode might wit amend. 256	at I. miȝt þaire life amende.
Ful il ha[yl] þai þat spending spend	ful ilhayle þai þar spendyng spende
þat findes na fro[te] þar-of at end.	þat fyndes na frute at þe ende.
Sli word and were sum we til heild	suche worde <i>and</i> werkis as we in lyua.
Traistli armites ¹ sal we yeild. 260	redy acountes mone we gyue.
þar-for do draw þam hider-ward,	þar-fore draw yow hidder-wart.
þat o þe pardon will ha part	þat of þe pardoun wil haue part.
To here and hald sal ha pardon,	<i>and</i> quo-so heres þis pardoun.
O plight wit crist benisun. 264	he sal haue cristes benysoun.
Now o þis proloug wil we b[lin],	¶ Now of þis proloug wel I. blyn.
In crist nam our bok be-gin,	in cristes name my boke be-gynne.
Cursur o world man aght it call,	Cursor of þe werlde I. wil hit cal.
For almast it ouer-rennes all. 268	for almast hit ouerryynnys al.
Tak we our beginning þan	take we our be-gynnyng þan.
Of him þat al þis world bigan. 270	of him þat al þis werlde be-gan.

Luna	Mars	Mercurius	Iouis
Monenday	Tisday	Wednesday	Thors-
			day

uenus	saturnus	sol
Friday	setturday	sounday

COTTON

¹ So in MS., but read *accountes*

þat es most made for frankis men,	[.]
Quat helpis him þat non can cen. 240	
Of ingland þe nacione	
Er englijs men in comune,	 <i>no gap in the MS.</i>]
þe speche þat men may mast wid spede	þat speche þat moost vs may spede
Mast to speke þar-wid war nede ; 244	Moost to speke hit were greet nede
Seldom was for ani chance	Selden hit is for any chaunce
Englis tong preched in france,	Englisshe tunge preched in fraunce
Gif we þaim ilkan þair language,	3yue we vche lond his langage
And þan do we na vtetrage. 248	þenne do we noon outrage
To leuid and englis men i spell	To lewed men englisshe I spelle
þat understandis quat i can tell,	þat vndirstondeþ what I con telle
And till þaim speke i alþermast	And to hem speke I alþer moost
þat ledis þair liues in mekil wast, 252	þat ledeþ her lyues in pride & boost
And spendis his loue in trowandis	And spenden her lyues in trewandise
If þai might mend þaim in sum wis ;	And myzte amenden in mony wise
Sum quat to þat thing to tende	[.
þat þai þair mede may wid amende, 256	 <i>no gap in the MS.</i>]
Ful wa til þaim hir loue to spende	Wo shal hem be her lif so spende
þat findes þir of no fruit at end.	þat fynde þerof no fruyt at þe ende
Sumkin word or werk as we to held,	[.
Suilk a font ¹ suld we 3eilde. 260	
þarfor drau 3u hiþerward	
þat of þis pardon wil haue part,	
To here a[n]d hald sal haue pardon	
And part of cristes benison. 264	 <i>no gap in the MS.</i>]
Nou of þis prolouge wil we bline, [col. 2]	Now of þis prolouge wol we blynne
In cristes name vr boke bigine,	In cristis nome oure book bigynne
Coursur of þe world men au it call,	Cours of þis world men shul hit calle
For all mast it ouer-rines all. 268	For almost hit reherseþ alle
Take we vr biginyng þan	Take we oure bigynnyng þan
Of him þat all þis world bigan. 270	At him þat al þis world bi-gan

Here endis the prolouge of þis boke
 þat es cald ouerrener of þe world.

¹ So in MS., but read *akont*

Incipit de trinitate & creacione
mundi [leaf 3, bk, col. 1]

Of all men agh þat drightin dride
þat mirthes mettes man to mede
þat euer was and ai sal be, 273
wit-uten change in trinite,
He þat louerd bath god and man
Alkyn god of him be gan. 276
þof he began al oþer thing
Him self had neuer bigining ;
Of him com all, in him is all,
He haldes up all fra don-fall ; 280
He haldes heuen and erth stedfast,
Wit-uten him may nothing last.
þis lauerd þat is so mikul o might
He puruaid al in his for-sight, 284
And þat he ordaind wit his witte
He multiplis and gouerns itte,
þerfor is he cald trinite
For he es anfald godd in thre. 288
And if þou wynus it mai not be
Behald þe sune and þou mai se ;
In þe sune þat schines clere
Es a thing a[nd] thre thinges sere ; 292
A bodi rond, and hete and light,
þir thre we find al at a sight ;
þis thinges thre wit nankins art
Mai man nan fra oþer part, 296
For if þou ta þe light awai,
þe erth it has na sun parfai ;
And if þe erth¹ awai be tan, [sic]
sun for soth þen has þou nan. 300
Bot ilk wisman it watte
It es þe kind of þe sun be hatte ;

COTTON

Of þe trinite and makinge of þe
werlde.

Of al¹ mon aȝt þat god drede
for mirþ he merkis mon to mede
þat euer was and ay sal be.
wit-uten charge in trinite.
þat ilk lorde god and man.
al gode of him be-gan.
if he be-gan al oþer þinge.
him-self had neuer be-gynnyng.
of him come al. in him ys alle.
al haldes he vp. þat walde doun fal.
he haldes heyuen and erþ stedefast
wit-out him may na þinge. last.
¶ þis lorde þat ys so mykil of miȝt.
he purueyt al in his for-siȝt.
and þat he ordenet wit his witte.
and multiplis and gouernes hit.
þar-fore he ys calde trinite.
for he ys anfalde. god in þre.
and if þou wenys þis may noȝt be.
be-halde þe sunne and þou may se.
¶ In þe sunne þat shinis clere. [f 5, bk]
ys a þinge and þre þingys sere.
a body rouned and het and liȝt.
þer þre we finde al at a siȝt.
þer þinges þre wit nankyn art.
ne may man nane fra oþer part.
¶ for if þou take þe liȝt a-way.
þe erthe ne has na sunne perfay.
¶ and if þe hete a-way be tane
sunne for-soþ ne has þou nane.
for eueriche wyse mon wate.
hit ys þe kynde þe sunne be hate

FAIRFAX

Here bigines of þe trinite and of þe
making of all þe worlde

Alle men aue þat lauerd drede,
þat mirthes settis man to mede,
þat euer was and ay sal be, 273
Widuten ende in trinite.

He þat lauerd, bath godd and man,
Anekines thing of him bigan, 276

þou he bigan all oþer thing,
Himself had neuer biginyng;
Of him can all, in him Is al,
All haldis he vp fra dunefall; 280
He haldis heuen and erde stedfast;
Widuten him may na thing last.

þis lauerd þat es sua mekil of might
Puruaid all in his aun sight, 284

And þat he ordained wid his witt
He multeplijs and gouernis itt,

þar for es he cald þe trinite,
For he es an-fold god in thre; 288

And if þu wenis it may noght be,
Bihald þe sune, þan may þu se,

In þe sune þat schines clere
Es a thing and thre thinges sere, 292

A bodi round, hote, and light,
þir thre we find all at a sight;

þir thinges thre wid nankin arte
Ne may noght be fra oþer part, 296

For if þu take þe light away
þe erd it has na sune parfay;

And if þe hete away be tan [1f3, bk, col. 1]
Sune forsoth ne has þu nan, 300

On ilk a maner ilk man wate,
It es þe kind of sune be hate.

GÖTTINGEN

Hereþ now of þe trinite dere
And of þe makyng of þis world here

Alle men owe þat lord to drede
þat made mon to haue mede
þat euer was & euer shal be
Wipouten ende in trinite

He þat lorde boþe god and mon

Al maner þing of him bigan

þouze he bigan al oþere þing

him self hadde neuer bigynnyng

Of him coom al in him is al

Al holdeþ he vp fro doun fal

He holdeþ heuen & erþe studfaste

Wipouten ende may no þing laste

þis lord þat is so mychel of myzte

Purueide al in to his sizt

And þat he ordeyned wip þis witt

he multeplied & gouerneþ hit

þerfore he is þe trinite

þat is o god & persones þre

And if þou wenest hit may not be

Biholde þe sonne þenne maistou se

In þe sonne þat shyneþ clere

Is o þing & þre sere

A body rounde hoot & lizt

þese þre we fynde at a sizt

þese þingis þre wip noon art

Mow not fro oþere be depart

For if þou take þe lizt away

þe erþe haþ no sunne perfey

And if þe heete away be goon

Sonne for soþe hastou noon

But vche maner man wel wote

þe kynde of sonne is to be hote

TRINITY

þe sun bodi þat i neuen
 Be-takens þe fader self o heuen; 304
 And be þe light þat is lastand
 þe sune þou agh at understand;
 And be þe hette þou vnderta
 þe hali gost comms of hem tua. 308
 Fader is he cald for-þi
 þat he is welle þat neuer sal dri,
 Or for-þi þat he self wroght 311
 All thinges quen þai ware notght;
 His sun his wisdom es, þat wat
 All thinges þat haldes stat,
 And halds þam up fro misfare 315
 þat þai ne worth to noght als þai war ar;
 þe hali gast es tat goddhede [13, bk, col. 2]
 þat giues lijf and mas an-hede.
 Minning es to fader cald,
 þe sune es vnderstanding tald, 320
 þe haligast es ai þat will,
 þat fader and sun will bath fulfill.
 þis drithin þat i forwit said
 First in his witte he all purueid 324
 His were, als dos þe sotill wright,
 and sithen he reises it in sight;
 For-þi es godd, als sais scripture,
 Nan elder þan his creature, 328
 Elder o time ne es noght he,
 Bot elles wel mare in dignite.
 þis wright þat i spek of here,
 Fra al oper, sundri and sere, 332
 For þai most oper timber take,
 Bot he þis self can timber make;
 For of him self he toke his euen 335
 þat he of wroght bath erth and heuen.
 Bot þou sal noght þou vndirstand
 þat he wroght al his were wit hand,

COTTON

þe sunne body þat I. neyuen.
 be-takenes þe fader self of heyuen
 ¶ and bi þe lizt þat ys lastande.
 þe sune. 3ou aghe to vnderstande.
 and by þe hete þou vnder-ta.
 þe haly gaste come of ham twa.
 fader ys he calde for-þi.
 for he ys welle þat neyuer ys dry.
 and for he him-seluen wrozt.
 alle þinges quen þai were nozt.
 h[is] sone ys wisdom wele I. wate
 for al þinges he haldes in state.
¹In þe maner he wrozt ham are.
 [. no gap] [¹In þe is crossed and
 the line is underlined.]
 ¶ þe haly gaste ys þat godhede.
 þat gaf þe life and makis anhede
 certanly as I. 3ou talde.
 þe sone ys vnderstandynge calde
 quat euer þe haly gaste wille.
 þe fader and sone wil tyte fulfil.
 þis lord þat I. be-fore haue sayde
 first in his witte he al puruayde.
 his werk as dose þe sotel wrizt.
 and sipen rayses hit vp in sizt.
 ¶ for-þi ys god as says scripture
 nane elder þen his creature
 elder of tyme ne ys nozt he
 bot ellis wele mare in dignite.
 þis wrizt þat I. spak of here.
 fra al oper ys sundre and sere.
 for þai most oper timber take.
 ¶ and þis wrizt con timber make.
 for of him-self he toke his eyuen
 þat wrozt of baþ erþ and heyuen.
 bot now þou sal vnder-stande
 he wrozt nozt anly wit his hande

FAIRFAX

þe sunes bodi þat i neuen
Bi-takins þe fader self of heuen, 304
And bi þe light þat es lastand
It es þe sone þu vnderstand,
And bi þe hete þu vnderstand so,
þe hali gast comes of þaim to. 308
And fader es he calde forþi,
For he es welle þat neuer is drey;
And ouyr þat him seluen wroght 311
All thinges quen þat þai war noght.
His sun is wisdam þat all thing wate,
For all þe werld he haldis in state;
He haldis all thinges fra misfare,
þat þai noght turne to soru and care.
þe hali gast es þat goddhed, 317
He giues þe lijf and mas onede.
Minning es þe fadir cald,
þe sune es vnderstanden tald, 320
þe hali gast es þat wille,
þe fadir and sune bath fulfille.
þis lauerd þat i bi-fore of said,
First in his wit he all puruaid, 324
His werk vs dos a sotil wright,
And siþen he raises it in sight.
For-þi is gode as seis scripture
Non elder þan his creature, 328
Eldir of time ne is noght he,
Bot ellis more in dignite. [¹ read prinse]
þis writh þat i speke of here, 331
Oueralloper he is prines¹ widuten pere,
For oper writhes bos oper tymber take,
Bot þis him self can tymber make;
For of him self he toke his euen, 335
þat he made bath of erde and heuen.
Bot þu sal noght vnþerstand [col. 2]
þat he wrog[t] al his werke wid hand,

GÖTTINGEN

þe sonnes body þat I neuene
Bitokeneþ þe fadir god of heuen
And bi þe liȝt þat lastyng is
Hit is þe son kyng of blis
And bi þe hete vndirstonde hit so
þe holy goost comeþ of hem two
And fadir is he calde for þi
For he is welle þat neuer is dry
And ouer þis him self wrouȝt
Alle þingis whenne þei were nouȝt
His son is Wisdom þat alle þinge wate
For al þe world he halt in state
Alle þinges he halt fro mysfare
þat þei not turne to sorwe & care
þe holy goost is þe godhede
þat ȝyueþ lyf to alle we rede
[.
.
.
. no gap in the MS.]
þis lord þat I bifore of seide
Firste in his witt he al purueide
His werkes he doþ as sotil wriȝt
And siþen he reiseþ hit in siȝt
For-þi is god as seiþ scripture
Noon elder þen is creature
Elder of tyme is not he
But elles more in dignite
þis wriȝte þat I speke of here [leaf 3]
Is prince ouer alle wiþouten pere
For opere wriȝtes mot tymber take
But he him self con tymber make
For of him self he toke þe euene
þat he made wiþ boþe erþe & heuene
But we shul vndirstonde [honde
þat he wrouȝt not al werke wiþ his

TRINITY

Bot said wit word, and als son
 All his comament was don, 340
 Suiftliker þen hee may wink,
 Or ani mans hert mai thynk.
 Als clerkes sais þat are wis 343
 He wroght noght first wit *partis* ;
 Bot he þat mad al thing o noght
 to-geder he al þis werld wroght
 Seit for to be on lang and brad.
 þe mater first þer of he mad, 348
 þat es þe elementes to sai,
 þat first scapless al samen lay ;
 He delt it sythen in sex dais
 In *partis* als þe scripture sais, 352
 þe elementz first in dais thrin ;
 thre thinges þam es wit-jn ;
 þis elementz þat al thinges bindes
 Four er þai, als clerkes findes. 356
 þe neþermast es watur and erth,
 þe thrid es air, and fir þe ferth.
 Or sai we þus þat he bigan
 Als austin sais, þe hali man, 360
 Als we in his bok writen find.
 First þan wroght he angel kind
 þe werld and time, þir things thre ^[1f 4, col. 1]
 Byfor al oþer thyng wroght he ; 364
 þe werld i call wit min entens
 þe mater of þe four elements,
 þat yeit was tan o forme mischapen,
 Quar of was serenes siþen scapen ;
 Al scaples was it noght for-þi 369
 þat it o scap ne had parti,
 Bot þarfor scaples was it a¹ tru ^[1 ? 1]
 þat it had nan þan suilk als nu. 372
 He wroght a-pon þe to-þer day
 þe firmament, þat is to say,

COTTON

bot sayde wit worde and als sone
 al his comandement was done.
 squyfter þan any eye may wynke
 or any monnys hert may þinke.
 and als clerkis sayne þat ar wyse.
 he wrozt nozt al wit partyse.
 bot he þat maket al of nozt. j.
 to-geder al þis werlde he wrozt.
 ¶ Siþen for to be in lange and brade.
 þe mater first þar-of he made.
 þat is elementes soþ to say.
 þat first scaples al sammyn lay.
 he delt ham siþen in sex dayes
 In *partis* als þe scripture sayse.
 þe elementes first in days þrin.
 þre þinges ar ham wit-In.
 þes elementes þat al þinge bindes.
 four þai ar as clerkis findes.
 þe neþermast ys water and erþe.
 þe þrid ayre ys. and fyre þe ferþe.
 ¶ or say we þus þat he be-gan.
 als austyn says þe haly man.
 for als we in his bokis finde
 first þan wrozt he angel kynde.
 þe werlde and tyme þes þinges þre
 be-for al oþer þing² wrozt he. ^[2 MS þins (?)]
 þe werlde I cal wit myne ententes
 þe mater of þe foure elementes.
 þat 3et was of fourme mishapyn.
 quar-of was sternes siþen makyn.
 al shaples was hit nozt for-þi.
 þat hit of shap had party.
 bot þar-fore shaples hit was I. traw.
 for hit was nane squylk as now.
 ¶ he wrozt apon þe toþer day. ij.
 þe firmament þat ys to say.

FAIRFAX

Bot said wid word, and als sone		But seide wiþ worde & also soone
All his comandment was done,	340	Al his biddyng hit was done
Smartlier þan eie may winck,		Smartliere þan 3e may wynke
Or ani manes hert may thinck.		Or any mannes herte may þinke
And als clerkes seis þat er wise,		And as clerkes say þat are wise
He wroght noght first with partis,		He wrou3te hit not bi partise
Bot he þat made all of noght,	345	But he þat made alle þing of nou3t
All þis werld to-gider he wroght,		Al þe world to gider he wrou3t
To be sett in lenth and brede.		To be set in lengþe & brede
þe mater first þar-of i rede,	348	þe matere furst þerof I rede
þat es þe elementis to say,		þat is þe elamentis to say
þat first schaples all samen lay ;		þat firste shaples to gidur lay
He delt þaim fin ¹ in sex dais [¹ read siþen]		He dalt hem ful in sex dayes
In partis als þe scripture sais ;	352	In parties as þe scripture sayes
þe elementis first in dais thrin,		þe elementes firste in dayes þre
Thre thinges þaim es widin ;		þre þinges wiþynne hem þer be
þir elementis þat all thing bindes,		þe elementis þat al þing byndes
Foure þar er as clerkes findes,	356	Foure þer ben as clerkes fyndes
þe lauest þan es water and erde,		þe lowest hit is watir and erþe
þe thrid es ayr, and fyre þe ferde.		þe þridde is eyr & fuyr þe ferþe
Ayder say we þat he þus bigan,		And we seye þat he þus bigan
As austin sais, þat hali man,	360	As austyn seiþ þat holy man
Als we in his bokis find.		As we in his bokis fynde
First þan wroght he angel kind,		Furste he wrou3te aungel kynde
þe world, and tyme, þis thinges thre		þe world & tyme þese þingis þre
Bifore all oþer thing wroght he.	364	Bifore al oþere þing made he
þe world i calle wid min ententis		þe world I calle in myne ententis
þe mater of foure elementis, [² read 3ett]		þe matere of foure elementis
þat 3eit ² was þan of forme vnschapin,		þat 3itt was þenne of forme vnshapen
Quare-of was siþen serenes schapin ;		Wherof siþ was parties taken
All schaples was it noght for-þi,	369	Al shaples was hit not for-þy
For it of schap had sum parti,		For hit of shap had sum party
Bot þar-for schaples was it hou,		But þerfore schaples hit was how
For it had nogh[t] as it has nou.	372	For hit had not as hit hap now
He wroght apon þe toþer day		He wrou3te vpon þe oþere day
þe firmament, þat es to say,		þe firmament þat is to say

þe light wit sterns, gret and smale,
 wit water sonde als cristale, 376
 þat es þar ouer fra þat þar vnder ;
 In þ[e]se he sou[n]did al wit wonder.
 þe thrid day þat drightin did
 þe watters draw unto a stid, 380
 And bad a dri sted suld be ;
 þe watters al he cald þe see,
 þe dri cald erth þat lauerd kyng, 383
 and bad it gress and frut forth bring,
 Alkin things grouand sere
 þat in þam self þaire seding bere.
 þe ferth he baad, and it was don,
 Bath ware made sun and mon, 388
 Aþer wit þer ouen light
 For to tuin dai fra night,
 In takening o tides to stand,
 dais and yeirs bath duelland ; 392
 And þe sterns, gret and smale,
 þat we may se wit-uten tale,
 In þe ouermast element of all ;
 þer þe fir he has his stall. 396
 þe fifte dai þat failld noght
 On watur fuxol and fiss he wroght ;
 þe fiss to watur, als we find,
 þe fuxol be-taght he to þe wynd ; 400
 Al gangand best þe sext day,
 And adam bath he wroght on clai,
 He was last wroght als lauerding,
 Vte-ouer al oþerkin thing. 404
 In a dale he wroght adam
 þat ebron hatte, in hebru nam ;
 þe sex dais he wroght þat was his will,
 þe seuend o werk he hild him still.
 Hymself þan gaf us sample þare, [col. 2]
 þat we suld hald it euer mare. 410

COTTON

þe lift wit sternes grete *and* smale.
 wit water clere als cristale.
 þat ys aboue vs *and* al-so vnder
 craftely wrozt wit myche wonder
 ¶ þe þrid day þat driztyn dide iij
 þe wateres draw vn-til a stide.
and bad a dry stede sulde be.
 þe wateres al he calde þe see.
 þe dry. þe erþe calde þat kynge
and bad hit grow *and* frute forþ bringe.
 al þinges to grow mony *and* sere.
 þat in h[am]self þaire sedyng bere
 ¶ þe iiij he bad *and* hit was done. iiij.
 þaþ was made sunne *and* mone.
 aþer wit þaire awen lizt. [leaf 6]
 for til tyne þe day fra nizt.
 In takenynge of tides to stande.
 days *and* ȝeris þaþ dwellande.
and þe sternys grete *and* smale.
 þat we may se wit-uten tale.
 In þe ouermast element of alle.
 þer has þe fire set hit stalle.
 ¶ þe v day þat falis nozt. v
 fowel *and* fisshe of water he brozt.
 þe fisshe to water als we finde.
 þe fowel be tazt he to þe wynde
 ¶ al gaande bestes. þe sext day. vj
and adam þaþ he made of clay.
 he was wrozt last als a lordynge.
 ouer alkyn oþer þinge.
 In a dale he wrozt adam.
 þat ebron hat in ebru name.
 þe sext day wrozt he his wille
 þe vij. day he held him stille.
and he gaf vs ensauple þare
 þat we sulde halghe hit euer-mare

FAIRFAX

þe sky wid sterris gret and small, ^[lf 4, col. 1]
wid watir schinand als cristall, 376

þat es on hey, þat es vnder,
In þis he soundid al to wonder.

þe thrid day godd did thoru his grace
þe wattris draue intill a place, 380

And bad a dri place suld be :

þe wattris all he calid þe se.

þe drey he calid erd, þat lauerd king,
And bad it griss and fruit forth bring.

All thinges waxand þare 385

þat in þaim self þair sedis bare.

Þe feird he bad and was done,
Bath war mad sune and mone, 388

Aiþer wid [his] sere light,

To part þe dai fra þe night,

In takinyng of tydis to stand,

Dais and 3eris bath duelland ; 392

And þe sternis grett & smale,

þat we may se widuten tale.

In þe heiest element of all,

þar in þe fire has his stall. 396

þe fijfte day þat faylis noght,

Of water foul and fiss he wroght,

þe fiss to water als we finde,

þe foul he bitok to þe wind. 400

All gangand bestis þe sexte day,

And adam als he made of clay,

He was last made als lauerþing,

To be maistir ouerall thing. 404

In a dale he wroght adam,

þat ebron hate in ebreu nam.

þir sex dais he wroght his will,

þe seuend of werk he held him still ;

Him self vs gaf ensample þare 409

þat we suld hald it euermare.

GÖTTINGEN

The sky wiþ sterres grete & smale

Wiþ watir shynynge as cristale

þat is on heze & þat is vndir

In þis he souned al to wondir

þe þridde day god dud bi grace

þe wattres drawe in to a place

And bad a drye place shulde be

þe wattres alle he calde þe see

þe drye he calde erþe þat kyng

And bad hit grifyns¹ fruyt forþ bryng

Al þing to be waxinge þere ^[¹ So in MS.; read griss and]

And in hem self her seed to bere

þe ferþe he bad & was done

Boþe were made sonne & mone

Eiþer wiþ his dyuerse liȝt

To parte þe day fro þe nyȝt

In to kenynge of tides to stonde

Dayes & 3eres boþe dwellonde

And þe sterres grete & smale

þat we may se wiþouten tale

In þe heȝest element of alle

þer ynne fuyr haþ his stalle

þe fyueþe day he failed nouȝt

Of watir foule & fische he wrouȝt

þe fische to watir as we fynde

þe foules he toke to þe wynde

Alle goynge beestis þe sixte day

And adam als he made of clay

He was last made as lordyng

To be maistir ouer al þing

In a dale he wrouȝte Adame

þat Ebron hett in ebrew name

þese sixe dayes he wrouȝt his wille

þe seuenþe of werke he helde him stille

He vs ȝaf ensaumpel þore

þat we shulde holde hit euermore

TRINITY

His first were als yee herd me neuen,
He wroght þe angels all of heuen, 412
And sette þam in haly palais,
þar neuer mai be of pride unpais ;
For to þis palais at was sua rike,
Als mighti king in his kingrike, 416
he fordestend tuin creature
to serue him in þat hali ture,
þat suld be of a numbre hale,
and mani thusand haue in tale ; 420
þe quilk tale nangat suld be mare
And nede be-houed it fulfild ware ;
þis numbre þat he ordend þan
Suld be bath of angel and man, 424
For mensked wit tuin maner o scaft,
wald he be þat king o craft,
þat es wit angel þat es gastli, 427
And with man þat es bodili ; ^{[1 De casu}
Of angels wald he serued be ^{luciferi}
^{in margin]}
þat suld of ordres haf thris thre ;
He ches til him, þat lauerd hend,
þe men suld mak þe ordre tend.¹ 432
Bot þe angel he wroght formast
Of all he gaf an pouste mast ;
for þof þai all war fair and wis, 435
And sum of less and sum mare pris,
He gaf an mast of all sele
If he cuth hafe born it wele,
And sette him heist in his hall, 439
Als prince and sire ouer oper all ;
And for þat he was fair and bright
lucifer to nam he hight.
wen he parceued him he þis
þat he was ouer all oper in blis, 444

COTTON

Of þe angelis and þe fallinge of²
lucifer and his felawes. [2 MS of of]

His first werk 3e herd me neyuen
how he wrozt þe angels of heyuen
and sett ham in his hey pales.
þat neuer of ioi sal hit sese
and in þat palas þat ys so rike
als mizty lorde ³nane him like.³
he ordenet twyn creatours ^{[3.3 in his kyng-}
^{rike originally]}
to serue him wit grete honours
þat sulde be of an vmbre hale
and mony a þousande to haue in tale.
þe quilk tale nanegate sulde be mare
and nede fulfilled bi-houed hit þare
¶ þis noumbre þat he ordent þan.
of angels sulde hit be and man.
to honour þat lorde of grete bounte
of twyn maner seruet walde he be.
þap wit angels þat ys gastely.
and wit mon þat ys bodely.
of angels walde he seruet be.
þat sulde of ordoures haue þries þre
he chese til him þat lorde hende
þat mon sulde make þe order tende.
¶ bot þe angels he wrozt formaste.
of alle he gaf ham pausty maste.
for if þai alle ware fayre and wyse
and sum of lesse and sum mare prise.
he gaf an mast of al þat wele
hif he coude a keppet hit weel.
and sett him heyest in his halle.
als prince and sire of oper alle.
and for þat he was maste brizt.
lucifer to name he higt.
¶ quen he persayued him þus I. wisse.
þat he was ouer al oper in blisse.

FAIRFAX

Of angelis and lucifer hou he fell.
For his pride fra heuen to hell.

Pe First werk as 3e herd me neuen, ^[col. 2]
Godd wroght þe angelis of heuen,
And sett þaim in his hey palais, 413
Widuten pride to be in pais;
For þis palays was sua riche
As mighti king in his kingriche. 416
He ordaned him tuine creature,
To serue him in þat hali ture,
þat suld be a nombre hale, 419
And mani thousand to haue in tale.
þe quilk tale nagat suld be mare,
And nedeful bihoued it ware,
þis numbrari he ordained þan,
Suld be bath of angel and man. 424
Worschipd wid to maner of schaft
wald he be, þat king of craft,
þat es wid angel þat es gostli,
And wid man þat is bodili; 428
¹If angelis wald he serued be ^[sic]
þat ordris suld haue thrijs thre.
He ches till him þat lauerd hend 431
þat man suld be mad þe ordir tend,
Bot þe angelis he wroght formast,
Of all he gaf þaim pouste mast; 434
Bot þou þai were bath fair and wise,
Summe of less and sum of more prise,
An gaf he mast to knaue and fele,
If þat he couth haue born him wele,
And sett him best in his halle, 439
Of prince and sire of oper all.
And for he was sua wonþer light,
Lucifer to name he hight.
Quen he perceyued þus he þis
þat he was ouerall oper in bliss, 444

Pe firste werke as 3e herde neuen ^[leaf 3, back]
God wrou3te þe aungels of heuen
And set hem in his he3e pales
Wipouten pride to ben in pees
For þis paleis was so riche
As my3ty kyng noon opere liche
He ordeyned hym two creatures
To serue him þere wip honures
þat shulde a hool noumbre be
Mony a þousonde to telle & se
þe whiche tale no weye shulde be more
And nedeful bihoued hit wore
þis noumbrary he ordeyned þon
Shulde be boþe of aungel & mon
For he wolde be þat kyng of craft 426
Worsheped wip two maner shaft 425
The ton wip aungel þat is goostly
And als wip mannes body
Of aungels wolde he serued be
þat ordres shulde haue þries þre
He chees to him þat lorde hende
þat man þe ordre shulde be tende
But þe aungels he wrou3t formast
Ouer alle he made her pouste past²
þei were boþe faire & wyse ^[2 read mast]
Somme of lasse summe of more prise
He 3af oon moost to knowe & fele
If þat he couþe haue born him wele
And sett him beste in his halle
As prynce & sire of opere alle
And for he was so wondir li3t
Lucifer to name he hi3t
And whenne he hadde perceyued þis
þat he was ouer alle opere in blis

Allas ! caitif he kneu him noght,		allas caytef he knew him noȝt.
þat hee drightin þat had him wroght ;		þat hey lorde þat him had wroȝt.
For ilhail sagh he þat tide		for il hayle sawe he þat tide
Agains him he tok a pride ;	448	agayne his lorde to maynten pride
Hetlik he lette of ilk fere		heþeli he lete of ilka fere.
To godd self wald he be pere ;		to god him selfe he held him pere.
Noght pere allan, bot mikul mare,		noȝt pere allane bot mykil mare.
For vndur him he wald all ware,	452	for vnder him he walde al ware.
And be him self þair comandur ;		and be þaire aller comaundour.
Qua herd euer a warr auntur,	[¹ lf 4, 11k, col. 1]	qua herde euer suche an auntour.
¹ þat he þat noght hadd bot of him,		þat he þat noȝt had bot of him.
A-gayn him suld becum sua grim ?		a-gayne his lorde sulde be sa grim.
“ sette,” he said, “ mi sete i sal	457	¶ sette he sayde my sete I. salle.
Gain him þat heist es of all ;		agayne him þat ys lorde of alle.
In þe north side it sal be sette		In þe norþ side I. sette my sete.
O me seruis sal he non gette ;	460	of my serues sal he noȝt gete.
Qui suld I him seruis yeild ?		quy sulde I. him seruys ȝelde
Al sal be at myn auen weild.”		I. wille be at myne awen welde.
Bot he was merred of hys mint,		bot he was merret of his minte.
Fulson he fand vnstern[e] stint,	464	ful sone he fande sturne stint.
ffor langer þan he thocht þis pride		for langer þan he þoȝt þis pride.
In heuen moght he na langer abide ;		in heyuen miȝt he na langer bide.
For in þat curt, þat es sa clene,		for in þat court þat ys so clene.
May na filth in dwell wituten wene.		dwelles nane enuy wit-out wene.
Sent micheal, for þare aller right,	469	¶ seynt Michel for þaire aller riȝt.
Rais a-gain him for to fight,		rase agayne him to fiȝt.
Again him gaf a batell grim,		and toke agayne him batayle grim
Out of þat hei curt kest him ;		and out of þat court kest him.
Lucifer first dune he broght,	473	lucifer first doun he broȝt
And sithen þat till him helded oght,		and siþen alle þat wit him helde oȝt.
And schurd þat curt o þam sa clene,		and clanset þat court of ham so clene
þat sithen þar sted was neuer sene.		þat siþen þaire stede was neuer sene
þis is þe feind þat formast fell,	477	þis ys þe fynde þat formast fel.
thoru his ouergart ² in to hell ;	[² MS ouengart]	þorou his awgart vn-to hel.
Fra þan his nam changed was,		and þen his name turnet was
For now es he cald sathanas ;	480	for now men callis him satanas.

Allas caytif he kneu him noght,
þat god him seluen had him wroght;
Ful soruful sau he þat tide
Agaynes godd he takes a pride, 448
Lightli he lete of ilka fere, [lf 4, bk, col. 1]
To god him seluen wald he be pere:
Noght pere alon bot mekil mare,
For vnder him he wald all were, 452
And he himself þair comandour.
Qua herd euer of a werr anttour,¹
þat he þat noght had bot of him,
Again him suld becom sua grim. 456
He said, "sett mi sete i sall <sup>[¹ It may be
for auttour,
but cannot be
for auctour]</sup>
Gaynis him þat es best of all,
In þe north side sal it be sett,
Seruise of me sal he non gett. 460
Qui suld i him seruise 3eilde?
All sal be at mine aun weilde."
Bot he was marrid of his mint,
Ful sone he fand vnsterne stint, 464
For langer þen he thocht þat pride,
In heuen might he no langer abide,
For in þat curte þat es so sclene² [² sic]
May na filth duell widvten wene:
Saint mychal for þair alder right 469
Ras egaynes him forto fight,
Gaynes him gaf he a batayl grim,
vte of þat court he cast him.
Lueifer first doune he broght, 473
And siþen all þas to him held oght,
And skourd þat court of þaim so clene
þat siþen þair stede was neuer sene.
þis was þe feind þat formast fell 477
For his pride fra heuen to hell,
Fra þan his name schangid was,
Now es he cald foule sathanas; 480

Allas caitif he knew nouȝt
þat god him seluen had him wrouȝt
Ful sorweful sawe he þat tyde
Aȝeynes god he toke a pride
Liȝtly he lette of al his fere
To god hym self wolde he be pere
Not pere alone but mychel more
For vndir him he wolde alle wore
And he him self her commaundour
Who herde euer of suche traitour
þat he þat not hadde but of him
Aȝeyn his lord shulde wexe so grym
He seide sett my sete I shal
Aȝeynes him þat is best of al
In þe norþ syde shal sitte my sete
Seruise of me shal he noon gete
Why shulde I him seruyse ȝelde
I shal be at myn owne welde
But he was marred of his wille
Ful soone he fonde hit ful grille
For lenger þen he þouȝte þat pride
In heuen myȝte he not abide
For in þat court þat is so clene
No fulþe may dwelle ne be sene
Seynt Michael for her aller riȝt
Ros aȝeyn him to fiȝt
Aȝeyn him ȝaf he batail grym
Out of þat court cast he him
Lucifer furste doun he brouȝt
And siþ þat wiþ him helde ouȝt
And scoured þat court of hem so clene
þat siþ her stude was þere not sene
þis was þe fend þat formest felle
For his pride from heuen to helle
For þenne his name chaunged was
Fro lucifer to Sathanas

Fra ful hei he fell fullaw
 þat of his lauerd wald stand nanaw,
 wit-uten couering of his care
 þar he ne has merci neuermare ; 484
 For godd aght noght gif þam mercy
 þat þar efter wil not cri.
 and þus he leses his gret honur,
 þar he badd noght fullik an vre, 488
 For alsuiþe als he was made
 he fell, was þar na langer bade.
 þas oper gastes þat fell him wiht
 þe quilk for-sok godds grith, 492
 Efter þe will þai till him bare
 þan fell þai depe, or lesse or mare ;
 Sum in þe air, sum in the lift,
 þar þai drei ful hard[e] schrift ; 496
 þar pin þai bere opon þam ai,
 and sua sal do to domes dai ;
 Bot þai þat left witoten wite
 þai ware confermed þar als tite, 500
 þat þai mai neuermar held til il, [col. 2]
 Namar þan þe wick mai to god will.
 þe numbre þat out of heuen fell
 þo can na tung in erth [noght] tell ; 504
 Ne fra þe trone quar he can sitte,
 How farr es in to hell pitte ;
 Bot bede sais fra erth to heuen 507
 es seuen thusand yeir and hundred
 Bi iornes qua þat gang it may, [seuen,
 Fourti mile on ilk [a] day. 510

¶ Als i tald ar þat kyng of craft
 wald mensked be wyth tuinkyn scaft,
 Bath of aungel and of man. 513
 Adam þer-for was wroght þan

COTTON

fra fulhey he fel fullawe. [leaf 6, back]
 þat of his lord walde stande nan awe.
 wit-uten confort of his care.
 þar he has mercy neuer mare.
 for god awe noȝt to gif mercy.
 at þar ofter wil noȝt cry.
 ¶ and þus he lost his grete honour.
 þar he bade noȝt fully an our.
 for als squyþe sa he was made
 he fel was þer na langer bade.
 þa oper gastes þat fel him wiþ.
 þe quylk for-soke goddis grip.
 ofter þe wille þai ware in þare.
 þan fel þai depe or lasse or mare.
 sum in þe ayre sum in þe lift.
 þer þai dry ful harde shrift.
 ¶ þaire pyne þai bere apon ham ay.
 and sa þai sal tille domesday.
 bot þa þat lefte wit-oute wite.
 þai ware confermed als tite.
 þat þai sal neuer mare turne til il.
 na mare þan wikket may til gode wil.
 þe noumbre þat out of heyuen fel
 con na tonge in erþ tel.
 ne fra þe trone quare satte þat sotte.
 how fer ys in-til helle potte.
 bot bede says fra erþ to heyuen
¹ys vij. þousande ȝer and hundres
 be iournays qua ga hit may. [seyuen
 forty myle a-pon a day.

[¹ how far from heauen to earth after Beda in margin,
 in a late hand]

Of mannis body.

Als I. talde are þat kynge of hap.
 A waldemensket be with twynshap.
 baþ of angel and of man.
 adam þar-fore was wroȝt þan.

FAIRFAX

Fra ful hey he fell ful lawe,
þat of his lauerd wild stand non awe,
Widuten coueryng of his care,
For merci getis he neuer mare; 484
For god au noght giue him mercy,
þat þar eftir wild noght cri.

And þus he tint þat grete honour, [col. 2]
þar badd he noght fulli on our, 488
For alsua suith as he was made,
He fel, was þar no langer bade.

þe toþer angelis þat fell him wid,
þe quilk forsok goddes grid, 492
Efter þe will þai to him bare,
Fell þai to hell, lesse and mare,
Sum in þe aire & sum in þe lift,
þar þai drey ful hard drift. 496

þair þine þai bere apon þaim ay,
And sua þai sal to domesday.
Bot þos þat left¹ widuten wite, [1 MS. lest]
þai were confermed þare als tite, 500
þai may neuermar hald to ill,
Na mare þan wic may to gode will.

þe nombre þat vte of heuen fell
No tunge in erd noght can tell, 504
Ne fra þat throne of þat bliss,
Hou fer in to hell pitt es,
Bot bede sais fra erd to heuen
Is.vij.thousandþereandhundredis.vij.;
Bi iornayis qua þat gang it may, 509
Fourti mile euerilk a day.

Of bodili substance if þu wil witt,
Manis saule þat es it.

Als i told or þat king of craft
wald mensked be wid tuin schaft,
Bath wid angel and wid man, 513
Adam þer fore wroght was þan.

GÖTTINGEN

Fro ful heze he fel lawe
þat of his lorde wolde stonde noon awe
Wipouten coueryng of his sore
For mercy geteþ he neuer more
For god oweþ not 3if him mercy
þat þer aftir wolde not cry

And þus he lost þat heze tour
þere was he not fully an hour
For soone aftir þat he was made
He fel wipouten lenger abade
þe oþere aungels þat fel him wip [leaf 4]

Whiche forsoke goddes grip
Aftir þe wille þei to him b[o]re
Felle þei to helle lasse & more
Somme in þe erþe somme in þe lift
þere þei dreze ful harde drift
her peyne þei bere on hem ay
And so shul til domes day

But þo þat lefte wipouten wite
Were confermed þere als tite
þei may neuer assente to ille
No more þen euel may do good wille
þe noumbre þat out of heuen felle
No tonge in erþe hit con telle
Ny fro þe trone of þat blis
How fer in to helle hit is
But bede seiþ fro erþe to heuen
Is seuen þousande 3eer & hundrides
Bi iornees who so go hit may [seuen
Fourty myle eueryche day

Of bodily substaunce for to witt
Monnes soule þat is hitt

As I 3ou tolde þe kyng of craft
Wolde be worsheped wip two
Boþe wip aungel & wip mon [shaft
Adam þerfore made was þon

TRINITY

þe tent ordir for to fullfill,
þat lucifer did for to spill. 516
Of erth allan ne was he noght,
Bot of four element[e]s worght;—
O watur his blod, his fless o lair,
His hete o fir, hijs and ¹ of air; 520
[. <sup>[¹ MS wynd,
in a later
hand.]</sup>
no gap in the MS.]
His heued with in has eien tuin.
þe lift has sōn and mon wit-in, 524
þat als men sen er sett to sight,
Sua serues sun and mon o light;
Seuen maister sterns er sette in heuen,
and mans hefd has thirls seuen, 528
þe quilk if þow wil þe vm-think,
þow may þam find with litul suink.
þis aand þat men draus oft
Betakens wynd þat blaws o loft, 532
O quilk es thoner and leuening ledd,
Als aand with host in brest is spred;
In to þe see all watres sinkes
And mans womb all licur drinkes;
Hijs fete him bers up fra fall, 537
Als þe erth vp haldes all;
þe ouer fir gis man his sight,
þat ouer air of hering might; 540
þis vnder wynd him gis his aand,
þe erth þe tast, to fele, and faand;
þe hardnes þat men has in banes
It cums him o þe kynd o stanes; 544
Of þe erth it groues tres and gress,
And neis² and here of mans fless.
wit bestes doumb man has his fele,
O thyng man liks, il or welle. 548
Of þir things i haf her said [leaf 5, col. 1]
was adam cors to-gedir graid;

[² read neil]

þe tende ordour to fulfille
þat lucifer dide to spille.
¶ of erþ al-ane made was he noȝt.
bot of þe foure elementes wroȝt.
of water his blode his flesshe of laire
his hete of fire. his ande of ayre.
his heued ys rouned as a balle. } [² spu-
and squa ys þe firmament alle. } rious]
¶ his heued wit-in. has eyen twyn.
þe lift has sunne and mone with-in.
riȝt als mon eyen ar sette to siȝt.
sa serues þe sunne and mone of liȝt.
¶ vij. maister sternys ar sette in heyuen
and mannes heued has þirlis seyuen
þe quilk if þou wille vmpinke.
þou may ham finde with litel squynke.
¶ þis ande þat he drawes oft.
be-takenes winde þat ys on loft.
of quilk ys þonder and leuenyng led
and al-sa host in brest ys bred.
In-to þe see al waters sinkis
and mannys wombe al licour drinkis
his fyte him beris fra doun to fal.
als þe erþ vp-haldes alle.
¶ þis ouer fyre gifues mon his siȝt.
þe ouer ayre of heringe miȝt.
þis vnder winde ges him his ande
þe erþ to taste to fele and fande.
þe hardenes þat mon has in banys.
hit comys him of þe harde stanys.
¶ on erþ growes baþ trees and gresse
and nayle and heer on mannys flesshe.
[.
no gap in the MS.]
of þer þinges þat I. haue sayde
was adam cors to-geder layde.

þe teind ordir to fulfill,
þat lucifer did to spill. 516
Of erd alsua ne was he noght,
Bot of foure elementis wroght.
Of water his bodi, is fless of laire,
His here of fir, his ond of aire, 520
[.
no gap in the MS.]
His hede wid-ine bath eien tuin,
þe skey bath sune and mone wid-in,
Right als men eien er sett to sight, ^[lf 5, col. 1]
To¹ seruis sune and mone of light. 526
Seuen mayster sternis er sett in heuen,
And manys hede has thirlis seuen,
þe quilk if þu wil þe vmthinck ^[¹ read so]
þu may þaim find wid littel suink.
þis wind þat men draus oft 531
Bitakins wind þat blauis on loft,
Of quilk es thoner and leue[n]ing ledd
Als onde wid host in brest is bred.
Into þe see all watir sinkis, 535
And manes wambe all licur drinkis,
His fete him beris vp fra fal,
Alsua þe erde vphaldis all.
þe ouyr fir ges manes sight,
þe ouyr air of hering might, 540
þis vnderþ wind him giues his ond,
þe erd tast to fele and fond,
þe hardnes þat men has in bonis.
It is mad of þe kind of stonis, 544
On erd it grouis tres and gris,
And nayle and her [of] manes fless.
wid bestes dumb man hath his fele
Of thing men likis, euil or wele. 548
Of þir thinges i haue here said
was adam cors togider graid.

GÖTTINGEN

þe tende ordre to fulfille
þat lucifel had made spille
Of erþe only was Adam nouȝt
But of foure elementes wrouȝt
Of watir his body is flesshe laire
His heer of fuyr his honde of ayre
[.
no gap in the MS.]
His heed wiþynne haþ eȝen tweyn
þe sky haþ sonne & mone certeyn
And as mennes eȝen are set to siȝt
So serueþ sonne & mone of liȝt
Maistir sterres are þere seuen
Seuen holes haþ mannes heed euen
Whiche if þou wolt þe bi-pinke
þou may hem fynde wiþ litil swynke
þis wynd þat we men drawen ofte
Bitokeneþ wynd þat bloweþ on lofte
Whiche is þonder & leitynge led
As onde wiþ host in brest is bred
Into þe see al watir synkeþ ^[drinkeþ]
And monnes wombe alle licouris
His feet him beren vp fro fal
Also þe erþe vp holdeþ al
þondir fire ȝyueþ mon his siȝt
þondir oþer of heryng myȝt
þis wondir wynde him ȝyueþ onde
þe erþe makeþ him fele & Fonde
þat hardenes þat men han in bones
Hit comeþ of þe kynde of stones
On erþe as groweþ trees & gres
So nayl & heer of mannes flesshe
Wiþ beestes doumbe man haþ fele
Of þing him likeþ euel or wele
Of þese þinges I haue herde seide
Was adames body to gider leide

TRINITY

For þis resun þat 3ee haue hard,
Man es clepid þe lesse werld. 552

Bot resun yett, al herd 3ee noght,
Quare of mans saul was wroght;
A gastli light man sais it es
þat god has mad til his liknes, 556
Als prient of seel in wax es thrist,
þer in he has his licam fest;
He has it wroght, als frend and fere,
for-þi es nathing him sua dere; 560
His goddhed es in trinite;
An saul has propre thinges thre,
Minning and þat o thinges thrin,
þat es, þat was, þat sal be min; 564
It has als vnderstand[ing] clene
O thing it seis and of vnsene;
It has als schilwisnes o will,
þe god to tak and leue þe ill. 568
Al þe mightes þat mai be
Wons in þat hali trinite;
Alle *virtus* has saul i-wis,
þat vte o sin vnsaked is, 572
And als godd þat es an and thre;
Wit nankyn creature mai be
vnderfanged ne ouertan,
And he ouertakes þam ilkan; 576
Al sua þe saul, wit-oten wene,
Til alkin thing it es vnsene,
þof it of all thinges has sight,
to se þe saul haf ye na might. 580
Now haf .i. sceud yow til hider,
how tua thinges halds man to-gider,
þe saul, o gastli thing to tell,
If bodili, his fless and fell. 584

for þis resoun þat 3e haue herde
mon ys calde þe lesse werde.

Of mannys saule.

BOt resoun 3et herde 3e no3t.
of mannys saule how hit ys wro3t.
a gastely li3t men says hit ys.
þat god has made til his liknes.
als prent of seal in wax ys þrest
þer-in he has his liknes fest.
he has hit wro3t as frende *and* fere
for-þi ys na þinge him sa dere.
his godhede ys in þe trinite
and saule has propre þinges þre.
hit knawes wele wit-uten lette
þat ys *and* was *and* sal be 3ette
hit has vnderstandynge clene.
of þinge sayde *and* vnseyne.
hit his resonable of wille
to take þe gode *and* leue þe ille.
¶ al þe mi3tes þat may be
wonys in þe haly trinite.
al þe vertues has saule I.-wys.
þat oute of synne vnsaked ys.
and als god ys ane *and* þre
mi3tful lorde in trinite.
[.
. *no gap in the MS.*]
squa ys þe saule wiþ-uten wene [leaf 7]
to ilk a man hit ys vn-seyne.
if hit of alle haue a si3t.
to se þe saule has na þinge mi3t.
now haue I. shewed 3ou til hidder
how twa þinges haldes mon to-gider
þe saule gastely of I telle.
and þe body flesshe *and* felle.

For þis resune þat 3e haue herd, For þese resouns þat 3e haue herde.
Es man callid þe lesse werlde. 552 Man is calde þe lasse werde

[Of Man's Soul.]

Bot resun 3eit herd 3e noght Querof of manes saule es wroght, Of gastli light men sais it es, 555 þat godd has made till his licknes, Als a preinte of sele in wax thrist, þar-ine he has his licknes fest; He has it wroght as freind and fere, For-þi es na thing sua dere. 560 His goddhed es in trinite. And þe saule has propre thinges thre Menyng and þat of thinges thre, [col. 2] þat is and was and ay sal be. 564 It has also vnderstanding clene. Of thing it seis and of vnsene, It has also wisdam in wille þe gode to take and leue þe ille, 568 All þe mightes þat may be wonis in þat hali trinite. Alle uirtus has a saule i-wis, þat vte of sinne clensed es, 572 And als god þat es in on and thre, wid nankines creature may be vnder-fanding non ouyr tane, And he ouertakis þaim ilk ane. 576 Alsua þe saule widuten wene, To alkines thing it es vnsene, þou it of all thing haue sight, To se na saule haue þai na might. 580 Nou haue i scheud 3u til hiþer, Hou tua thinges haldis man togipþer, þe saule of gastli thing to tell, þe bodi his fless and fell. 584	¶ But resoun 3itt herde 3e nou3t Wherof mannes soule is wrou3t Of goostly li3t men say hit es þat god haþ made to his likenes As prent of seel in wax þrest þerynne he haþ his likenes fest He haþ hit wrou3te as frend & fere No þing to him is so dere His godhede is in trinite þe soule haþ propur þinges þre Menynge & þat of þinges to se þat is & was and euer shal be Vndirstondynge haþ hit ri3t Of þingis seyn & out of si3t Wisdom also hit haþ in wille þe good to do & leue þe ille Alle þe my3tes þat may be Wouen in þe holy trynite Alle vertues haþ a soule I-wis [f 4, bk] þat out of synne clensed is And as god þat is in oon & þre Wip no manere creature may be Vndirgroped ny ouergone But he ouertakeþ euerychone So þe soule wipouten wene To alle þinge hit is vn-sene þou3e hit of alle þingis haue si3t To se a soule no man haþ my3t Now haue I shewed 3ou þus hider How two þingis holden man to gider þe soule is goostly þing to telle þe body hit is flesshe & felle
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[Of the name Adam, and of Paradise.]

Adam was mad o mans eild, Als he moght welle him self weild, Als austin sais, <i>pat</i> leis noght, And vtewit paradis [was] wroght. 588 Here now <i>þe</i> resun of his nam, Qui <i>þat</i> he was cald adam. In <i>þis</i> nam er four letters laid, <i>þat</i> o <i>þe</i> four 3ates er said; 592 Sua micul es adam for to muth, Als est, and west, and north, and south. And <i>þow</i> mai ask, wit-oten blam, [col. 2] qui god him gaue sua mikel a nam; Parfay <i>þat</i> [es] bot eth to rede,— It takens adam and his sede; Ouer al <i>þe</i> werld <i>þan</i> suld <i>þai</i> spred, And <i>þerof</i> bere <i>þe</i> lauerd-hede, 600 Als oure lauerd has heuen in hand Sua suld man be lauerd of land. <i>þer-for</i> he gafe him to be-gin A luuesum land at lenger in,— 604 A land o lijf, o beld, and blis, <i>þe</i> quilk man clepes paradis; In to <i>þat</i> land, wit-oten bade, 607 Was adam broght quen he was made; He gaf it him, als in heritage, to yeild <i>þerfor</i> na mar knaulage, Bot for to hald it wel vnbroken 611 <i>þe</i> forbot <i>þat</i> was be-tuix <i>þam</i> spoken; Bot for-<i>þi</i> <i>þat</i> he held it noght He did us all in bale be broght. In bale he broght vs, and in care, Sum i sal tell yow for<i>þer</i> mare. 616	Adam was made as I. 3ou talde A ri3t as ihesus crist walde. als Austyn says <i>þat</i> lyes no3t. oute-wi<i>þ</i> paradys was he wro3t. herkenes <i>þe</i> resoun of <i>þis</i> man. quy <i>þat</i> he was calde adam. In <i>þis</i> name ar foure letters layde <i>þat</i> of <i>þe</i> foure 3ates ar sayde. als muche ys adam for to mou<i>þe</i> als est west nor<i>þ</i> and sou<i>þe</i>. ¶ and <i>þou</i> may aske wi<i>þ</i>-outen blame quy god him gaf so grete a name. parfay <i>þat</i> ys bot e<i>þe</i> to rede. hit takenys adam and his sede. ouer al <i>þe</i> werlde <i>þan</i> sal <i>þai</i> sprede and <i>þar-of</i> bere <i>þe</i> lorde hede. als our lorde has heyuen in hande so sulde mon be lorde of lande. ¶ <i>þar-fore</i> he gaf him to be-gyn. a louesum lande to lenge in. of londe of life of belde of blys. <i>þe</i> quilk mon callis paradys. In-to <i>þat</i> lande wi<i>þ</i>-outen bade was adam bro3t quen he was made he gaf hit him in heritage to 3ilde <i>þare-fore</i> na mare knaulage bot for to halde hit wele vnbrokyn. <i>þe</i> forbote <i>þat</i> was bi-twix <i>ham</i> spokyn and for <i>þat</i> he helde hit no3t. he made vs alle in bale be bro3t. In bale he bro3t vs and in care. als I. salle tel 3ou for<i>þer</i>mare.
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[*Of the name Adam, and of Paradise.*]

Adam was made of manes elde,
 Als he might him seluen welde,
 As austin sais þat lies noght, 587
 And widuten paradis was wroght.
 Here nou þe resun of his name,
 Qui þat he was cald adam;
 In þis name er four lettris laid,
 þat of þe foure ʒatis er said, 592
 Sua mekil es adam forto muth
 Als est, west, north, and south.
 And þu may aske widuten blame
 Qui godd him gaf sua grett a name?
 Parfai þat es bot etht to rede, 597
 It takins adam and his sede,
 Ouer al þe world suld þai sprede,
 And þarof bere þe lauerdhede. 600
 Als vr lauerd has heuen in hand^[lf 5, bk, col. 1]
 Sua suld man be lauerd of land,
 þar for he gaf him to bigine,
 A lussum land to duell in; 604
 A land of liif, of ioy and bliss,
 þe quilk men calis paradis.
 Into þat land widuten bade,
 was adam brouth quen he was made,
 He gaf it him as in eritage, 609
 To ʒeild þar for na knaulage;
 Bot for to hald it wel unbrokin,
 þe forbode þat was bituix þaim spokin.
 Bot for-þi þat he held it noght, 613
 He did vs all in bale be broght,
 In bale he broght vs and in care,
 Als i sal tell ʒou forder mare. 616

¶ Adam was made of mannes elde
 As he myʒte him seluen welde
 As austyn seiþ þat heþ nouʒt
 And wiþouten paradis wrouʒt
 Here mow ʒe resoun of his name
 Whi he was calde Adame
 In þis name are foure lettres leide
 þat of þe foure ʒatis be seide
 As eest. west. norþ. & souþe
 So mychel is Adam for to mouþe
 And þou maist aske wiþouten blame
 Whi god him ʒaf so greet a name
 For soþe þat is liʒte to rede
 Hit tokenep Adam & his sede
 Ouer al þe wõrld shulde be sprad
 And þerof to be lord mad
 And as oure lord had heuen in honde
 So shulde man be lord of londe
 þerfore he ʒaf him to bigynne
 A lussum lond to dwellen Inne
 A lond of lif ioyes & delices
 Whiche men callen paradis
 Into þat londe þat swete plas
 Was adam brouʒte when he made was
 He ʒaf hit him as heritage
 To ʒelde þerfore no knowlage
 But to holde hit wel vnbroken¹
 A forbode bitwene hem spoken
 But for þat he helde hit nouʒt
 He made vs alle in bale be brouʒt
 In care he brouʒte vs & in sore
 As I shal telle ʒou furþermore

¹ MS. vnbrokon

¶ Wen Adam wroght was alson
 In paradys þen was he don ;
 þe bestes all, bath sco and he,
 War broght forwit him to see ; 620
 Fiss on sund, and fouxl on flight,
 Was broght all fort in his sight ;
 All war broght to serue adam,
 And þat he suld gif ilkan nam. 624
 þan gaue þat kyng his craft to kepe,
 Sleli adam þen gart he slepe ;
 Vte of his side, als sais þe boke,
 Wit-oten sare a rib he tok ; 628
 And of þat rib he mad woman,
 Til adam þat was first his an ;
 Quen sco was broght be-for adam,
 Virago gaf he hir to nam ; 632
 þar for hight sco virago,
 ffor maked o þe man was sco ;
 Bath war naked þar licam, 635
 Bot þar for thought þam þen na scham.
 Drightin þam blessed, and bad þam
 And multipli in þar sede ; [brede,
 "Adam," he said, "how thinkt þe
 In þis stede es fair to be ? 640
 þis es a sted welt ful wan, [lf 5, bk, col. 1]
 þar all godes wantes nan ;
 Here lastes lijf wit-oten end,
 Her es nathing for to mend ; 644
 Her es blis þat lastes ai,
 Neuer night, bot euer day ;
 Es nan forsoth wit hert mai think,
 Ne writer nan mai write wit inc 648
 þe mikel ioy þat þam es lent,
 þat dos her will mi commandment.

COTTON

Of þe state of þingis be-fore adam
synnid.

Q van adam wrozt was als-sone
 In-to paradys was he done.
 þe bestes alle baþ ho *and* he
 ware brozt be-for him for to se.
 ffisshe on sonde *and* fowel on flizt.
 ware brozt be-fore him in sizt.
 alle ware brozt to serue adam.
and þat he sulde gif ilkane name.
 ¶ quen adam had al to kepe.
 slely our lorde made him slepe.
 oute of his side as says þe boke.
 wiþ-uten sare a ribbe he toke.
and of þat rib he made womman.
 to adam þat was first al-ane.
 quen ho was bi-fore adam.
 virago gaf he hir to name.
 þar-fore hezt ho virago.
 for of þe mon maket was ho.
 baþ ware naket þaire licame
 bot þar-of þozt ham na shame.
 god ham blesset *and* bad ham brede.
and multiply wit-in þaire sede.
 ¶ adam he saide how likes þe.
 in þis stede ys fayre to be.
 þis ys a stede of welful wane.
 wiþ ioyes newe *and* neuer gane.
 here lastis life wiþ-uten ende
 here ys na þinge for to amende.
 here ys blisse þat lastes ay.
 neyuer nizt bot euer day.
 nys nane for-soþ wiþ hert may þink
 ne writer nane may write wiþ Inke.
 þe mykil ioy þat ham ys lent.
 þat wil do here my comaundement.

FAIRFAX

Of þe state þe world was inne,
Bifor þe time of adam sinne.

Qven adam was made alsone,
In paradis þan was he done,
þe bestis all bath he and scho,
Bi-for adam was broght se to ;— 620
Fiss in watir and foul to flight,
All was broght in adamis sight.
All were broght to serue adam. 623
And for þat he suld gif þaim name,
þan gaf þat king his craft to kepe,
Sleyli gert he adam to slepe,
vte of his side, als sais þe bock,
widuten sor a ribb he toke, 628
And of þat ribb he made womman,
Till adam þat was first his an,
Quen scho was broght bifor adam,
virago gaf he hir to name, 632
þarfor hight scho virago,
For of þe man mad was scho.
Naked war þai bath tway, 635
þai were noght schamed *par* ma fay.
God þaim blisced and bad þaim brede,
And multipli wid þair in sede, [col. 2]
“Adam,” he said, “hou thinkes þe,
In þis stede is fair to be? 640
þis is a stede of welthful wone,
Of ioie ne blis ne wantis nane,
Here lastis lif widuten ende,
Here is a thing non for to mend, 644
Here es blisse þat lastes ay,
Neuer night bot euer day ;
Es nan forsoth wid hert may thinck,
Ne na writer þat may write wid inck.
þe mekil ioie þat þaim es lent, 649
þat dos wele here mi comandment.

GÖTTINGEN

Of þe astate þe word was Inne
Bifore þe time of Adames Synne

Whenne Adam was made also
In paradis he was done [soone
þe beestis boþe he & sho
Adames siȝte were brouȝte to
Fisshe in watir & foule to fliȝt
Al was brouȝt in Adames siȝt
Alle were brouȝt to serue Adame
For þat he shulde ȝyue hem name
þis kyng þat con his craftis kepe
Slezely he made Adam to slepe
Out of his side as seiþ þe boke
Wipouten sore a rib he toke
Of þat ribbe he made a wommon
To Adam þat was firste his oon
Whenne she to Adam was brouȝt
Virago hir name he wrouȝt
þerfore hett she virago
For of þe mon made was sho
Naked were þei boþe tweyn
Ashamed were þei not certeyn
God hem blessed & bad hem brede
And multeplie wip her in sede
Adam he seide how þinkeþ þe
In þis place is fair to be
þis is a stude of weleþful wone
Of ioie & blisse wantiþ hit none
Here lasteþ lif wipouten ende
Here is no þing to amende
Here is blis þat lasteþ ay
Neuer nyȝt but euer is day
Is no mon wip herte to þenke
Ny clerke þat may write wip enke
þe mychel ioie þat hem is lent [leaf 5]
þad done here my commaundement

TRINITY

O tres o fruttes es her god wan, All sal þai be þine bot an, 652 O þam al þi will to do ; Bot yhon tre cum þou nawight to, þat standes in midward paradis ; For if þou do, þou es noght wis. 656 þis tre haf i don in frith For i wil þat it haf mi grith ; If 3ee it touche, i sal not lei, O duble ded þan sal 3ee dei ; 660 lok for-þi, þat 3ee tak tent þat 3ee ne brek mi commament." And herbi mai we all wele se How he þam gaf þer will alfre ; 664 þe gode to do, to leue þe ill, bath he sette in þare fre will ; Witte and wisdam he þam gaue, Might and fairhed for to haue ; 668 Of all þis werld mad adam king, Euer to last wit-uten ending ; Emang his mani serekyn sele, I sal tell sum-quat of his wele : 672 Ar he Brak þat god him for-baad, In mikul blis þan was he staad, Of his wijf sa fair and fre, þat mikel mirth was on to se ; 676 þe bestes boud him all aboute, Als to þair lauerd vnderloute ; Fouxl o flight, and fiss on sand, 679 All fell him doun to fote and hand ; At his will þai com and 3ode, Als he war fader o þair fode ; þe bestes self war samer-tale, Wit-uten hurt þar herd ai hale ; 684 Be-tuix þe wolues lai þe schepe, Sauueli moght þai samen slepe ;	¶ of trees <i>and</i> frute here ys gode wane al sal be þyne oute-take ane of ham alle þi wille þou do. bot 3onder tre come þou nozt to. þat standes amidwarde <i>paradyse</i> for if þou do þou nart nozt wyse þis tree ys done in my friþe for I. wil þat hit haue griþe. if 3e hit touche wip-uten leghe. wit double dede. 3e salle deghe. loke for-þi. 3e take entent þat 3e breke nozt. my comandement. ¶ <i>and</i> here-by may 3e. al wele se þat he ham gaf. þaire wil fre. þe gode to do. and leue þe ille. queþer þai walde. wip þaire fre wil. witte <i>and</i> wisdome. he ham gaue mizt <i>and</i> fayrehede for to haue. ouer al þis werlde. he made him kyng euer to last. wip-out endynge. a-mong þer mony sere-kyn sele. [17, bk] I sal tel sumquat of his wele. or he brac þat god for-badde In mykil blisse þen was he stadde of his wyfe so fayre <i>and</i> fre þat mykil myrþ was on to se. ¶ þe bestes bowet him alle aboute. als til þaire lorde vnderloute. Fowel on flizt <i>and</i> fisse on sande al fel him doun til fote <i>and</i> hande at his wille þai come <i>and</i> 3ode. as he ware of þaire fode. þe bestes weren in samen tale wit-uten hurt in herde ay hale by-twix þe wolues lay þe shepe. sauely mizt þai samen slepe.
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Of treis of fruit here es gode wone,
All sal þai be þine bot one, 652
Of þaim all þi will to do,
Bot 3on a tre com 3e noght to
þat standis emiddes paradis,
For if 3e do 3e er noght wise. 656
þis tre haf i done in frith,
For i wil haue it to mi grith;
If 3e it touche i wil 3ou say,
Of dubil ded þan sul 3e day. 660
Be war for-þi 3e take entent,
þat 3e breke noght mi comandement."
And here-bi may 3e all wele se,
Hou he þaim gaf þair will all fre, 664
þe gode to do & leue þe ille,
Bath he sett in þair fre will,
witt and wisdam he þaim gaf,
Might and fairhed forto haue; 668
Of all erd made adam king,
To last wid-uten ending.
Amang his meyne diuers sele,
I sal tell sumquat of his wele, 672
Ar he brak þat iesu forbedd.
In mekil bliss þan was [he] stedd,
Of his wif¹ sua fair and fre, [leaf 6, col. 1]
þat mekil mirth was on to se; 676
þe bestis cam him all aboute [¹ MS. wis]
Als to þair lauerd þai er vnderloute,
Foul in flight, fiss on sand, 679
All boued him dune to fote and hand;
At his will þai 3ede and cam,
Als he war maker of þaim.
þe bestis war so meke tale
widuten hurt þai 3ode euer hale, 684
Tuix þe woluis lay þe schepe,
Saufli mith þai samen slepe,

GÖTTINGEN

Of trees & fruyt here is good wone
Alle shul þei be þine but one
Of hem alle þi wille to do
But þat o tre com 3e not to
þat stondeþ amidde paradise
For if 3e do 3e be not wise
þis tre haue I done in friþ
For I wol haue hit to my griþ
If 3e hit touche to 3ou saye I
On double deep shul 3e dye
Beþ war & takeþ good entent
Brekeþ not þis commaundement
Herby may we alle se
þat he hem 3af a wille fre
þe gode to do & leue þe ille
Boþe he put in her fre wille
Witt & wisdom he hem 3aue
Mi3te & feirhede for to haue
Of al erþe made Adam kyng
To laste wiþouten endyng
Among hem euermore hele
Telle we sumwhat of his wele
Ar he brake þat god forbade
In mychel blisse was he stad
Of his wif so faire and fre
þat mychel murþe was onne to se
þese beestes coom him alle aboute
As to her lorde him to loute
Foule in flizte fisshe on sonde
Alle bowed him to foot & honde
At his wille þei 3eode & cam
As he had bene makere of ham
þese beestis were so meke in dole
Wiþouten hurtyng þei 3eoden hole
Among þe wolues lay þe shepe
Sauely my3te þei to gider slepe

TRINITY

þe hund ne harmed noght þe hare, [col. 2]
ne nane soght on oþer sare ; 688
Bi þe dere þat now es wild,
Als lambe him lai þe leon mild ;
þe gripe alsua bi side þe bere
Nan best wald til oþer dere ; 692
þe scorpion for-bare is [s]tang
Fra bestes þar he lai amang ;
Ilkin thing, on serekin wise,
3eld til adam þar seruise ; 696
Ne þe nedder was noght bittur
þan, þowf he was euer wittur ;
For of alle als scheus þe bok
Mast he cuth o crafte and crok. 700
þe sun was þat time, þat i sai,
Seuen sith brighter þen þe dai ;
þe mone was þat time als bright
Als es þe dai þe sun o light ; 704
hald naman þis for foly
þe prophet it said, ysai ;
Of all thinges þat we here se,
On hei, on lau, on land, on see, 708
War o gretter strengh and pith,
Ar adam had fordon þe grith.

þe hounde harmet noȝt þe hare
ne nane soȝt on oþer sare.
¶ stille lay þe dere þat now ar wilde
as lambe lay þe lyon mylde.
þe gripe also be-side þe bere.
na best walde oþer dere.
þe scorioun for-bare his stange.
fra þe bestes he lay a-mange.
iche þinge of diuerse wyse.
ȝalde til adam þaire seruise.
¶ and þe nedder lay ful stille.
dide he nauþer gode ne ille.
bot of alle bestes says þe boke.
mast he coude of craft and croke
¶ þe sunne was þat time þat I. say.
seyuen briȝtter þen þe day.
þe mone was þat time als briȝt
as to day þe sunne of liȝt.
¶ hald naman þis for foly
þe prophete hit says Isay.
þat al þinges þat we here se.
on hey on law on lande on see.
ware of gretter strenȝt and piȝ.
or adam had for-done þe griȝ.

[Of Satan's scheme to tempt and ruin Adam.]

¶ Bot adam son was send a saand
þat soght him with ful fell a faand ;
Quen sathan sagh þat he was chosin
to win þe blis he had forlosin, 714
Sorful bicom þat fals file [will ;
And thocht how he moght man bi-
vmthoght o þat thing to stint 717
þat godd til ending god had mint ;
A-ganis godd wex he sa gril
þat al his werk he wend to spil, 720

Bot adam sone was sende a sande.
B þorou þe deuel at him wald fande
quen satanas sawe þat he was borne.
to wyn þat blis at he had lorne.
sorowful bicom þat fals file.
and þoȝt how he miȝt mon be-gyle
he þoȝt þat ioȝ for-til stynt.
þat god til endyng gode had Mynt.
A-gaynes god he wex sa grille.
þat al his werk he wende to spil.

þe hund ne harmed noght þe hare, Ne na best soght on oþer sare, 688 Bi þe dere þat nou es wild. Als lamb him lay þe leon milde, þe gripe alsua biside þe bere ; Na best wald do oþer dere, 692 þe scorpion forbar his tunge, Fra bestis þat he lay emonge, Alkines thing in diuers wise 3eilded to Adam þair seruise : 696 Ne þe nedder was noght bitter, For he was euer wis and witter, For as men rede in boke & ieste, He was mast wis of ani best. 700 þe sune was þat time, as i say, Seuen sitht bright þan to-day ; þe mone was þat time alsua bright, Als is þe sune nu on day light. 704 Hald na man þis for foli, þe prophete it sais ysai : All þe tinges þat w[e] here se, Hey or lau, on land or se, 708 þai war of gretter strenth and pidh Bifor þat adam brac þe grith.	þe hound harmed not þe hare Ny no beest souzte oþere to forfare Bi þe deer þat now is wilde As lomb lay þe lyoun mylde þi gripe also biside þe bere No beest wolde to oþere dere þe scorioun forbare his tonge Fro beestis þat he lay amonge Al maner þinge in dyuerse wise 3alde to Adam her seruise þe nedder þo was not bittur For he was euer wise & wittur For as we rede in book meest He was more wise þen any beest þe sonne was þat tyme we say Seuen siþe bri3tere þen now aday þe mone was þat tyme also bri3t As sonne now on dayes li3t Holde no mon þis for no foly þe prophete seiþ þus ysai Alle þinges as we may se He3e or lowe in world þat be þei were of grettur strengþe & my3t Bifore þat Adam dud vnri3t
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[Of Satan's scheme to tempt and ruin Adam.]

B ot adam sone was sent a sond, þat soght him felli forto fonde. Quen sathan sau þat he was chosin [col.2] To win þat bliss þat he ha lorin, 714 Sori he cam, þat fals file, And thocht hou he mith man bigile. He thocht þat thing forto stint, þat godd to gret goddnes had mint. Agaynes godd he wex sua grill, 719 þat all his werk he wend to spill,	To Adam soone was sent a sonde þat souzte him selly for to fonde Whenne Sathan say þat he was chosen To haue þe blis þat he had losen Sory he was þat fals file And þouzte mon to bigyle He þouzte þe Ioyes for to stynt þat god to monkynde had mynt A3eyn god he wex so grille His hondewerke he þouzte to spille
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And wend wel with his gret enwie
 O god him self to win þe maistrie.
 Man es now sett bituix tua,
 On aiper side he has his faa ; 724
 Bi-tuix þe warlau and his wijf,
 Adam es stad in strang strijf ;
 Bath þai werhaid on adam
 For to bring him in to blam ; 728
 Bath ar now on a partie
 to confund man wit trecherie.
 þat wili warlau him heild on drei 731
 And ganid noght cum him to nei,
 Namli in his auen schap ; [leaf 6, col. 1]
 To sped he hopd haue na hap
 For-þi a messenger he send 735
 Wit *quam* best to spede he wend ;
 To þis he ches a littel best
 þe quilk es noght vnwiliest,
 þe nedder þat es of a scaft, 739
 þat mast kan bath on crok and craft ;
 Graitli taght he him þe gin,
 How he suld at þe wif be-gin,
 And thorw þe wijf to wyn þe man ;
 þis nedder forth þat he ne blan 744
 Bot in hijs slught was self satan ;
 Selcut was hit he þider wan
 Bot wit his suffrance he it lete,
 þat best wist how þe bale to bete ;
 For-þi he mad þam þat þai moght 749
 Sin or leue, if þam god thoght,
 þat thoru skil on þar auen dede
 Suld be mettam al þair mede ; 752
 To bu and liue wit-uten end,
 Or elles o ded in langur lend.

and þoʒt wiþ hit grete enuy.
 of god him-self to wyn maistry.
 ¶ man ys now sette bi-twix twa.
 on ayper side he has a fa.
 bi-twix þe warlaw *and* his wife.
 adam standis in grete strife.
 baþ þai þinkyn on adam
 for to bringe him in-to blame.
 baþ ar now in ane party
 to confounde mon in trechery.
 ¶ þat wyly deuel was ful sley.
 he þoʒt noʒt to come him ney.
 namely in his awen shap.
 þen to spede has he na hap.
 for-þi a messenger he sende.
 for til spede ful wele he wende.
 to him he chese a litel beste
 þe quilk ys noʒt vnwiliest.
 þe nedder þat ys so quaynt of gyle
 þat mast con of croke *and* wyle.
 ¶ graydely tazt he him þe gynne
 how atte þe wyfe he sulde be-gyn.
and þorou þe wife to wynne þe man.
 þe nedder forþ his way ys gan.
 bot in his slughe was sathan.
 selcuþ was how he þidder wan.
 bot þorou goddis sufferance he ham lete.
 þe beste þoʒt his bale to bete.
 for-þi he made ham at þai muʒt.
 syn or leue if ham gode þuʒt.
 þat þorou skil of þaire awen dede
 sulde þai merke þaire awen mede
 to saue þaire self wiþ-uten ende
 or ellis in sorou for to lende.

And troud wele wid his grete enui,
Of god himself to win þe maystri.
Man es nu sett bituix tua,
On aiper side he has a fa, 724
Betuix sathan and his wiif
Adam es stad in mekil strijf.
Bath þai war on adam,
For to bring him in[to] blam, 728
Bath es nu on a parti
To confunde man wid trechuri;
þat wili feind him held on heij, 731
Him gayned noght cum adam ney,
Namli in his aun schapp
To spede he hopid haue na hap.
For-þi a messenger he sent,
wid whom best to spede he went. 736
To þis he ches a littel best
þe quilk es noght vnwiliest,
þe nedder þat es of suilk a schaft,
Mast of quantise es in craft, 740
Quaintli taght he him þe ginne.
Hu he suld at þe wijf bigine,
And thoru þe wijf to win þe man,
þis nedder forth þat he ne blan. 744
In his slohu was seluen sathan,
Wonþer was hu he diþer¹ wan, [¹ read
pider]
Bot wid his suffrance he It lete,
þat best wist hu þe bale to bete; 748
For-þi he made þaim þat þai moght
Sin or leue, if þaim gode thoght,
þat thoru skil of hir aune dede, [^{leaf 6, bk,}
col. 1]
Suld be markyd þaim her mede, 752
To bou and liue widuten end,
Or ellis of dede in langur to lend.

And trowed wiþ his greet envy
Of god to wynne þe maistry
Now mon is sett bitwene two
On eiper side he hap a fo
Bitwene sathan & his wif
Adam is sett in mychel strif
Boþe were þei on Adame
For to brynge him in to blame
Boþe þei be on o party [^{leaf 5, back}]
To ouercom man wiþ tricchery
þe wily fende him helde on heþe
Him geyned nouzt com Adam neþe
Namely in his owne shap
To spede he hoped haue no hap
þerfore a messangere he sende
Bi whom best to spede he wende
þenne he chees a litil beast
Whiche is not vnwiliest
þe neddre þat is of suche a shaft
Moost of queyntise & of craft
Queyntly tauzte he him þe gynne
At þe wif to bigynne
And þourþe þe wif to wynne þe man
þenne goþ þis neddre & not blan
In þis slouze Sathan þenne was
Wondir is he entred in þat plas
But of his suffraunce he him lete
þat best wist how þat bale to bete
For mon he made þat he mouzt
Synne or leue as him good þouzt
And bi skil of his owne dede
Shulde be merked þenne his mede
To bowe & lyue Wipouten ende
Or elles to deþe & to wo wende

Expulsio ade & transgressio euis

Adam ȝode walkand in þat welth
 þat halden was in micul elth; 756
 Quen he was fra his wijf a tharu
 þe nedder nerhand hir gun draw,
 And said, "womman, tel me now qui
 þat ȝee ette noght al communli 760
 O paradis of ilk a tre?"
 "Certes," said sco, "sua do we
 Of al þe tres bot of an,
 þe midward tre is vs outtan, 764
 Our lauerd in forbot has it laid."
 "And wat þou quarfor?" "nai," sco
 Bot sco said, "if we com þer nei [said.
 O ded forsoth þan suld we dei; 768
 þis tre suld him seluen haue,
 And we all othere¹ þen þat laue."
 "And wenis þou þat it be sua
 Sum he has said yow?" "certes, ya!"
 "Nai, goddot," said þat felun, 773
 "þar es vnder al sere resun;
 He dos it for he ne wald ȝee were
 Parigal til him ne pere; 776
 þe south fra ȝow wil I noght hide,
 He wat wel wat tim or tide
 þat ȝee hade eten o þis tre [col. 2]
 Als godds suld ȝee seluen be; 780
 O wityng bath god an[d] ill
 ȝee suld be lauerds at ȝour will;
 Of it ȝee ette, sua red i ȝow,
 ffor ȝee sal find it es ȝour prow." 784
 þis hight was þan sumdel mikel,
 þof it was ful fals and fikel.

How adam brake goddis comande-
ment. of the appil.

A dam ȝode walcande in þat place
 wip-uten care in grete solace
 he was went his wyfe sone fra
 þe nedder nerhande hir con ga.
 and saide wommon tel me quy.
 þat ȝe ete noȝt alle communely.
 of paradys of ilke a tree.
 certes / ho sayde so do we
 of al þe trees bot of ane.
 þe midwarde tree ys vs out-tane.
 Our lorde in forbode has hit layde [leas]
 and wate þou quarfore. na / ho sayde.
 bot he sayde if we come þer neye
 wip deleful deþ we sulde deye.
 þis tree suld him-selue haue.
 þe fende saide I. traw þou raue.
 and wenis þou þat hit is squa.
 certis / ho sayde I. traw ya.
 ¶ nay for-soþ sayde þat feloun
 he ment bi. a-noþer resoun.
 he dose hit. for he walde noȝt ȝe were
 parigal til him ne pere.
 þe soþ fra ȝow wil I. noȝt hide.
 he wate wele. fra þat time or tide.
 þat ȝe haf eten of þis tree.
 as goddis sulde ȝe þen be.
 [.
 no gap in the MS.]
 and ȝe hit do I. tel hit ȝow.
 þer may na tong tel ȝour prow.
 he sayde þaire ioy walde be mykel.
 þis fals þefe þat was so fikel.

¹ MS. looks like othmr, but the last letter is by no means clear.

Hou adam brak þe comandment,
Quarfor mani a man was schent.

Adam ȝede wanderand in þat welth,
þat halden was þaim in mekil
Quen adam was fra eue a trawe, [selth.
þe nedder nere hand hir gan drau,
And said, "womman, tell me nou qui
þat ȝe ete noght all comunli 760
In paradis of ilk a tre?"

"Certis, sir, so nou do we,
Of all treis bot¹ of ane, [1 MS. both]
þe midward tre es vs vte-tane; 764
vr lauerd in forbod had it laid."

"And quat þu qui?" "nay," scho said.
"Bot," scho said, "if we cum þar ney
Of dede for soth, þan suld we dey;
þis a tre suld him seluen haue 769
And all oþer til vs be laue."

"And trous þu þat it be sua
As he ȝu said?" "certis, ȝa." 772
"Nay," said he, wid gret tresun,
"Bot þar es vnder suilk resun,
It es for he w[a]ld noght ȝe were
Paringale to him na pere. 776

þe soth fra ȝu sal i noght hide,
He wat wele þat quat time or tide
þat ȝe had eten of þat tre,
Als goddes suld ȝur seluen be, 780
To knau bath þe gode and ille.

ȝe suld be lauerdes at ȝur aun wille,
Of it ȝe ete so rede i nu ȝu,
And ȝe sal find it for ȝur prou." 784
þis heting was þat time ful mekil,
Bot ȝeit it was bath fals and fikil;

How adam brak goddes commaunde-
ment

Wherfore kynde of mon was shent

Adam wandride in þat wele
In mychel myrþe ioye & hele
Whenne adam was fro eue a þrawe
þe nedder neȝe to hir gon drawe
And seide wommon telle me whi
þat ȝe eten not al comynly
In paradis of euer vche tre
She seide certis so now do we

Of alle trees but of one
þat is out-taken to vs allone
Oure lord in forbode hap hit laide

Wost þou þe why: nay she saide
But she seide if we com þer nyȝe
On double deep shul we dyȝe

þis o tre shulde him seluen haue
And alle þe oþere to vs he ȝaue

And trowes þou þat hit so be
As he ȝou seide: She seide ȝe
Nay seide he wiþ greet tresoun

But þerynne liþ suche resoun
But for he wolde not ȝe were
Paringal to him nor pere

þe soþe fro ȝou wol I not hide
He wot wel þat what tyme or tide
þat ȝe had eten of þat tre

As goddes shulde ȝe boþe be
To knowe boþe good & ille
ȝe shulde be lordis at ȝoure wille

Of hit ȝe ete so rede I ȝow
And ȝe shul fynde hit for ȝoure prow
þis hetynge was þat tyme ful mykel
But his was ful fals & fikel

Sone quen sco þis frutte biheild,
Sco desirred it to haue in weild; 788
left sco nogh[t] for drede of blam
Bot tok and ette and raght adam.
Quat bot es lang mi tale to draw,
Quat sum first þar was gain saw, 792
Al for noght þai ette it bath
þat al þaier kin thoru fell in wayth;
For of þat ilk appel bitt
þair suns tethe ar eggeid yitt; 796
And sal be ai to domes-dai,
Her egain mai naman sai.
Quen þai loked on þer licam
Aieþer thought of opere scham; 800
ffor quen þai sagh ham self al bare,
þat welth and blis had cleped ar,
þai cled þam þan in þat mister
Wit leues brad bath o figer. 804
¶ Wen þe find þus had þam nomin
Wel he wend ha god ouercommin;
And said wit hin his sari thought, 807
“Ic haue him don to suine for noght;
His heuen he sal haue allan,
O adam lott now getes he nan,
To bring into þat heritage
þat i haf tint wit min vttrage.” 812
He leied þat eber file for-qui
þat yett of man had god merci,
Adam ware tint godd wald it noght,
For he wit vikced¹ red was soght;
þe find was mare worthe to blam 817
þat wit his suik bi-suak adam;
god wist wel þe find him suak [¹?wicked]
For-þi yett wald he wit him tak, 820
Bot þof he sipen of him roght
He wald it first ful dere war boght.

COTTON

¶ sone as ho þis frute be-helde.
ho 3ernet hit to haue in welde.
left ho no3t for drede of blame.
bot toke *and* ete *and* razt adam.
quat bote ys to make lange tale
þat appil ham turned to myche bale
al for no3t þai ete hit baþe
þat al þaire kyn þi dide scape.
[.
. *no gap in the MS.*]
and sal do ay til domesday.
here a-gayne may na mon say.
¶ quen þai loket on þaire licame.
ayþer þo3t of oper shame.
for þen sawe þai ham-selfe al bare.
þat welþ *and* blis had clapid are.
þai clad ham þan for velane.
wiþ brade leues of fyge tree.
Quen þe fende had his bone.
he wende he had god for-done
and sayde in his sary þo3t.
al my trauaille lost I. no3t.
his heyuen salle he haue him ane.
of adam kynde ne gytes he nane.
to bring to þat heritage.
þat I. loste wiþ myne owtrage
¶ now ar þai lost wiþ grete foly.
and 3et of man had god mercy.
to lese adam god no3t ment.
for wiþ wikked rede was he shent.
þe fende was worþi mare to blame
þat wiþ his gawdes be-gylet adam.
god wiste how þe fende him squake
and þo3t ofter wiþ him to take
al of he sipen of him ro3t.
he walde hit first ful dere ware bo3t.

FAIRFAX

Sone quen scho þis fruit biheld, [col. 2]
Scho ʒerned it to haue in weild, 788
Ne left scho noght for drede ne blame,
Bot tok and ete and gaf adam.
Quat bote es lange mi tale to drau,
Bot sum of þe hoting was gain sau. 792
All for noght þai ete it bath,
Quar thoru all þair king wer wrath,
For of þat ilke aplis bitt,
Hir sunes teth er eggid ʒeitt, 796
And sua sal be to domis day,
Here egain may na man say.
Quen ayder biheld oþer naked, 799
For scham þay stode bath and quakid,
For þan þai sau þaim seluen bare,
In welth and bliss was clad are,
þai clad þaim, i tell it þe,
wid leuis of a fike tre. [1 MS. quem] 804
Quen¹ þe feind þus had him nomen,
wele he wend haue god ouercomen,
And said wid in his sori thoght, 807
“I haue him done to suink for noght,
His heuen sal he haue bi his on,
Of adam part ne getes he non
To bring into þat eritage,
þat i haue tint for mine vtrage.” 812
He leyed, þat fals file forqui,
ʒeit of adam had godd merci,
þat adam wer tint godd wild it noght,
For he wid wicked red was soght;
þe feind was wele mare to blame 817
þat sua falsli bigiled adam.
God wist þe feind had adam blent,
ʒeit wild he noght þat he war schent,
Bot þou he siþen of adam roght, 821
He wald first it ful dere war boght.

GÖTTINGEN

Sone so she þis fruit bi helde
She ʒerned hit to haue in welde
She let not for drede nor blame
But toke & ete & ʒaf Adame
What bote is longe þis tale to drawe
þei eet hit boþe in litil þrawe
Al for nouʒte þei eet hit boþe
Wherfore oure lord god was wroþe
For þat ilke appels bit
Her sones teeþ eggen ʒit
And so shul do til domes day
Here aʒeyn may no man say
Whenne eiþer say oþere naked
For shame þei stode boþe & quaked
þenne þei say þat bare þei were
In welþe & ioie þat were clad ere
þei hiled hem I telle hit þe
With leues of a fige tre
Whenne þe fend þus had hem nomen
Wel he wende haue god ouercomen
And seide wiþinne his sory þouʒt [116]
I haue made him worche for nouʒt
His heuen shal he haue his one
Of Adam part geteþ he none
To bringe into þat heritage
þat I haue lost bi myn vtrage
He lized fals þeof for why
ʒitt had god of Adam mercy
þat he were lost god wolde nouʒt
For he wiþ tricchery was souʒt
þe fend was wel more to blame
þat so falsly giled Adame
God wist þe fend had Adam blent
ʒitt wolde he not þat he were shent
But þouʒe he wolde ʒyue Adam grace
Furst shulde he bie dere þat trespae

TRINITY

[*Of the state of the world after Adam's Sin.*]

Son quen þai had bath don þat sin
Be-gan al baret to begin; 824
Alkin blis was þan bi-went, [1f 6, bk, col. 1]
Fra þaim þat brak þis comament;
Son bigan wenganz to kipe, 827
Alle blurded þat was for-wit bliþe;
Al bigan to strut and strijf
Agains adam and his wijf;
Bituix þam tua to strut alsua,
þe strang þe weker for to sla, 832
Ilkan to mak of oþer prai,
Als we mai see þam do to dai;
Fra þeþen first com ded to man
þat fra þat tide al wa bigan; 836
þe wrangwis wit þar waful wrak
þar þai biginning gan to tak,
Sin and sak, and schame and strijf,
þat now es oueral þe werld sa rijf;
Merci, lauerd! strang wickedhed 841
Brought adam to suilk a ded,
þat had him tint and al hijs kin,
Bot our lauerd had ranscond him,
On suilk a wis, als he for-thoght, 845
Bi-for ar he þis werld had wroght;
Bot þat was noght al don for nede,
Bot thoru his auen doghtyhede; 848
þan if he wald he moght man
Wel better mak þan he was þan;
Wit fleys for-þi he com in place, 851
And fild þis werld al wit his grace;
his grace it was and nathing oþer
þat he wald bicom our broþer;
Wit þe find þer-for he faght, 855
And wit hijs fader he mad ur saght.

COTTON

Sone quen þai had done þis sin.
bi-gan a baret to be-gynne.
alkyn blis a-way was went.
fra ham þat brak his comandement
sone bigan veniaunce to kithe
al was wrap þat er was blithe.
al bigan to strote *and* striue
a-gaynes adam *and* his wyue.
by-twix ham-selfe to flite al-squa
þe stranger þe wakker for to sla.
and ayþer oþer con myssay.
so men dose 3et þis ilk day.
¶ þen at first come deþ to man.
fra þat tide our wa be-gan.
þe wrang was with þaire wrang wrake
þer þai con be-gynnyng take.
of sin *and* sorou *and* shame *and* strife.
þat now ys ouer þis werlde so rife.
cursed be þat fals quede
þat made adam to do þat dede.
he had bene lost *and* al his kyn.
had no3t our lorde raunsonde him.
on squylik a wise as him for þo3t
be-fore þat he þis werlde had bo3t.
bot þat was no3t al done for nede
bot þorou his awen god-hede.
þan if he walde he mi3t man.
wele better make þen he was þan.
wiþ flesshe for-þi he come in place
and filled þis werlde al with his grace
his grace hit was *and* naþinge oþer
þat he walde become our broþer.
wiþ þe fende þar-fore he fa3t.
and wiþ his fader he made vs sa3t

FAIRFAX

Of þe state þe world was inne
Efter the time of adam sinne.

¹ **A**ls fast as þai had don þat sinne,
Bigan all vr baret to biginne,
Alkins blis fra þaim was went, ^[leaf 7, col. 1]
Fra þai had brokin þe comandement.
Sone he bigan vengans to kith,
All lourid þan þat ar was blith, 828
All bigan stour and strijf,
Againes adam and his wijf;
Bituix þaim seluen to strijf alsua,
þe stranger þe wayker for to sla, 832
Ilkan to make of oper prai,—
Als we may se nou ilk a dai.
Fra þaim first com dede to man,
Fra þat time al vr wa bigan; 836
þe wrangwis wight wid il wrake,
þair biginning gan þai at him take,
Sine and sake, schame and strijf,
þat nou ouer all þis world es rijf; 840
Merci, lauerd, strang wicked-hede
Made adam to do suilk a dede.
Him-self had tint and all his kin,
Bot vr lauerd had ransumed him, 844
On suilk a wise as he had thoght
Bifor ar he þis world [had] wroght;
Bot þat was noght done all for nede,
Bot thoru his aun doughti dede, 848
For if he wald he might man
Wele better make þan he was þan.
wid fless forþi he cam in place, 851
And fulfild þis world al wid his grace,
His grace it was and na thing oper,
þat he wald bicum vr aller brother:
wid þe feind þarfor he faght,
And wid his fadir made vr saght. 856

GÖTTINGEN

Of þe astate þe world was Inne
Aftir tyme of adames synne

Als faste as þei had don þat synne
Oure wo bigan to bigynne
Al maner blis fro hem was went
For þei brak þat commaundement
Soone bigan he vengeaunce kipe
As lord þat first was meke & bliþe
Al bigan to stire & strif
Aþeyn adam & eue his wif
Bitwene hem self roos strif also
þe strenger beest þe weyker dud slo
Vchone of opere to make his pray
As we may se now vche day
Fro þat tyme furst coom dep to man
And þat tyme al oure wo bigan
þese wrongis þat ben of euel wrake
þere bigynnynges dud þei take
Synne & sake shame & strif
þat now ouer al þe world is rif
Mercy lord strong wickedhede
Made Adam do: so foul a dede
Him self had lost & al his kyn
But oure lord had raunsonde him
On suche a wise as he had þouȝt
Bifore ar he þe world wrouȝt
But þat was not done al for nede
But þourȝe his owne nobel-hede
For if he had wolde he myȝte man
Wel bettur haue made þen he was þan
Wip flesshe þerfore he coom in place
And hilled þis world of his grace
His grace hit was & noon opere
þat he wolde bicom oure broþere
Wip þe fend þerfore he fauȝt
And wip his fadir he made vs sauȝt

TRINITY

Leue we now o suilkin spell
 Of our stori forth to tell.
 ¶ Wen Adam sagh he had misdoun,
 He went to hide him al-son ; 860
 He wend to hide him amang þa tres,
 Fra his sight þat al sees.
 Al for noght him hide adam,
 our lauerd cald him be his nam. 864
 "lauerd," he said, "quen i þe herd,
 For I sagh wel þat i misfard,
 I and mi wif, vs ȝode to hide,
 For vs thoght scam þe to bide, 868
 For our bodis ar now al bare."
 "Goddot, adam ! þis said i are,
 þe wath i tald þe well forwit,
 wat it war to brek mi grith ; 872
 Bot now it es þis appell etten,
 And sua mi forbot es for-ge-ten,
 For-þi þat þou has don þe mis,
 þiself þou wite þi wa, i-wis." 876
 "lord," he said, "o þis gilt here,
 sco es to wite þat es mi fere,
 þat þou me gaf mi wijf to be ;
 Ful thrali first sco bedde it me, 880
 For sco me bedd, wit-uten blin,
 Sco has me fild wit hir sin ;
 Al þat i sai mai sco noght nite,
 For-þi agh sco to bere þe wite." 884
 God spak til hir, and said o-nan—
 "Qui did þou þus, þou fole womman ?"
 "þe worm," sco said, "me draf þar till
 þat I haf wroght again þi will." 888
 Til þat worm þan drightin spak
 wordes bath o wrath and wrak :—
 "þou worm, þou sal be maledight,
 Mare þan ani oþere wight ; 892

COTTON

¶ leue we now of suilkyn spelle.
 and of our stori forþ we telle.
 wen adam sawe he had mys-done
 he went to hide him als sone
 he wende to hide him in þe treis
 fra his siȝt at alle seise.
 al for noȝt him hydde adam.
 our lorde calde him be name
 ¶ lorde he saide quen I. þe herde. [18, bk]
 I saw wele þat I. mys-ferde.
 I. and my wife ȝode vs tille hide
 vs þuȝt shame þe to byde.
 for our bodis aren al bare.
 godote adam so saide I. are.
 now þou has my hest brokyn.
 witte þou wele I. wil be wrokyn.
 bot now hit ys þat appel eten.
 and squa my forbode ys for-ge-tyn.
 for-þi þat þou has done amys.
 þi-self may wite þi wa I. wys.
 lorde he sayde of þis gilt here
 ho ys to wite þat ys my fere.
 at þou me gaf my wife to be
 ful þrali first ho bed hit me.
 ho me hit bed wit-uten blyn.
 ho has me filed wiþ hir syn.
 þat I. sai¹ may ho noȝt nyte [1 de erised]
 for-þi sulde ho bere þe wyte.
 ¶ he spac tille hir and saide anane
 quy dide þou þus þou fole wommon.
 þe worme ho sayde me draue þer-til
 þat I haue wroȝt agayne þi wil.
 to þat worme our lorde saide
 wordes wiþ tene and grete vpbraide
 worme þou sal be vncumly diȝt.
 mare þan any oþer wiȝt.

FAIRFAX

Leue we nu of þis ilk spell
Of vre stori nu for to tell. 858

Qven adam sau he had misdane,
He went to hide him al sone,
He went to hide him emang þa treis, [col. 2]
Fra his sight þat all thing seis;
All for noght him hid adam,
vr lauerd cald him bi his nam. 864
“Lauerd,” he said, “quen i þe herde,
For i sau wele þat i misferde,
I and mi wijf went vs to hide, 867
For vs thoght schame him to abide;
For vr bodijs er all bare.”

“Certis, adam, þis said i are,
þu wat it i teld þe formest,
Quat it was to breke mi hest, 872
Bot nou it es þis appil eten,
And so mi forbot es for-ge-tin.
For-þi þat þu has don þe miss,
þi seluen es þe wite þi wa, i wiss.” 876
“Lauerd,” he said, “of þis gilt here,
Es scho to wite þat es mi fere,
þat þu me gaf mi wijf to be,
For stiffli first scho bad it me; 880
For scho it me bedd widuten bline,
Scho has me filid wid hir sine.

All þis may scho noght gain say,
Scho au to bere þe gilt away.” 884
Iesu til hir spac and said o-nan,
“Qui did þu dus, þu ille womman?” [till,
“þe worm,” scho said, “me draf þar
þat i haue wroght a gain þi will.”
Til þat worm vr lauerd þan spack, 889
wordis bath of wreth and wrack,
“þu worm, þu sal be maledight
Mare þan ani oþer wight, 892

GÖTTINGEN

¶ Leue we now of þis spelle
Of oure story furþere to telle
Whenne Adam say he had mysdone
He went to hide him als sone
He wende to hide him among þe trees
Fro his sizte þat al sees
Al for nouȝt him hud Adame
Oure lord him called bi his name
lord he seide whenne I þe herde
For I saw þat I mys ferde
I & my wif went vs to hide
Shame vs þouȝte þe to abide
For oure bodyes al bare were
Adam he seide so tolde I þe ere
I þe tolde mest & leest
What hit was to breke my heest
But now is þis appul eten
And my biddynge is forȝeten
And þat þou hast þus don þis mis
þi seluen is to wite I wis
lorde he seide of þis gult here
Is she to wite þat is my fere
þat þou me ȝaf my wif to be
For principaly she bed hit me
She bede hit me wiþouten blynne
She haþ me fuyled wiþ her synne
Al þis may she not ȝeyn sey
She owe to bere þe gilt away
Iesu seide to hir anoon [leaf 6, back]
Whi ddest þou þis dede wommon
She seide þe worm me drouȝe þer tillo
þat I haue doue aȝeyn þi wille
To þat worm of wrappe & wrake
Oure lord þenne þus he spake
þou worm þou shalt acursed be
More þen any oþere beest to se

TRINITY

Mare þan ani oþer best,
For þou sal slid apon þi brest;
Fra þis dai fareden sal be,
For-soth, bituix womman and þe, 896
Bituix þine and womman sede,
Mold sal be þi mete for nede;
þou sal waite womman for to sting,
And sco sal yiet þi hede thring; 900
þof þou wald euer haue hat sted
In cald sal euer be þi bedde.
And þou, womman, þat standes her,
In soru þou sal þi berns ber; 904
þou sal be slan wit duble dedd,
Herd it es þe for to redd;
þou sal be to man vnder-heild,
To him þi buxumnes to yeild. 908
To sceu þi scath be noght vnkid,
þou sal haf euer þi heued hid;
þat þou þo-queþe[r] has now mistan
It sal be beit wit a womman; 912
O man sinles þan mad i þe
In womman sal mi wonning be;
Bot þat bes noght kid so 3aire
For i most couer þis tinsel are. 916
¹And þou, man, þat has vndertaken
þi wijf red, and min for-saken, ^[leaf 7, col. 1]
Ne sal þou nawight þar wit win,
þe werld es werid wit þi sin; 920
Of erth þou sal, wit suete and suine,
Win þat þou sal ete and drinc,
Al þe dais on þin eild; 923
Brembel and thorn it sal te yeil[d];
þar of þou sal ete greses sere,
And þou sal bij þi bred ful dere,
Bituix and þou again be gan
Vnto þat erth þou was of tan; 928

COTTON

and mare þan any oþer best
for þou salle ga a-pon þi brest.
fra þis day sal departynge be
for-soþ be-twix wommon *and* þe.
for þi dissayte at þou dede.
molde salle be þi mete to mede
þou sal wayte wommon *with* shome
and 3et ho sal þe ouer-come.
þi kynde hit ys in hate sted
for-þi in calde sal be þi bed.
and þou wommon þat standes here
In sorow þou sal þi barnys bere
þou salle be slayne *with* double dede
hard ys þe now for to rede.
þou sal to mon be vnder-helde.
til him þi buxumnes to 3elde.
to shew þi shap be no3t vn-kidde.
þou sal haue euer þi heued hidde.
¶ þe þinge at þou now has mistane
hit sal be bete wiþ an womman.
of sinles man made I. þe.
in wommon sal 3et my wonynge be
bot þat bese no3t kid sa 3are.
for I. most couer mi tinsel are.
¶ *and* þou mon þat has vndertakyn.
þi wife rede *and* myne for-sakyn.
ne sal þou na þinge þar wiþ-wyn.
þe werld ys shent wiþ þi syn.
on erþ saltow squete *and* squynke
to wyn þat þou sal ete *and* drinke.
al þe dayes of þine elde
brere *and* þornes hit sal þe 3ilde.
þer-of þou sal ete gresses sere
þi brede saltow by ful dere.
þou sal wen þi life ys gane
vn-to þat erþ þou was of tane

FAIRFAX

For þu sal slide apon þi brest	894	For on þi wombe þou shalt slide	
Mare þan ani oþer best ;	893	More þen any oþere beest in tyde	
For þis day forth sal foredin be	895	Fro þis day forþ shal hate be	
For soth bituix womman and þe,	896	For soþe bitwene wommon & þe	
erd sal be þi mete for nede ;	898	Erþe shal be þi mete for nede	
Bituix þine and womman sede ;	897	Bitwene þin & wommones sede	
þu sal waite womman to stang,	[leaf 7, bk, col. 1]	Wommon to styng awayte þou shal	
And scho sal 3eit þin hefde thrang ;		And þin heed to breke 3it she shal	
þou þu wild euer haue hat stede,	901	þou3e þou in hete euer wolde be sted	
In cald sal euer be þi bede.		In colde shal euer be þi bed	
And þu womman þat standes here,		And þou wommon for þis dere	
In soru sal þu þi childer bere,	904	In sorwe shal þou þi children bere	
þu sal be slain wid dubbil dede ;		þou shal be slayn wiþ double dede	
Hard it es þe forto rede.		harde hit is for to rede	
þu sal be vnder mannes 3eilde,		þou shal be vndir mannes hest	
Til him þi buxumnes to 3elde.	908	To hem be buxom meest & leest	
To schau þi schath be noght vnkid		þou shalt haue euer þi heed hud	910
þu sal haue euer þin hefd hid.		þi shame shal not be vnkud	909
þat þu doqueþer has nu mistane,		And 3itt þat þou now hast mys goon	
It sal be bet wid a womman,	912	hit shal be bet bi a wommon	
Of sinles man þan made i þe,		Of synneles mon made I þe	
In womman sal it 3eit mi woni[n]g be ;		In wommon shal 3it my wonyng be	
Bot þat bes noght 3eit kid so 3are		But hit shal not 3itt be so ne3e	
For i mast couer mi tinsel are.	916	To couer my loos furst mot I hy3e	
A nd þu man þat has vndertakin		¶ And þou man þat hast vndirtaken	
þi wiues rede, and mine forsakin,		þi wyues rede & myn forsaken	
Nathing sal þu þar wid wine,		No þing shal þou þerwiþ wynne	
þe werld es werid wid þi sine ;	920	þe world is cursed of þi synne	
In erde þu sal wid suete and suink,		In erþe shal þou swete & swynke	
Wine þat þu sal ete and drinck,		Wynne þat þou shalt ete & drynke	
All þe dais of þi elde ;		Alle þe dayes of þyn elde	
Brimbyl and thorn it sal þe 3elde,	924	Breres & þornes hit shal þe 3elde	
þarof sal þu ete gresses sere,		þerof shal þou ete gresses sere	
And þu sal bi þi bred ful dere,		þou shal bye þi breed ful dere	
Tuix and þu again be gan,		Til þou turne a3eyn in quake	
To þat erd þat þu was of tan,	928	To þat erþe þou were of take	

For þou nees bot a pudre plain,
to puder sal þou worth¹ a gain."
He turned þan his wijf nam, <sup>[¹ originally
torne]</sup>
And eue fra þan hir cald adam; 932
Eue sco hight eue fra þat dai,
þat moder of mani es for to sai.
God mad þam kyrtels þan of hide,
And cled þar flexs wit for to hide.
"loo," he said of adam, "hu 937
lik es made tilwardus nu,
Bath þe god and il knauand;
Now for-þi ar he strek hand 940
To þat tre þat lijf es in,
And siþen he liue wit-uten blin."
He put him oute wit-uten bade
Vnto þe werld þar he was made. 944
"Ful dere adam sal it be boght
Ar it be bete þat þou has wroght.
Take þi wif now in þi hand, 947
For 3ee most leue þis lufsum land,
Vnto þe wreched werld to gang,
quare þou sal thinc þou liues to lang,
Ful lang penance þar to drei,
And siþen wit duble ded to dei; 952
3ee sal be flemed fra mi face,
Bituix and i yow send mi grace,
þe oile o merci most þou bide,
I hight at send it sum tide." 956
"Allas!" said adam, "wa es me!
lauerd, þat i ne had troude þe,
lauerd, þat euer i mad þe wrath,
For-þi mi lijf es me to lath; 960
I wat bot þe haf i na frend,
Tell me ar i fra þe weind,
Howgat and wit quatkinthling, [col. 2]
I sal couer þi saghteling." 964

COTTON

þou art noȝt bot pouder playne
to pouder saltow worþ a-gayne
¶ he turned þan his wyuys name
and eue fra þan hir calde adam.
euer ho heȝt eue fra þat day.
þat moder of man ys for to say
god made ham kirteles of a hide
and cledde þair flesshe þer-with to hide
[² lo he seide Adam how <sup>[²—² from Laud
MS. 416]</sup>
lykyþ the this dede now
Y made eville & good to you knowen
But ye were sone ovir-throwen
Ye trespasid at the tre of lyfe
Therfor ye bene in wo and stryfe ²]
ga forþ þi way wip-uten bade.
in-tille erþe þer þou was made.
ful dere adam hit sal be boȝt
or hit be bette at þou has wroȝt
take þi wife now in þi hande.
and wende out of þis louesom lande
in-to þe wrecche werlde þou gange.
quar þou sal þink þi life to lange.
lange penaunce sal þou drye
and siþen wit double dede at dye
3e sal be flemet fra my face.
bi-twix þat I. 3ou sende my grace
þe wille of me þou sal a-byde
þou sal haue mercy. 3et sum tide
¶ Allas sayde adam ful wo ys me
lord quy ne had I. trawet þe.
lorde þat euer I. made þe wraþe.
for-þi my life is me to laþe.
I wate bot þe. I haue na-frende.
tel me or I. fra þe wende.
howgate and wip quatkyn þinge
sal I. ouer-come: þi saȝtlynge.

FAIRFAX

“GO OUT INTO THE WRETCHED WORLD ; YOU SHALL BE EXILED FROM MY FACE 63
TILL I SEND THE OIL OF MERCY.” ADAM ASKS HOW CAN HE GET RECONCILIATION ?

For þu ne art bot a pouder plain,
To pouder sal þu turn again.”
He turned þan his wijfes nam,
And eue fra þan hir cald Adam, 932
Eue scho hight fra þat day,
þat moþer of mani it es to say.
God made þaim þan cirtlis of hide,
þar wid þair fless þan for to hide. 936
“Lo,” he said of adam, “hou [col. 2]
Lik es he mad tilward vs nu !
Bath þe gode and ille knauand.
For-þi er þai bath strikand, 940
To 3on tre þat lijf es ine
And sipen 3e leue widuten bline.”
He put him vte widuten bade,
Into þe world þar he was made. 944
“Ful dere adam it sal be boght
Till it be bett þat þu has wroght.
Ta þi wijf nu in þi hand,
For 3e sal leue þis lufsum land, 948
In till þe wreched world to gang ;
þar þu sal thinck þi lijf ful lang,
Lang pining þare to dreī,
And sipen dobil dede to dei. 952
3e sal be flemed fra mi face,
Bituix and i 3ou send mi grace,
þe oile of merci bos 3ou abide,
I hete to send it 3ou sum tide.” 956
“Allas,” said adam, “ful wa es me !
Lauerd, þat i ne had troud in þe,
Lauerd, þat euer i made þe wrath,
For-þi mi lijf es me ful lath. 960
I wot bot i of þe haue na freind,
Tel me ar i fra þe weind,
Hugat and wid quat thing
Mai couer nu þi sahutiṅg.” 964

GÖTTINGEN

For þou art now but pouder pleyn
To pouder shal þou turne a3eyn
He turned þenne his wyues name
And Eue fro þenne hir calde Adame
Eue she hett fro þat day
þat modir of mony is to say
God made hem þenne curteles of hide
þerwip her flesshe for to shride
Lo he seide Adam how
likeþ þe þis dede now
I made euel & good to 3ou knowen
But 3e were sone ouer þrowen
3e trespassed at þe tre of lif
þerfore 3e ben in woo & strif
He put hem out of þat plas
Into þe world þere þei made was
Adam dere hit shal be bou3t
Til hit be bet þat þou hast wrou3t
Take þi wyf in þi honde
Leue 3e shul þis lufsome londe
Into þe wrecched world to be
þi lif shal þinke longe to þe
Longe peyne þere shal þou dre3e
And sipen on doubel dep to de3e
3e shul be flemed fro my face
Til þat I 3ou sende my grace
þe oile of mercy 3e mot abide
I hete to sende hit 3ou sum tide
Alas seide Adam wo is me
þat I trowed not lord to þe
lorde my lif is me ful loop
þat I euer made þe wroop
I woot but þe I haue no frende
Telle me ar I fro þe wende
What maner & wip what þing
May I gete þi sau3telyng

TRINITY

He said, "adam, now wel sais þou,
 I sal þe tell and herken now;
 O-mang þine oþer werkes hend
 O þi winning giue me þe tend; 968
 Of alkin fruit haf þou þe nine,
 For I wil þat þe tend be mine."
 "lauerd!" he said, "þou gafs al,
 Qui sal þi parte be sa smal? 972
 þe half parte gladli or þe thrid
 we wil þe giue, if þou it bid."
 "Adam, i wil haks na vtetrage, 975
 Bot þe teind part als in knaulage,
 For sum o þine ful mikel sal thinc
 To giue þe teind part þare suine,
 3ee sal do bren it on a stan."
 Adam went out ful will o wan. 980
 Had noght adam ben in þat blis
 Bot tides thre dwelland, i-wis,
 Quen he can brek þe comament,
 þat all his oxpring did be schent. 984
 For he was wroght at vnder tide,
 At middai eue draun of his side,
 þai brak þe forbot als sun
 þat þai war bath don out at none. 988
 Adam was out don nars¹ and naked,
 In to þe land quar he was maked;
 þar he led a lang lijf,
 And gate his childer wit his wijf. 992
 Out es put sua wreched adam
 Of paradis, þat rich ham.
 A firir² wall þar es a-bute,
 Mai nan win in þat es wit-oute; 996
 An angel has þe yatte to geite,
 Wit suerd in hand o mikel heite

¹ read nais² read firin

Adam sayde he wele says þou now.
 I sal þe telle *and* herkyn now.
 A-monge þine oþer werkis hende [leaf 9]
 of þi wynnyng gif me tende
 of alkyn frute þat ys þine
 kepe me þe teynde for þat ys myne.
 lorde he saide þou ges vs alle.
 quy sal þi part be so smalle.
 þe half part or ellis þe þrid
 we wil þe gif if þou hit bid.
 ¶ adam I. wil nane owtrage
 bot þe teynde als in knawlage
 for sum of þine ful mykil wil þink
 to gif me teynde part þaire squynk.
 3e sal hit bren apon a stane.
 adam went out ful wil of wane
 adam dwelled nozt in þat blis.
 bot þre owres dwellande I. wis.
 quen he con breke þe comandement
 quar þorow his ospringe was shent.
 for he wrozt was: at vndorun tide
 at midday eue made of his side
 þai brac þe forbode als sone
 at þai ware bap done out or none
 ¶ Adam was out-done pore *and* naket
 In-to þe lande quare he was maket
 þer he lad a lange life
and gatte his childer wiþ his wife
 out ys he now wrecche adam.
 of paradis þat riche hame.
 a Meruail walle ys hit a-boute.
 may nane wyne in þat is *with*-oute
 an angel has þe 3ate to gete.
 wiþ squorde in hande of mykil hete

ADAM WAS IN PARADISE BUT THREE HOURS, HE WAS TURNED OUT AT NOON. 65
A FIERY WALL IS ABOUT IT, AN ANGEL WITH A HOT SWORD KEEPS THE GATE.

“Adam,” he said, “wele seis þu nu,
Harkin i will tell þe hu,
Emang þin oþer werkes hend
Of þi wining gif me þe tend, 968
Of all kines fruit hald þu þe neien,
For i wil þe tend þan be mein.”
“Lauerd,” he said, “þu gifes all,
Qui suld þi part be sua small? 972
þe half part gladli or þe thridd
we wil þe giue, if þu it bidd.”

Adam he seide wel saistou now [leaf 7]
herken I wol telle þe how
Among þine oþere werkes hende
Of þi wynnyng 3yue me þe tende
Of al þi fruyt holde parties nyne
And I wol þat þe tenþe be myne
Lord he seide þou 3yuest al
Whi shulde þi part be so smal
þe haluendel or part þe þridde
We wol þe 3yue if þou bidde

[No gap in the MS. Laud MS. 416
also wants these lines.]

[No gap in the MS.]

Adam was put vt enerehand nakid, [col. 2]
In to þe land þar he was makid,
þar in he led a lang lijf,
And gat hijs childer bi his wijf. 992
vte es he putt, wreched adam,
Of paradis þat riche hame.
A firen wall þar es abute, 995
May nan cum wid-in þat es þar vte;
Ane angel has þe 3ate to gete,
wid suord in hand of mekil hete.

þenne was he put out almost naked
Into þe lond þere he was maked
þerynne he led a longe lif
And gat children bi his wif
Out is he put Adam þe wrecched
Fro paradis fouly fleched
A wal of fire þer is aboute
May noon com in þat is þeroute
An aungel hap þe 3ate to gete
wip swerd in honde of myche hete

Of paradise.

“Tel me man yeit wit þi lare,
Quat land es paradis, and ware? 1000
Sin i sal here þe þer of spell.”
Blethli sire i sal þe tell.
Paradis is a priue stedd,
þar mani mirthes er e-medd, 1004
þe leueleist of all landes;
In erth toward þe est it standes,
land o liue, o ro, and rest,
Wit blis and beild broiden best, 1008
þar neuer neghes nede ne night,
Bot euer vmlaid wit lem and light.
O selenes es it wel sene,
þe gresse es euer ilik grene, 1012
Wit alkin blis þat þar es elles;
Flours þar es wit suete smelles;
Treis o frut þan es þar sett
þat serekin vertu has at ette, 1016
þat if man ett in time of an,
Hunger suld he neuer haf nan;
And if he ett of anoþer tre,
suld he neuer thresti be; 1020
þe thrid, qua ete o þat þar es,
He suld haf neuer werines.
Of an qua siþen ete at þe last,
he suld in eild be ai stedfast, 1024
Sekenes suld he neuer dreij,
Ne neuer mare his bodi dei.
It es a yard cald o delites
Wit all maner o suet spices. 1028
Qua lenges þar thar þam noght lang,
þar sune es soft and suet sang,
Sune of sautes þat þar singes.
Midward þat land a wel springes, 1032

Telle me man þat art of lare
quat lande ys paradis *and* quare
syn þou askis me so snelle
bleply sir I wille þe telle.
Paradys ys a preuey stede.
þer mony mirþes ar *and* mede.
þe louelist place of al landes.
in erþ tawart þe est hit standes.
lande of life of roo of rest.
wit ioy *and* blis *and* mirþis best.
þer euer ys day *and* neuer niȝt.
and euer vmlaide with leme *and* liȝt.
¶ of selynes ys hit wele sene
þe gresse ys euer i-like grene.
wiþ oþer blisse þat þer was elles.
wiþ mony floures of squete smellis
trees of frute als ys þare sette.
þat diuerse vertue has atte ete.
þat if man ete in time of an.
hungre sulde he neuer haue nane
¶ *and* if he ete of anoþer tree.
sulde he neyuer þristy be.
qua-so ete of þe þrid þar ys.
sulde he neuer haue werines.¹
of þe firþ qua ete at þe laste. [¹ MS. wermes]
he sulde in elde ay be stedefaste
sekenes sulde he neuer drey
ne neuer mare his body dey.
¶ hit ys a ȝarde of delices
wiþ al maner of squete spices
qua lenges þer. þar him noȝte lange.
in-to erþ: to here sanges.
for þer ys sonne of santis þat singis
and euen a midwarde a welle þer springis

[*Description of Paradise.*]

“Tell me man wid þi lare, Quat land es paradis, & <i>quare</i>, Sipen i here þe þareof spell.” 1001 Gladli, sir, i sal þe nu tell ; Paradis es a <i>prīue</i> place, Ful of mirth and of solace, 1004 þe loueliest of all landis ; In erd toward þe est it standis, Land of lijf, of ro, and rest, wid bliss and bote broidin best. 1008 þar euer es day widuten night, And vmlaid wid leme of light, Of sellines it es wele sene, þe griss is euer elike grene ; 1012 wid all blisses þat þar es ellis, Floures þat er of suete smellis, Treis of fruit þan es þar sett, þat diuers <i>vertu</i> has to ett, 1016 þat if man ete in tyme of ane, Hunger sal he neuer haue nane. And if he ete of a <i>noþer</i> tre, Ne sal he neuer thristi be ; 1020 þe thrid qua it etes of þat þere riss, Sal he neuer haue werines. Of ane qua-so it etes at þe last, He sal in elde be euer stedfast, 1024 Sekeness sal he neuer non drey, Ne neuer sal his bodi dey. It es an orichard cald of delijss, [col. 2] wid all sueteness of diuers spicijss, Qua duellis þar thar him noght lang, þar soun es soft and suete sang, 1030 Soun of foulis þat þar singes. In middes þat land a welle springes,	To telle man wiþ þi lore What londe is paradis & whore Sip we here þerof spelle Good hit were for to telle Paradis hit is a <i>prīue</i> place Ful of murþe & of solace þe loueliest of alle londes Towarde þe eest in erþe hit stondes Lond of lif of roo & rest Wiþ blis & bote broiden best þere euer is day & neuer nyȝt And al aboute ful of liȝt Mony vertues þere is sene þe erbes euer I-liche grene Mony oþere blisses elles Floures þat ful swete smelles Trees of fruyt of dyuerse mete þat dyuerse vertues han to ete þat if man ete oþer while of oon hongur shal he neuer haue non If he ete of an oþer tre Fursti shal he neuer be þe þridde who eteþ more or les Shal he neuer haue werynes Of oon who so eteþ at þe last In oon elde shal he euer be fast Sekeness shal he neuer noon dreȝe Ne neuer shal his body deȝe Hit is an orcharde of delices Wiþ al sweteness of diuerse spices Who so dwelleþ þere him þar not longe Her soun is softe & swete of songe Soun of foulis þat þere syngeþ I mydde þat lond a welle spryngeþ
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þat rennes out wit four strandes,
Flummes farand in fer landes ;
þis flummes four þat þar biginnes,
thoru out all oþer contres rinnes, 1036
þe first es tigre and siþen gyon,¹
siþen eufrates and fison,¹
þei bring o paradis þe stan,
Sua preciose es fundun nan. 1040
þis paradis es sett sua hei,
þat moght neuer flod ani þar nei,
For-þi was it o noe flode
Fre þat al þe world ouer yodd. 1044

¶ Now es adam in erth stad,
Wit gress and leues his he clad,
He suanc and suet and eue his wif,
Of þe erth to win þar lijf, 1048
Wit mikel suine was þat þai wan,
For þai war first þat sua bi-gan.
þe formast barn þat sco him bare,
Was caim þe curst, þat ful of care ;
þat neist was, a quile e-mel, 1053
An hali child þat hight abell.
þis abel was a blissed blod, [col. 2]
Bot caim was þe findes fode ; 1056
Was neuer warre o moder born,
For-þi was he wit his for-lorn.
þis abel was a hird for fee,
Selcuth hali man was he ; 1060
Rightwis he was, and godds freind,
And leli gaf he him his tend ;
And for his offrand was Rightwys,
Godd tok to quen² his sacrificijs. 1064

COTTON

and rynnys forþ wit foure strandis
forþ þorou-out þe landes.
þes strandes foure at þer be-gynnys
þorou mony cuntrays hit rynnys.
¶ þe fyrst hatte. tigre. þe toþer. ganges.
þe þrid nilus. þe firþ eufrates.
þai bringe of paradys mony a stane
so precious ys funden nane.
þis paradys ys sette so hey
þat muȝt neuer flode come þer ney.
for-þi was hit at noes flode
fre quen al þe werlde ouer-ȝode.

how cayme sloghe abel his broþer.

Now ys adam in erþ stadde. viij
wip gresse *and* leues ys he clad
he squank *and* squat *and* eue his wife
of þe erþ to wyn þaire life.
wip mykil squynk þaire mete þai wan.
for þai ware first at so be-gan.
þe formast barne þat ho him bare
was cayme þe cursed ful of care
bot siþen ho had as I. ȝou telle.
a hali childe þat heȝt abel.
¶ þis abel was a blesset blode
and cayme was a deyueles fode
was neuer worre of moder borne.
for-þi he was wip his for-lorne.
þis abel was a hird o fee. [leaf 9, back]
selcup haly mon was he
riȝtwys he was *and* goddes frende
and lely gaf he him þe tende.
and for his offerande was so riȝt
god hit toke wip al his miȝt.

FAIRFAX

¹ The words "gyon," "eufrates and fison" are in a different hand and ink. ² So in MS.

þat rennes vte wid four strandes,
Stremes farand in ferr landis.
þir stremis four þat þar bigines,
Thoru all oþer contres rennes, 1036
þe first es tyger and ganges,
Sipen nilus, and eufrates ;
þai bring stanis fra paradis,
Sua precius naquar funden es. 1040
þis paradis es sett sua hei,
þat might neuer flod cum þar ney,
For-þi was it fre of noe flode,
þat all þis werld ouer it 3ode. 1044

**Hou caym þe cursed with wid wohw
His aune broþer abel he slohw.**

Nou es Adam in erd stadd,
wid griss and leues is he cladd,
He suanc, and eue his wijf,
Apon þe erd to win þair lijf; 1048
wid mekil suinc was þat þai wan,
For þai were first þat sau bigan.
þe first child þat euer scho bare,
was caym þe cursed ful of care ; 1052
And efter him i wil 3u tell,
A hali child þat hight abell.
þis abell was a blisced blode,
And caym was þe feindes fode, 1056
was neuer wers of moder born,
For-þi was he witt þat for lorn.
þis abel was a herde of fe,
Blissed and hali man was he, 1060
Rightwis he was, a[n]d goddes freind,
And treuli gaf he him his tend ;
And for his offrand was rightwis, [1f 8, bk,
col. 1]
Godd toke to queme his sacrefis. 1064

GÖTTINGEN

þat rennep out of foure stremes
Passynge into dyuerse remes
þese stremes þat þus þere bigynne
þour3e mony oþere londes þei rynne
þe firste is tigre wipouten les
þenne Iuluspigre & eufrates
þei brynge stones fro paradis
So preciose nowhere founden is
þis paradis is set so he3e
Mizte neuer flood com þer ne3e
Hit was fre of noes flode
þat al þis world ones ouer3ede

**How caym cursed wip wow3e
Abel his broþere slow3e**

Now adam is in erþe bi stad
Wip gras & leues is he clad
Sore he swanke & Eue his wif
Vp on þe erþe to wynne her lif
Wip mychel swynke was þat þei wan
þe firste þei were to sawe bigan
þe firste childe þat euer she bare
Was caym cursed ful of care
And aftir him I wol 3ou telle
A blessed childe hi3t abelle
þis abel was a blessed blode
And caym was þe fendes fode
Was neuer wors of modir born [1f 7, bk]
þerfore was he after for lorn
þis abel was an herde of fe
Blessed & holy man was he
Ri3twis he was goddes frende
And trewely 3af to him his tende
For his offrynge was ri3twise
God payed was of his sacrifise

TRINITY

For caym gaf him wit iuel will,
vr louerd loked noght þar-till
þis caym, þat i of forwit melt,
O þe tilth þat he wit delt. 1068
Vntil his broþer nith he bare,
Allas ! þat bogh[t¹] þe sacrilages sare.
A-gain abel he raysed strijf, 1071
Wit murth he did his broiþer o lijf ;
Wit þe chafte ban of a ded has
Men sais þat þar wit slan he was ;
And quen he had his broiþer slan,
Bi-gan to hid his cors o-nan. 1076
Bot proued was son his sari pride,
þe bodi moght he nan-gat hide,
For vnder erth most it not rest,
þe clai ai vp þat bodi kest. 1080
His broiþer ded sua wend he dil,
Bot he moght nourquar it hil,
For-þi men sais þat to þis tide
Is naman þat murth mai hide. 1084
Quen caym had don þat dreri dide,
Til his fader hamward he 3eide ;
Quen he eie a-pon him kest,
A sighing of his hert brest, 1088
For mistraving þan had he son,
þat he sum wikcudnes hade don ;
For be his chere he sagh him wrath,
þat was won to be bitter braith. 1092
“ Sun,” he said, “ to me þou tell
Quare has þou left þi broþer abell ? ”
Wit word he answard, sun vn-mild :—
“ Quen was i keper of þi child ? 1096
Of him can i sai certain nan,
Bot he to brin his tend bigan.”
A-pon þe feild his fader went
And soght abel wit al his tent. 1100

COTTON

¹ The MS. has *bogh*, but *r* has been inserted later.

¶ *and* cayme gaf his. wiþ il wille
our lorde. loket noȝt þar-tille ^[¹ from Laud MS. 416]
[¹ ffor this tythe that he delt
Cayme that I. by-fore of melt]
and til his broþer enuy he bare.
allas þat boȝt he. sacles sare.
a-gayne abel he raysed strife
wiþ-uten gylt raft him his life.
wiþ þe cheke of an dede asse
mon says þat þar-wiþ slayne he was.
and quen he had. his broþer slayne.
to hide him. he dide his mayne.
bot proued was sone. his sary pride
þe body miȝt. he noȝt hide.
vnder erþ muȝt he. noȝt rest.
þe clay euer þe body vp kest.
his broþer dede. he walde haue hid.
noȝt for-þi : sone. was hit kidde.
for-þi men says. vn-til þis tide.
nys na mon. at deþ may hide.
Quen he had done. þat drery dede
til his fader. hame he ȝede.
quen he eye. apon him kest.
a sizynge. of his. hert brest.
for supposinge. had he sone.
þat he sum wikketnes had done.
for bi his chere. him þuȝt him wrap.
to wyte quy. was him noȝt laþ.
¶ Sone he sayde. to me þou telle.
quar has þou laft. þi broþer abel.
wiþ wordes he onsquared. vn-mylde
quen was I keper. of þi childe.
of him con I say. certayn nane
bot he to brenne. his tende be-gan.
¶ a-pon þe felde. his fader went.
and soȝt his sone. wiþ gode entent

FAIRFAX

For caym gaf him wid euil will,
vr lauerd loked noght þar vntill,
Of þe tilth þat he wid delte.
þis caym þat i forwid melte 1068
vnto his broþer ire he bare,
Allas þat boght þe sackles þar.
Again abel he raised a strijf,
wid murther he broght his broþer o lijf,
wid þ[e] cheke bon of ane asse 1073
Men say þat abel slain wasse.
And quen he had his broþer slain,
He wild haue hid his cors onan, 1076
Bot proued was sone his sori pride,
þe bodi mith he na gat hide ;
For vnþer erde might it noght rest,
þe clay all vp þe bodi kest. 1080
His brother ded sua wend he dill,
Bot mith he noquar þat bodi hill ;
For-þi men sais into þis tyde, 1083
Is no man þat murthir may hide.
Qven he had don þat dreri dede,
Til his faþer hame he 3ede,
Quen his faþer eie vpon him kast,
A syhing of his hert vte brast, 1088
For mistrouing had he þan sone
þat he sum wickednes had done ;
For bi his chere he sau him wrath,
So loked he euer brime and latth.
“Sun,” he said, “to me þu tell 1093
Quar has þu left þi broþer abel ?”
He ansuerd wid wordes vn-milde,
“Quen was i keper of þi childe ? 1096
Of him can i sai þe certain nan,
Bot he to brine his tyde be-gan.”
vp-on þe feilde his fader went, 1099
And soght abel wid all his entent.

GÖTTINGEN

For caym 3af his wiþ euel wille
Oure lord loked not þer tille
For þis tiþe þat þei delt
Caym þat I tofore of melt
To his broþere ire bare
Alas þat he bouzte sare
A3eyn abel he roos in strif
Wiþ murthere brouzt him of his lif
Wiþ a cheke boon of an asse
Men sayn abel slayn wasse
Whenne Caym had his broþer sloon
He wolde ha hidde his cors anoon
But proued was soone his sory pride
þat body myzte he no weye hyde
For vndir erþe myzte hit not reste
þe clay vp þe body kest
His broþer deep he wende stille
But myzte he not þe body hille
þerfore men say 3itt to þis tide
Is noon þat longe murþere may hide
When he had done þis deolful dede
To his fadir hoom he 3ede
Whenne his fadir e3e on him cast
A sikyng of his hert out brast
For mystrowynge had he soone
þat he sum wicked dede had done
For bi his cheer he say him wroop
So loked he euer breme & loop
Son he seide to me þou tel
Where hastou done þi broþer abel
He vnswered wordes were vnmylde
Whenne was I keper of þi childe
Tiping of him con I telle noon
To brenne his tiþe he bigon
Vpon þe felde his fadir went
To seche Abel wiþ his entent

TRINITY

þe fader and þe moder bath [leaf 8, col. 1]
to blam þe broþer was þam laith 1102
Bituixand þei þe southe had sene,
O thing þai wist noght bot a wene ;
þai thoght þat kynd him mond for-bede
To haf don suilk a nogli dede ;
þis ded had euer i-wis ben hidd,
If god him-self ne had it kydd. 1108
Bot sua to scap moght he noght
Fra drightin þat all had wroght ;
He þat flemed first adam
For an appul bit allan, 1112
Ne hope i noght he wil him feign,
þat he ne sal caim dede a-teign ;
And he will þat he bii þe vttrage,
þat murþerhed sua is ane ymage. 1116
He wend a scaped þar-wit-alles,
þat nan him cuth ne clepe ne cale.

þe fader *and* þe moder baþe
to blame þe broþer. was ham laþe
bi-twix þai had. þe soþ sene
of þinge þai wiste noȝt. bot a wene.
þai þoȝt at kynde. him walde for-bede
for-til do suche an vncumly dede
þis dede had euer-mare bene hid
ne god him-self nad hit kid
bot so to scape. miȝt he noȝt.
fra þat lorde. at alle has wroȝt.
¶ he þat flemed. first adam.
for an appil. bitte allane.
hope I noȝt. he wil him faynt
þat he ne sal. caym sone a-taynt
and pyne him : for his grete outrage
þat mirþerret so. his awen linage.
he wende he sulde. haue scapet al.
þat na mon sulde him clepe ne cal.

[*God speaks to Cain, and curses him.*]

Bot þar-wit com our creature
For to spek wit þat traiture. 1120
O þat murth and þat treson,
He did þat traittur to reson.
“Caym ware es þi broiþer abell?”
“I wat neuer,” said he, þat fell, 1124
“Ask his fader now ware he be,
For he was not bi-taght to me.”
“Bot tell me suith, sir cayn,
Wy has þou þi broiþer slain? 1128
His blod on erth sced lijs,
Efter wrak to me it crijs.
It fines not at wrak to cri,
For to sceu þe felunny. 1132
Thoru þe wark sa ful a plight,
erth þou sal be maledight

bot þar-wiþ come our creatour
for-to speke. wiþ þat traytour.
of þat myrþer *and* þat tresoun.
þat dide þat traitour wiþ tresoun
Cayme quere ys þi broþer abel
I. note neuer sayde þat felle.
aske his fader quere he be
for he was neuer be-taȝt me.
tel me squiþe sir cayme
quy hastow þi broþer slayne.
his blode on erþ hit shed hit ys
ofter veniaunce hit cryes .I. wys.
hit fines noȝt wrake to cry.
for-to shew þi felony.
for þi werk *and* stile.
erþ þou sal cursed be.

þe faþer and þe moder bath, [col. 2]	þe fadir & þe modir boþe
To blame þe broþer was þaim lath	To blame Caym were ful loþe
Bituix and þai þe soth had sene 1103	Til þat þei þe soþe had seene
Thing þai wist noght both in wene;	Of þing þei wist not but bi wene
þaim thoght þat kind him wold forbede,	Hem þouȝte kynde him wolde forbede
To haue done suilk a curced dede.	To haue done so cursed a dede
His dede i wis had euer ben hid,	His dede had euer ben hid
warn iesu him-self had it kid, 1108	Nadde God him self hit kid
Sua to schape might he noght,	Hit to hide myȝte he nouȝt
Fra mithful god þat all has wroght.	For god þat al wrouȝt
He þat flemed first adam,	He þat furste flemed Adam
For an appil bit þat he nam, 1112	For þat appel þat he nam
Ne trou i noght he wald him feine,	He nolde not him self fayne
þat he ne wald caim dede a-teine;	But Caymes dede fully atteyne
And he wil þat he by þe vtrage, 1115	And he wol þat men bie þe outrage
þat murtherrt sua his aun ymage,	þat murþereþ so his owne ymage
He wend to haue schapid þar-wid-all,	He wende to haue scaped wiþ al
þat nan him suld clepe ne call.	For any monnes clepe or cal

[*God speaks to Cain, and curses him.*]

Bot þan com vr aun creature	But þenne coom oure makere
To speke wid þat fals traiture, 1120	To speke wiþ þat traitoure þere
Of þat murth and þat tresun,	Of þat morþ & þat tresoun
He did þat traitur till resun.	He dud þat traitour to aresoun
"Caym, quer es þi broþer abel?"	¶ Caym where is þi broþer Abel
"I wot," he said, "i can noght tell,	Certis he seide I con not tel
Aske his fader quore he be, 1125	Aske his fadir wher he be
For he was noght bitan to me."	For he was not bitake to me
"Bot tell me suith þat þu ne lain,	God seide tel me & not layne
Qui has þu þi broþer nu slain? 1128	Whi hastou þi broþer slayne
His blod on erde sched it lijs,	His blood on erþe shed hit is
And efter wrake to me it crijs.	And aftir wreche criep I wis
It fines noght wrake to crij,	Hit leueþ not wreche to crye
For to scheu þi ill felonni, 1132	For to shewe þi felonye
Thoru þi wrake sua ful of plight,	For þi synful werke to se
Erd þu sal be nu maledight,	Erþe þou shalt now cursed be

þat reseued þi broþer blode ;
Wit pine it sal þe ʒeild þi fode, 1136
For þe mikel felunny ;
þi wete sal bi-com ʒizanny.
In-sted o þi noþer sede, 1139
Ne sal þe groue bot thorne and wede.
For þi nedeles wickedhede,
þou sal lede euer þi lijf in nede ;
þi derfli dede has liknes nan,
Of all dedes it es vttan. 1144
Openlik i tell þe here
þou sal it bi ful selcuht dere.
For þof i wald for-giue it þe, [col. 2]
It es noght worþi for-giuen be. 1148
To quat contre sum þat þou wend.
Sal þou naman find to frend.
Bituix quat lede sum þat þou lend,
Euer sal þou and pine bi kend. 1152
Wit all þou sal bi halden vile,
Quar-sa þou wendes in exile.
Mi handewark als egges me
þat i sal tak wrak on þe. 1156
For hou sal ani herthli flesche
lende wit þe in sikernese,
Quen felauscipe ne broiþerhede 1159
Mought te drau fra felon dede ? ”
¶ Caym sagh his sin was knaud,
And wist þat þe erth had scaud, 1162
And sagh þat gainsau was þar nan,
And answard til ouer lauerd on-nan.
“Lauerd,” he said, “now see i well
Mi sin me has seit in vnsell.
I am ouertan wit sli treson
þat i agh not to haf pardon. 1168
I sal be flemed for mi sin
In vncuth land to won ai in.

COTTON

þat resceyuet þi broþer blode.
wiþ pyne hit sal ʒilde þe þi fode.
for þi grete felone
þi quete darnel sal hit be.
In-stede of þi noþer sede
hit sal þe bere þorne *and* wede.
for-þi nedeles hide þou þi heued
þou salledede euer þi life in nede. [¹ from Laud
MS. 416.]
[¹ Thy dredefulle dede hath no make
Of alle dedis yt is out-take]
oonly I say þe here.
þou sal bye hit selcouþ dere.
for if I. walde for-gif hit þe.
hit nys noȝt worþi so to be.
to quat contree so þou wende
sal þou na mon fynde þi frende
In quat place so þou wil lende
euer sal þou *and* pine be kende.
wiþ al þou sal be halden vile
quare-euer þou comys in exile.
My hande-werke als egges me.
þat I. sal take wreke on þe.
for how sulde any erþly flesse
wende wiþ þe in sicurenesse.
quen felaw-shepe *and* broþer-hede [1160]
ne miȝt þe drawe fra feloun dede
cayme sawe wele as god walde
at þe erþ had hit talde.
and sawe þat gaynesaw was þer nane
and til our lorde onsquared o-nan.
¶ lorde he saide now se I. wele
my synne me has broȝt in dele.
I am ouer-tane in fowle feloun
þat I. awe noȝt. to haue pardoun.
I sal be flemet. for my synne.
In vncouþe lande. my mete to wyn.

FAIRFAX

þat sua rescyued þi broder blod,
 Wid pine it sal þe ʒeild þi fode; 1136
 For þi mekil felonie,
 þi whete sal bicum ʒizanniþe.
 Instede of þin oþer sede, [leaf 9, col. 1]
 Ne sal þe grou bot thorn and wede;
 For þi ill wretched-hede, 1141
 þu sal lede euer þi liif in nede;
 þi dredeful dede has liknes nan,
 Of all dedis it is vte-tan; 1144
 Certainli i tell þe here,
 þu sal it bi ful selli dere,
 For þou i wild forgiue it þe,
 It es noght worthi forgiuen be. 1148
 To quat contre so þu wend,
 Sal þu na man find to freind;
 Bituix quat lede sua þu lend,
 Euer sal þu and þin be kende. 1152
 Wid all þu sal biholden vile,
 Quar þu wendis in exile.
 Mi handwerk þus egges me,
 þat i sal take vengans on þe, 1156
 For hou suld ani erdli fless
 Duelle wid þe in sikirness,
 Quen felauschip and broþerhede
 Ne miht þe drau fra foulhede?" 1160
Caym sau his sinne was knaued,
 And þat þe erde had it schauede,
 And sau þat gain-saying was nan, 1163
 vr lauerd he ansuerd sone on-ane.
 "Lauerd," he said, "nou se i wele,
 Mi sinne hath sett me in vnsele, 1166
 I am ouer-tan wid suilk tresum,
 I am noght worthi to haue pardon.
 I sal be flemed for mi sinne, 1169
 In vnknaun land to duell ine,

GÖTTINGEN

þat so receyued þi broþere blode
 Wip pyne hi[t] shal þe ʒelde þi fode
 For þi muchel felonye [leaf 8]
 þis whete shal wexe cokul hye
 In stude of þin oþere sede
 þe shal not growe but þorne & wede
 For þin euel wrecched hede
 þou shalt euer lede þi lif in nede
 þi dredeful dede haþ no make
 Of alle dedis hit is out take
 Sikurly I telle þe here
 þou shal hit bye ful selly dere
 For þou ʒe I wolde forʒyue hit þe
 Hit is not worþi forʒyuen to be
 To what cuntre so þou wende
 Shal þou no man fynde þi frende
 Among what folke þat þou abide
 þou & pine be knowen shul wyde
 wip alle shal þou be holden vile
 where þou wendes in exile
 My hondewerke þus eggeþ me
 þat I shal take vengeaunce on þe
 For how shulde any erþely flesshe
 Dwelle wip þe in sikernes
 Whenne feloushepe & broþerhede
 Mi ʒte þe not kepe fro foul dede
 ¶ Caym say his synne was knowed
 And þat þe erþe had hit showed
 He wist aʒeyn saying was noon
 Oure lord he vnswered sone þon
 lord he seide now se I wele
 My synne haþ set me in vnsele
 I am ouer take wip sich tresoun
 I am not worþi to haue pardoun
 I shal be flemed for my synne
 Vnkond lond to dwelle Inne

TRINITY

In vncuth lede sal end mi wa, 1171
 Quen þai me fin þai wil me sla.
 Sua ferr i wat i sal be fled
 God gaue now þat i ware ded!" 1174
 "Nai," said our louerd, "it beis not
 All þat þe sees sal þe not sla. [sua,
 Bot i sal seit on þi mi merk, 1177
 þat al sal see to red als clerk.
 Sal nan sa bald be þe to sla,
 Bot þi falshede to were þam fra. 1180
 In takinning als o þi penance
 þe sal be send a lang meschance."
 Quen adam abel bodi fand 1183
 For soru on fote moght he noght stand;
 To beriing þai his bodi bare
 Adam and eue wit-uten mare. 1186
 þis es þat man men sais was born
 Bath his fader and moder be-forn.
 He had his eldmoder maiden-hede,
 And at his erthing all lede. 1190
 A hundrith wintur of his liue
 Fra þanfor-bar adam his viue. [¹ MS. slaym]
 for soru of abel þat was slayn,¹ [lf 8, bk,
 til comforth was him sent agayn, col. 1]
 Wit bod-word, þat was broght fra heuen,
 Bad him thoru an angel steuen, 1196
 þat he suld wit his wijf yete mete,
 For ur lord had aghteld yete
 A child to rais of his oxspring,
 þat all suld oute o baret bring: 1200
 He þat suld sauue al folk of sin:
 Suld noght be born of kaym kin.
 ¶ Wit þis was born an hali child,
 Seth þat meke was and mild; 1204
 O quil man þat crist him cam
 Ful fer to tell fro first Adam.

COTTON

In vncoup lede sal ende my wa.
 quen þai me fynde. þai sal me sla.
 so ferre I wate. I sal be fedde.
 god lefe now. þat I. ware dede.
 nay sayde our lorde. hit nys noȝt sa
 al þat þe sees. sal þe noȝt sla.
 bot I salle sette on þe my merke.
 þat alle sal se: þat ys clerke.
 sal nane be balde: þe to sla.
 bot þi fals-hede: to were ham fra.
 In takenynge of. þi penaunce.
 þou salle haue a lange meschaunce
 Quen adam abel body fand.
 for sorow. miȝt he noȝt stande.
 to byry his body. þai hit bare
 adam and eue. wiþ myche care
 þis ys þe man. men says was borne
 baþ his fader and moder be-forne
 he had his eldmoder mayden-hede
 and at his erþinge al lede.
 an hundre winter. of his life.
 and þen for-bare. adam his wife.
 for sorow of abel. þat was slayne
 til confort. was him sende agayne.
 fra our lorde. criste of heyuen.
 wiþ an angel. of briȝt steyuen.
 and bad he salde wiþ his wyf dele
 hit sulde him turne. to myche wele.
 a childe to rayse of his ospringe.
 þat al sulde out of baret bringe.
 he þat sulde saue folk of kyn.
 sulde noȝt be borne. of cayme kyn.
 ¶ wiþ þis was borne. an haly childe.
 þat hatte Seth. meke and mylde.
 of quilk childe crist him come.
 sa ferre to telle. haue I. na tome.

FAIRFAX

In vncuth lede sal end mi wa,
 Quen þai me find þai wil me sla. 1172
 So ferr i wat i sal be fledd,
 God gaf nou þat i war dede."
 "Nai," said vr lauerd, "bes it noght so,
 All þat þe se sal þe noght slo, 1176
 Bot i sal sett on þe mi merke, [col. 2]
 All sal it se to rede als clerk ;
 Sal nan be so bald þe to sla,
 Bot þi falshed sal were þaim fra. 1180
 In takingen of þi penance,
 Ye sal be lent a lang mischance.

Qven adam abel bodi fand, 1183
 For soru on fote miht he noht
 To birijing þai his bodi bare, [stand.
 Adam and eue widuten mare ;
 þis es þat man men sais was born,
 Bath his faper and moþer biforn, 1188
 He had his eldemoderis maidenhed,
 And at his birijng all maner lede.
 An hundrid winter fra his lijf
 Adam þan forbar his wijf, 1192
 For soru of abel þat was slain,
 Till confort was sent him again.
 þe bodword him cam fra heuen, 1195
 þat bad him thoru an angel steuen,
 þat he suld wid his wijf mete,
 For vr lauerd had ordained 3eit
 A child to rise in his ospringe,
 þat all suld vte of baret bringe. 1200
 He þat suld saue all folk fra sine,
 Suld noght be born of caym kin.
Quid þis was born a hali child,
 Seth, þat was bath meke and milde,
 Of quam þat crist him self cam, 1205
 Ful fer to tell fra first adam.

GÖTTINGEN

In vnkouþe lond shal ende my wo
 Whenne þei me fynde þei wol me slo
 So fer I woot I shal be fled
 God wolde now I were deed
 Nay saide oure lord beþ hit not so
 Al þat þe seep shal not þe slo
 But I shal sette on þe my merk
 Alle shul hit se to rede as clerk
 Shal noon be so bolde þe to slo
 But þi falshede to wite hem fro
 In token of þi lastyngge penaunce
 þe shal be lent a long mischaunce

Whenne Adam abelles body fond
 For sorwe a fote myȝt he not
 To burie þei his bodi bere [stond
 Adam & eue wiþouten fere
 þis is þe mon men seyn was born
 Boþe his fadir & modir biforn
 He hadde his eldermoder maydenhede
 And at his buryinge al maner lede
 A hundride wyntur fro þis strif
 Adam þenne forbare his wif
 For sorwe of Abel þat was slayn
 Til coumfort was sent him aȝayn
 Bodeword cam him fro heuen
 And bad him by an aungels steuen
 þat he shulde wiþ his wif mete
 For oure lord had ordeyned ȝete
 A childe to rise in his ospringe
 þat mony shulde out of bale bringe
 he þat shulde saue þe folk fro synne
 Shulde not be born of caymes kynne
 ¶ Here aftir was born an holy childe
 Seeth þat was boþe meke & mylde
 Of whom crist him seluen cam
 Ful fer to telle fro first Adam

TRINITY

ADAM HAD THIRTY SONS AND AS MANY DAUGHTERS, AND HIS KIN SPREAD.

þis child was godds priue frend,
 Lelli yald he him his teind ; 1208
 He yald him al þat him be-houed ;
 His broþer als him-self he loued.
 Eue for abel thoght ful fair 1211
 þat god had sent hir suilk an air
 For abel, þat sco wist wit wogh
 þat caym his aghen broþer slogh.
 ¶ Vs tells of adam his stori ;
 O suns þat he had thirtti, 1216
 And he had doghtres als fel,
 Wit outhen caym and abel.
 þe sister giuen was to þe broþer, 1219
 þe lagh moght certayn be non oþer ;
 Sua wald drightin, and behoued nede
 To do þair kin al for to sprede.
 ¶ Vnseli caym þat ai was saked, 1223
 Wit god and man þan was he hatted,
 He als-sua wit his oxspring ;
 þai luued our lauerd nan-kin thing,
 For þai him warryd wit wickud dedis.
 He þam for-soke in al þer nedis. 1228
 To wrik þare wik wil þai thoght,
 Agh of him na stod þam noght.
 þat boght þai siþen wijf and barn,
 wit water ware þai all for-farn, 1232
 Als 3ee sal here how hit bi-fell
 Quen i of noe flod sal tell ;
 For all war ille and nan war gode,
 þei drunkend all in þe flode. 1236

De fine Ade & oleo misericordie

[heading of leaf 9]

¶ Adam had pastd nine hundret yere,
 Nai selcut þof he wex vn-fere.

COTTON

þis childe was goddis preuey frende
 lely 3alde he him his tende.
 he 3alde him alle. þat him be-houed.
 his broþer als him-self he loued.
 his moder þonket. god ful fayre.
 for abel. ho had suche an nayre.
 þe quylk was dede. with myche woghe
 be cayme his broþer. þat him sloghe.
 Vs telles of adam þis story.
 of sones he had ful þretty.
 and he had doghters als fele
 wiþ-outhen cayme and abel.
 þe suster gyuen. was to þe broþer.
 þe laghe þat time. muzt be na noþer.
 so walde criste. þat hit ware nede.
 for-to make þaire kyn to sprede.
 Vn-sely cayme þat was for-saket.
 of god and mon was he hatet.
 he and alle his osspringe.
 for-3ete god in mony-kyn þinge.
 þai wrapet him. wiþ wikked rede
 he ham for-soke in alle þare nede
 to wrik þaire wilde wil. þai þo3t
 aghe of him ne stode ham no3t.
 þat. bo3t þai siþen. wife and barne.
 wiþ water ware þai. al for-farne.
 als 3e sal here. and 3e wille dwelle.
 quen I. of noe. flode salle telle.
 [¹ ffor alle were eville & none goode
 They drenchide alle in noies floode]

[¹ from Laud MS. 416]

of þe oile of merci.

[in margin]

A dam was alde. ix hundre 3ere.
 na meruayle if he was vnfere.

FAIRFAX

þis child was goddes priue frend,
Treuli 3eild he him his teind, 1208
He 3eild him all þat him bihoued,
His broþer as him-self he loued,
Eue for abel thocht ful fair, 1211
þat godd had sent þaim suilk an air,
For abel was þaim wa enogh,
þat caym his aun broder slogh.

Of adam als tellis þe stori, ^[leaf 9, bk, col. 1]
þat he sonis had thritti, 1216
And of doghtris alsua felle,
widuten caim and abell.

þe sister was giuen þan til þe broder,
þe lau þat time mith be nan oþer;
Sua wild god and bihouid nede, 1221
To do þair kind forto sprede.

Unseli caym þat was forsakid,
wid godd and man was he hatid,
And he alsua wid his ofspring 1225
Luued vr lauerd non kines thing.

For þai him greued wid þair dedis,
He þaim forsoke in all þair nedis,
To do þe ille wele þai soght, 1229
Aue of him ne stod þaim noght,

þat boght þaim sipen wijf and barn.
wid watir war þai all forfarn, 1232
Als 3e sal here as it bifell,
Of noe flode quen i sal tell,
For alle were ill & neuer an gode,
þai drenkled all in noe flode. 1236

Of adam ending telle wil i,
And als of þe oile of merci.

Adam had passid nien hundred 3er;
Na wonþer þou he wex vnfer,

GÖTTINGEN

þis childe was goddes frende
And truly 3af to him his tende
He 3af him al þat him bihoued
His breþer as him he loued
Eue þou3te here of ful fair
þat god wolde sende hem suche an eir
For Abel was hem woo ynou3e
þat kaym so his broþere slou3e
Of Adam telleþ þis story
þat he sonis had þritty
And dou3teres also fele to telle ^[1f 8, bk]
Wipouten caym and Abelle

þe suster was 3yuen to þe broþer
þe lawe þenne my3te be noon oþer
So wolde god hit moste nede
To do oure kynde for to sprede
¶ Vnsely caym þat was in hate
wip god & mon at foul debate
Nouþer he ne his osprynge
Loued oure lord no maner þinge
For þei him greued in her dedis
He hem forsoke in al her nedis
To do þe euel myche þei sou3t
Awe of him stood þei nou3t
þat bou3te þei aftir wif & childe
Wip watir were þei drenched wilde
As 3e shul here how hit bifel
Of noe flood when I shal tel
For alle were euel & none gode
þei drenched alle in noes flode

Of Adames endyng telle wol I.
And of þe oyle of mercy.

Adam past nyne hundride 3ere
No wondur þei he wex vnfer

TRINITY

For-wroght wit his hak and spad [col. 2]
Of him-self he wex al sad. 1240
He lened him þan a-pon his hak,
Wit seth his sun þus gat he spak :—
“Sun,” he said, “þou most now ga
To paradis þat i com fra 1244
Til cherubin þat [es] þe yateward.”
“Yai, sir, wist i wyderward
þat tat vncuth contré ware,
þou wat þat i was neuer þare.” 1248
þus he said, “i sal þe sai
How-gate þou sal tak þe wai ;
Toward þe est end of þis dale
Find a grene gate þou sale ; 1252
In þat way sal þou find forsoth
þi moders and mine our bather slogh,
Foluand thoru þat gresse gren,
þat euer has siþen ben gren, 1256
þat we com wendand als vn-wis
Quen we war put o paradis
vn-to þis wreched world slade,
þar i first me self was made ; 1260
Thoru þe gretnes of our sin
Moght na gres groue siþen þar-in ;
þe falau slogh sal be þi gate
O paradis right to þe yate.” 1264
“Fader,” he said, “sai me þi will,
Quat sal i sai þat angel till ?”
“þou sal him tell .I. am vnfere,
For I haue liued so mani a yere, 1268
Ai in strijf and soruuing stad,
þat o mi lijf I am al sad ;
þou prai him þat he word me send
Quen I sal o þis world wend ; 1272
Anoper erand sal þar be,
þat he wald send me word wit þe,

COTTON

for wroȝt wiþ his hak *and* spad
of him-self he wex al sadde.
he lened him doun a-pon his hake.
til seth his sone. þus gates he spake.
sone he saide. þou most ga.
to paradys þer I. come fra.
til cherubin þat ys ȝatewarde.
ȝe sir wiste I. quidder-warde.
þe contray ys to me ful bare.
and I ne was neyuer ȝet þare.
¶ sone he sayde .I. sal þe say.
how-gate þou sal take þi way.
toward þe est ende of þis dale.
finde a grene gate. þou sale.
In þat way sal þou finde for-soþ.
þi moders *and* Myne our baþer sloþ.
þe gresse ys falow on þe grene.
and euer siþen has hit bene. [1 leaf 10, bk]
1 þer we come gangande als vnwise
quen we ware putte of paradise.
vn-to þis werlde slade.
þer my-selfe was first made.
we ȝode apon hit ofter our synne.
siþen grew na gresse þer-in.
þat gresse sal teyche þe þi gate.
riȝt to paradise ȝate.
¶ fader he saide say me þi wille
what sal I. say þat angel tille
þou sal him tel I. am vn-fere.
I. haue lyued so mony a ȝere.
ay in strife *and* sorou stadde
þat of my life I. am ful sadde.
þou pray þat he me worde sende
out of þis werlde quen I. sal wende
an oper erande sal þer be.
þat he walde sende me worde *with* þe.

FAIRFAX

All for wroght wid his spade,
Of his lijf he wex all made. 1240
Apon his spade his breist he laid,
To seth his sune þis word he said,
“Sun,” he said, “þe bus ga
To paradis þat i cam fra, 1244
To cherubin þe 3ateward.”
“3a, sir, wist i queþirward,
þere þat vncuth contre ware, 1247
3e wat wele þat i was neuer þare.”
“3eis,” he said, “i sal þe tell and say,
Hugat þu sal ta þi right way,
Tilward þe est end of þe dalle, [col. 2]
A grene gate find þu sale, 1252
In þat way sal yu find forsoth
þi moþer and myn oþer broþer sloth.
Foluand thoru þat griss greene,
þat euer has ben syden sene, 1256
þar we cam wendand as vnwise,
Quen we war put fra paradise
Vnto þis worldes wretched slade,
þar i mi-self first was made; 1260
Thoru þe mekilnes of vr sin
Might na griss grou þar in;
þat falu slow sal be þi gate,
Fra þaim to paradis þe 3ate.” 1264
“Fadir,” he said, “sai me þi will,
Quat sal i say þat angel vntill?”
“þu sal him say i am vnfere,
For i haue liuede so mani a 3ere, 1268
Ay in strif and soru stadd,
þat wid mi lijf i wax all mad,
þu prai him þat word me send,
Quen i sal fra þis world wend. 1272
Anoþer erand sal þar be,
þat he wild send me word bi þe,

Al for wrou3te wiþ his spade
Of his lif he wex al made
Vpon his spade his brest he leide
To Seth his son þus he seide
Son he seide þou most go
To paradis þat I coom fro
To cherubyn þat 3ateward
þat kepeþ þo 3ates swiþe hard
Seth seide to his fadir þere
How stondeþ hit fadir & where
I shal þe telle he seide to say
How þou shal take þe ri3t way
Towarde þe eest ende of þe 3ondur vale
A grene weye fynde þou shale
In þat weye shal þou fynde & se
þe steppes of þi modir & me
For welewed in þat gres grene
þat euer siþþen haþ ben sene
þere we coom goynge as vnwise
Whenne we were put fro paradise
Into þis ilke wretched slade
þere my self first was made
For þe greetnes of oure synne
Mizt siþþen no gras growe þerynne
þat same wol þe lede þi gate
Fro hennes to paradis 3ate
He seide fadir say me þi wille
What shal I say þe aungel tille
þou shal him saye I am vnwelde
For longe lyued am I in elde
And so in strif & sorwe stad
þat forwery I wex al mad
þou him preye sum word me sende
Whenne I shal fro þis world wende
Anoþer eronde shal þere be
þat he me sende worde bi þe

Quedir þat I sal haue it in hij
 þe oile me was hight o merci, 1276
 þe tim þat i lest paradis ;
 Well i knau now mi folijs,
 A-gain godds wil haue i wroght,
 And þat sum-del haue .I. now boght ;
 Mi soru has ai siþen ben neu, 1281
 Nou war it time o me to reu.”
 Seth went him forth wit-outen nai
 To paradis þat ilk way. 1284
 1 þe slogth he fand þat him gan wiss
 tilward þe 3ate of paradis ; [1 leaf 9, col. 1]
 Quen [he] þar-of son had a sight,
 Al was he gloppend for þat light ;
 þe mikel light þat he sagh þar 1289
 A brennand fire he wend it ware.
 He seuid him, als his fader badd,
 And 3ode forth and was noght raadd.
 þis angel at þe 3atte he fand 1293
 And asked him of his errand.
 Seth þen sette him spell o-nend
 And tald him warfor þat he was send,
 Tald him of his fader care, 1297
 Als he him taght sum yee herd are,
 to send him word wen he suld dei,
 to liue moght he na langar drei ; 1300
 And wen þat drightim had him tight
 To send him þe oile þat he him hight.
 Quen cherubin þis errand herd
 Mikelik he him answard : 1304
 “Ga to þe 3atte,” he said, “and lote
 þi hed inwar, þi self wit-outte,
 And tent to thinges at þi might
 þat sal be sceud vn-to þi sight.” 1308
 Quen seth a quil had loket in,
 He sagh sua mikel welth and win,

COTTON

queþer I. sal haue hit o3t in hye
 þe oyle me was he3t of mercy
 þe time þat I. left paradise
 wele I. knaw now my folise.
 a-gayne goddis wille I. wro3t.
 and þat sumdel haue I. now bo3t.
 my sorou has ay bene siþen new.
 now ware time of me to rewe.
 ¶ Seth went forþ wit-outen nay.
 to paradys þe ri3t way.
 þe sloþ he fand þat him con wis.
 vn-to þe yate of paradys.
 quen he þar-of had a si3t.
 he was gloppenet of þat li3t.
 þe mykil li3t þat he saw þare.
 a brennande fire he wende hit ware
 and saynet him als his fader bad.
 forþ he 3ode and was no3t drad.
 þis angel at þe 3ate him fand
 and asked him of his errande.
 Seth him sette spel on ende
 and talde quar-fore he was sende
 and talde him of his fader care
 als he him tazt as 3e herde are.
 to sende him worde quen he sulde dey
 for langer liue mu3t he no3t drey.
 and quen þat lorde myche of mi3t
 walde sende him oyel þat he hi3t.
 quen cherubin þis missage herde.
 Mildely he him þan vnsquerede.
 ga to þe 3ate he sayde and loute
 þi heued wiþ-in. þi body wiþ-oute
 and tent to þinges wiþ þi mi3t.
 þat salle be shewet to þi si3t.
 quen seth a quyle had loket in
 he sagh mykel welþe and wyn.

FAIRFAX

For i sal haue it vte in hey, 1275
 þat me was hight þe oile of merci,
 þat time þat i left paradijs,
 And left it thoru mi folis.
 Egain goddes will þat i had wroght;
 Sum dele nu i haue it boght: 1280
 Mi soru has ay ben syden neu,
 Nou war it time on me to reu."
 Seth went forth widuten nay,
 To paradis þat ilke day, 1284
 þe sloth he fand þat gan him wise,
 Till þat he cam at paradise.
 Quen he þarof had a sight,
 He was al dredand of þat light; 1288
 Suilk a light as he sau þare, [leaf 10, col. 1]
 A brinand fir he wend it ware,
 He blissed him as his fader badd,
 And went forth & was noght radd.
 þis angel at þe 3ate he fand, 1293
 And asked him of his erand.
 Seth þan sett him spell onende,
 And teld him quarfor þat he was send,
 Teld him of hijs faderis care, 1297
 Als he him taght, and 3e herd are,
 To send him word quen he sal dei,
 Langer to liue may he noght drei;
 And quen þat godd him had tight,
 þe oyle of merci þat he him hight.
 Quen cherubin his erand herde, 1303
 Mekeli he þan him ansuerde,
 "Ga to 3e 3ate," he said, "and loute
 þi hefd widin, þi bodi wid vte, 1306
 And tent to thinges wid al þi mith,
 þat sal be scheud vnto þi sight."
 Quen seth a quile had lokid in,
 He sau sua mekil welth and win 1310

Wher I shal haue hit ou3t in hye
 þat me was het þe oyl of mercye
 Whenne I was dryuen fro paradis
 And lost hit bi my foly nys
 A3eyn þe wille of god I wrou3t
 Somdel I haue hit bou3t
 Mi sorwe hap euer sipen be newe
 Now were hit tyme on me to rewe
 ¶ Seth went forþ wiþouten nay
 To paradis þe same day
 He fonde þe steppes him to wise
 Til he coom to paradise
 Whenne he þerof had a sizt
 He was aferde of þat lizt
 So greet lizt he say þere
 A brennynge fire he wende hit were
 He blessed him as his fadir bad
 And went forþ & was not drad
 þe aungel at þe 3ate he fond
 He asked him of his erond
 Seeth set tale on ende [leaf 9]
 And tolde whi he was sende
 He tolde him of his fadir care
 And of his elde & of his fare [de3e
 But sende him worde whenne he shal
 Lenger to lyue may he not dre3e
 And whenne god had him dizt
 þe oyle of mercy þat was hizt
 Whenne cherubin his eroonde herde
 Mekely he him vnswerde
 To 3onder 3ate þou go & loute
 þi heed wiþinne þi bodi wiþoute
 And tente to þinges wiþ al þi my3t
 þat shul be shewed to þi sizt
 Whenne seth a while had loked In
 He say so mychel wele & wyn

It es in erth na tung may tell, 1311 <i>þat</i> flour, <i>þat</i> frutte, <i>þat</i> suette smell, O blis and ioi sua mani thing; In middes <i>þe</i> land he sagh a spring Of a well <i>þat</i> es vtenemes, 1315 <i>þat</i> oute of ran four gret stremmes; Gyson, fison, tigre, eufrate, <i>þis</i> four mas al <i>þis</i> erth wate; Out-ouer <i>þat</i> well <i>þan</i> lokes he, And sagh <i>þar</i> stand a mikel tre, 1320 Wit braunches fel, o bark al bare, Was <i>þar</i> na leue on, less na mare. Seth bigan to thinc for-qui <i>þat</i> <i>þis</i> tre bi-com sua dri; 1324 O <i>þe</i> steppes vmthoght he <i>þan</i> <i>þat</i>¹ welud war for sin of man; [¹ MS. <i>þeit</i>] <i>þat</i> ilk schil did him to min <i>þis</i> tre was dri for adam sin. 1328 He com <i>þan</i> to <i>þat</i> angel scene, And sceud him al <i>þat</i> he had sene; Quen he his sight al had him tald, [col. 2] He badd him eft ga to be-hald. 1332 He loked in eft and stod <i>þer</i>-oute, And sagh <i>þe</i> thing <i>þat</i> gart him doute; <i>þis</i> tre, <i>þat</i> i of for-wit said, A neddur hit hade al vmbilaid. 1336 Cherubin, <i>þat</i> angel blyth, Bad him ga lok <i>þe</i> thrid syth; <i>þis</i> tre was of a mikel heght, 1339 Him thoght <i>þan</i>, at <i>þe</i> thrid sight, <i>þat</i> to <i>þe</i> sky it raght <i>þe</i> toppe; A new born barn lay in <i>þe</i> croppe, Bondon wit a sueþelband, <i>þar</i> him thoght it lay suelland; 1344 He was al ferd wen he <i>þat</i> sei And to <i>þe</i> rotte he kest his he,	<i>þat</i> in erþ na tonge may telle. of floures frute <i>and</i> squete smelle of blis <i>and</i> ioi sa mony þinge. In middes <i>þe</i> lande he saw a springe. of a welle wiþ-uten mys. <i>þer</i>-out ran foure stremys fison. gison. tigre. eufrate. <i>þes</i> foure makis al <i>þis</i> erþ wate. out of <i>þat</i> welle loket he. <i>and</i> sawe <i>þer</i> stande. a mykel tre. wiþ branchesse mony. of barke bare was <i>þer</i> na lefe on. lasse ne mare ¶ Seth bi-gan to þink for-quy. at <i>þis</i> tree. bi-come sa dry. of steppis he vmbe-þoʒt him <i>þan</i>. <i>þat</i> falowed for syn of man. <i>þat</i> ilk skyle made him to Myn. <i>þis</i> tree was dry for adam syn. he come to <i>þat</i> angel shene. <i>and</i> shewet him <i>þat</i> he had sene. quen he his siȝt al had him talde. he bad him est ga. <i>and</i> be-halde. he loket in est. <i>and</i> stode <i>þar</i>-oute <i>and</i> saghe <i>þe</i> þing. <i>þat</i> gert him doute <i>þis</i> tree <i>þat</i> I. be-fore haue saide a nedder a-boute hit was layde. ¶ Cherubin <i>þat</i> angel bliþe. radde him ga loke <i>þe</i> þrid sithe. him þoʒt <i>þan</i> at þrid siȝt. <i>þis</i> tree was of sa mykil in siȝt. <i>þat</i> to <i>þe</i> skew. raȝt <i>þe</i> top. a new-borne childe lay in <i>þe</i> crop. bondyn wiþ a squeþel bande. <i>þat</i> him þuȝt hit lai squelande he was agaste quen he <i>þat</i> seye <i>and</i> to <i>þe</i> rote. he keste his eye.
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It es in erd, na tung may tell, 1311 þat flour, þat frott, þat suete smell, Of ioy and bliss sua mani a thing. In middes þe land he sau a spring Of a welle þat es vtnemis, þar fra renis four grete stremis, 1316 Fison, Gison, tigris, and eufrate, þir four mas all þis world wate. Ouer þat welle þan loked he, And sau þar stand a mekil tre, 1320 Wid branchis fele of barc al bare, Was þar na lijf in less ne mare. Seth bigan to thinc for qui þat þis tre bicom sua dreri, 1324 And on þe steppes thocht he þan, þat duined war for þe sin of man ; þat ilk skil did him to mine [col. 2] þis tre was drei for Adam sine. 1328 He com þan to þat angel schene, And told him all þat he had sene ; Quen he his sith all had him tald, He bad eft ga to bi all it hald ; 1332 He loked in eft and stod þar vte, And sau thinges þat gert him dute. þis tre þat i of bifore said, Anedder it had al vmbilaid. 1336 Cherubin, þat angel bliht, Bad him ga loke þe thrid siht ; Him thout þan at þe thrid sith, þis tre was of a mekil hiht, 1340 vnto þe sky it raght þe topp, A new-born child lay in þe cropp, Bunden wid a suadiling band ; þar him thout it lay squeland. 1344 He was all rad quen he þat sey, And to þe rote he kast his ey,	In erþe is no tong may telle Of floures fruyt & swete smelle Of ioye & blis so mony a þing Amydde þe lond he say a spryng Of a welle of honoure Fro hir ronne stremes foure Fison. gison. tigre. & eufrate Al erþe þese weten erly & late Ouer þat welle þenne loked he And say þere stonde a mychel tre Wip braunches fele no barke þat bere Was þere no lyf in hem þere Seth bigon to þenke whye þat þis tre bicoom so drye And on þe steppes þouhte he þon þat dryzed were for synne of mon þat ilke skil dud him to mynne þe tre was dryze for Adam synne He coom þo to þat Aungel shene And tolde him þat he had sene Whenne he had þus him tolde He bad him eft go & biholde He loked in eft & stode þeroute And say þingis þat made him doute þis tre þat I eet of seide A nedder hit had aboute bi leide Cherubin þe aungel briht Bad him go se þe þridde siht Him þouhte þenne þat he seze þis for seide tre rauhte ful heze Vnto þe skye rauhte þe top Anew born childe lay in þe crop Bounden with his swapeling bonde þere þouhte him hit lay squelonde He was a ferde whenne he hit seze And to þe rote he cast his eze
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Him thoght it raght fra erth til hell,
Quare vnder he sagh his broper abell ;
In his saul he sagh him þare 1349
þat caim slogh for-wit ful o care.
He went agayn þan for to scau
To cherubin al þat he sau. 1352
Cherubin wit chere sa milde
Bigan to tel him o þat child.
“ þis barn,” he said, “ þat þou has sene,
Is goddes sun wit-outen wene ; 1356
þi fader sin now wepes he
þat he sal clens sum time sal be,
Quen þe plenteȝ sal cum o time ;
þis is þe oile þat was hight him ; 1360
Til him and til his progeni,
Wit pite sal [he] sceu his merci.”
Quen seth had vnderstanden wele
þat angel said him, ilk dele, 1364
His leue wald tak at cherubin.
Pepins þen he gaue him thrin,
þe quilk a þe appel tre he nam
þat his fader ete of, adam. 1368
“ þi fader,” he said, “ þan sal þou say
þat he sal dei þe thrid day
Efter þat þou be commun ham,
And als he was turn in-to lam ; 1372
Bot þou sal tak þis pepins thre,
þat .I. toke o þat appel tre,
And do þam vnder his tong rote,
þai sal til mani man be bote ; 1376
¹ þai sal be cedre, ciprese, and pine,
O þam sal man haue medicen.
þe fader in cedre þou sal take, ^[1 lf 9, bk, col. 1]
A tre of heght, þat has na make ;
And cipres, be þe suete sauur, 1381
Bitakens ur suete sauueur,

COTTON

him þuȝt hit raȝt þorou erþ *and* hel
quare vnder he sawe his broper abel
In his saule he saw him þare.
þat cayme slowe. ful of care.
¶ he went a-gayne for-to shawe
to cherubin þat he sawe.
cherubyn wiþ chere sa mylde. [leaf 11]
be-gan to telle him of þat childe.
þis barne he saide þat þou has sene
ys goddes sone wiþ-out wene.
þi fadres sinne now wepis he.
þat he sal clens sum time sal be
quen þe plentes sal come of time
þis ys þe oyle was heȝt him.
til him *and* til his progeny.
wiþ petey he sal shew his mercy.
¶ quen Seth had vnderstanden wele
þe angel onsquare ilka dele.
his leue he toke at cherubyn.
cornys þan he gaf him þrin.
þe quilk of þe appeltree he nam
þat his fader ete of adam.
to þi fader þou sal say.
þat he sal deye þe þrid day.
efter þou art commyn hame.
and als he was. turne in-to lame.
bot þou sal take þese cornys þre
þat .I. toke of þat appeltree.
and do ham vnder his tonge rote.
þai sal to mony mon be bote.
þat sal be cedre cipres *and* pine.
of ham sal man haue medicine.
þi fader in cedre sal þou take.
a tree of heȝt þat has na make
of cipres bi þe squete sauour.
hit be-takenys us. our sauour.

FAIRFAX

Him thout it raught fra erd to hell,
par vnþer he sau his broþer abel, 1348
In his saule he sau him þare
þat caim sloght, þat ful of care.
He went again þan forto schau
To cherubin all þat he sau, 1352
Cherubin wid chere sua mild,
Bigan to tell him of þat child;
“þat child,” he said, “þat þu has sene,
Es goddes sun widuten wene, 1356
þi fader sinne nou wepis he,
þat he sal clens sum time sal be,
Quen þe plente sal cum of time. 1359
þis es þe oyle þat was hight hime,
Til him and til his progeni,
wid pite sal scheu his merci.” 1362
Quen seth had vnþerstanden wele,
þat þat cherubin said, euer-ilk a dele,
His leue wil take of cherubyn, — ^[lf 10, bk, col. 1]
Pe[p]ins þan he gaf him thrin,
þe quilk of þe appil tre he nam,
þat his fader ete of, adam. 1368
“þi fader,” he said, “þan sal þu say,
þat he sal die þe thrid day,
Efter þat þu be comen him vnto,
Loke nou þat þu say him so. 1372
Bot þu sal take pepins thre
þat i take of þat appil tre,
And do þaim vnder his tonge rote,
To mani man þai sal be bote; 1376
þai sal be cedi[r], cipris and pine,
Till mani a man be medicine.
þe fadir in cedir sal þu take,
A tre of hit, widuten make; 1380
Of cipris be þat suete sauur,
Bitakins of vr suete sauur.

GÖTTINGEN

Him þouzte hit rauzte fro erþe to helle
þere he say his broþer Abelle
In his soule he say þat sizt
þat kaym slouze forwaryed wizt
He went azeyn for to shawe
To cherubyn al þat he sawe
Cherubyn wiþ chere mylde
Bigan to telle him of þat childe
þat childe he seide wiþouten wene
Is goddes son þat þou hast sene
þi fadir synne nou wepeþ he
He shal hit clense þe tyme shal be
Whenne þe plente shal com of tyme
þis is þe oyle was hizte to hyme
To him & to his progeny
Wiþ pite he shal hem shewe mercy
Whenne Seth had vndirstonden wel
þe aungels sayinge euer a del
His leue he toke of cherubyn
And þre curnels he 3af to hym
Whiche of þat tre he nam
þat his fadir eet of Adam
þi fadir he seide þou shalt say
þat he shal deze þe þridde day
Aftir þou be comen him to
Loke þat þou saye to him so
But þou shal take þe pepyns þre
þat I toke of þe appil tre
And put vndir his tunge rote ^[leaf 9, bk]
To mony men þei shul be bote
þei ben cidre cipres & palme fine
To mony þei shul be medicine
þe fadir bi cidre shal þou take
Hit shal be tre wiþouten make
Of cipres bi þat swete sauour
Bitokeneþ oure swete saueour

TRINITY

þe mikel suetnes þat es þe sun ;
þe pine to bere a frut es won ; 1384
Mani kirkels of a tre mast
Gain gifes o þe holi gast.
¶ Seth was of his errand fain 1387
And sune com til his fader again.
“Sun,” he said, “has þou sped oght
Or has þou ani merci broght?”
“Sir, cherubin þe hali angel
þat es yateward, þe gretes wel, 1392
Sais it sal negh þe warlds end,
Ar þat oile þe may be send,
Thoro birth of a blisful child 1395
þat sal fra harm þe werld schild ;
O þi ded he bad me sai
Sal be to dai þe thrid dai.”
Adam was for þis tipand blith,
Sua glad was he neuer his sith ; 1400
Quen he herd he suld liue namare,
þan he logh, bot neuer are ;
And þus on godd be-gan to cri :—
“Lauerd, inogh now liued haue .i.,
þou tak mi saul out of þe flexs 1405
And do it ware þi wils es.”
Quat of þis werld he was ful sad
þare neuer a dai þar in was glad, 1408
þat liued nine hundret yeir and mare,
And al his liue in site and care ;
And leuer was sipen to lenger in hell
þan langer in þis liue to duell. 1412
¶ Adam, al[s] him was tald be-forn,
Was ded apon þe thrid morn ;
Doluen he was thoru seth his sun
In þe dale þat hat ebron ; 1416
þe pipins war don vnder his tung,
þar ras o þam thre wandes yong ;

COTTON

þe mykel squetnes þat ys his sone
þe pyne to bere a tree ys wone
[¹ Thise carnellis lest & most
Come from the holy gost] <sup>[¹ from Laud
MS. 416]</sup>
¶ Seth was of his errande fayne
and sone come til his fader a-gayn.
¶ sone he saide as þou sped ozt
or has þou any mercy brozt.
¶ Sir cherubin þe haly angel.
þat porter ys. he gretes þe wel.
he says be-for þe werlde ende
þat he salle þo oyle sende.
þorou birþ of þat blesset childe
þat sal fra harme þis werlde shilde
of þi dede he bad me say.
þat þou sulde deye þis þrid day.
¶ adam was glad for þis tipande
mare þan euer be-for-hande.
quen he herde he sulde lyf na mare
þen he loghe and neyuer are.
and þus on god be-gan to cry.
lorde I.-noghe now liued haue .I.
þou take my saule out of flesshe
and do wip hit quat þi wille ys.
quat of þis werlde was he ful sad
þat neuer a day þar-in was glad .
he liued ix. hundre zere and mare
and alle his liue in sorou and care.
leuer was him sipen langer in hel
þen langer. in þis werlde to dwel.
Adam als him was talde be-forne
was dede a-pon þe þrid morne.
Dolue he was þorou seth his sone.
In þe vale þat hat ebron.
þe cornys ware done vnder his tonge
þere rase of ham þre wandes zonge

FAIRFAX

þe mekil suetteness þat es þe son ;
þe pine to a fruit es won, 1384
Mani kirkelis of a tre most
Gain giftes of þe hali gost."
Seth was of his erand fain, 1387
And sone cam to his fader again.
"Sun," he said, "has þu sped aght,
Or has þu ani merci broght?"
"Sir, cherubin þat hali angel,
þat porter es, he gretes þe wel, 1392
Sais it sal be nere þe worldes end,
Ar þat oyle þe may be sende,
Thoru birth of a blisful child,
þat sal þe world fra harm schild. 1396
Of þi dede he bad me say,
þat sal be to day thrid day."
Adam was for þis tipand blithe,
so glad he was neuer his sihte. 1400
Quen he herd he suld liue na mare,
þan he logh, bot neuer are.
And þus to godd gan he to cri, [col. 2]
"Lauerd, enogh liued haue nou i,
þu take mi saule vte of mi fless, 1405
And þo it quar þi willes ess."
For of þis world he was ful madd,
þar neuer a day þar in was gladd,
þat liued niene hundred 3ere & mare,
And all his lijf led in soru and care ;
And leuer siþen to won in hell, 1411
þen langer in þis world to duell.
Adam, as him was tald biforn,
Deyed apon þe thrid morn,
Grauen he was thoru seth his sun,
Right in þe vale of ebron ; 1416
þe pepinis war don vnder his tong,
þar ros of þaim þre wandis 3ong,

GÖTTINGEN

þe mychel swetenes is þe sone
þe palme to fruyt hit is wone
Mony curnels of o tre most
Gode 3iftis of þe holy goost
¶ Seth was of his eronde feyn
And soone coom to his fadir a3eyn
Son he seide hastou sped ou3t
Hastou any mercy brou3t
Sir cherubin þat aungel
þat porter is þe greteþ wel
And seiþ þe world shal ne3e han ende
Ar he þe oile may to þe sende
þour3e birþe of a blessed childe
þat shal þe world fro shame shilde
For þi deþ he bad me say
Hit shal be þis day þridde day
Adam her of was glad ful blyue
So glad was he neuer er his lyue
Whenne he herde to lyue no more
þo he low3e but neuer ore
And þus to god gan he crye
Lord Inou3e mon lyued haue ye
þou take my soule out of my flesshe
And do hit where þi wille es
For of þis world he was ful mad
þat neuer o day þerinne was glad
Nyne hundride 3eer & more 3are
He lyued here in sorwe & care
Leuer him were to ben in helle
þen lenger in þis world to dwelle
Adam as him was tolde biforn
De3ed on þe þridde morn
Grauen he was bi Seth þon
In þe vale of Ebron
þe curnels were put vnder his tonge
Of hem roos þe 3erdes 3onge

TRINITY

Son of a nellen heght þai ware, 1419	Sone of an elne heȝt þai ware.
þai stod þan still and wex na mare ;	þai stode þan stille <i>and</i> wex na mare
ful many yeir ilike grene,	Mony a ȝere i-like grene.
Halines was o þam sene.	halynes was on ham sene.
Stil ai stod, þai wandes thre [col. 2]	Stil þai stode þer wandes þre.
Fra adam tim until noe ; 1424	fra adams time vn-til noe
Fra noe quen þe flod ras	fra noe quen þe flode rase.
Til abraham þat haly was ;	til abraham þat haly was.
Fra abraham ai stil stod þai	<i>and</i> fra abraham stille stode þay.
Til moyses þat gaf þe lai ; 1428	ay til moyses gas þe lay.
Euer stod þai still in an,	euer stode þai stille in ane
Wit-uten wax, wit-uten wain.	wiþ-uten wax wiþ-uten wane.
Na mare o þe wandes now	of þer wandes stynt we now.
Bot stori sal i rede ȝow. 1432	<i>and</i> forþ my story I. wil tel ȝow.

how adam endid.

¶ Adam liued nine hundret yeir	Adam liued ix. hundre ȝere.
And þritte wynter þar-to seir ;	<i>A</i> <i>and</i> þretty winter þar to sere
Quen he was ded ne dout he nan	quen he was dede sone an-nane
þat his saul ne was til hel gan, 1436	his saule forþ to hel con gane.
And alle þat deid bi-tuix and þan	<i>and</i> alle at deyed bi-twix <i>and</i> þan.
þat iesus ras bath god and man,	þat ihesus rase baþ god <i>and</i> man.
No moght þan help na hali-heid,	ne muȝt ham help na hali-hede.
þat ga til hel þam most ned ; 1440	attyn to hel þai most nede.
He moght wel thinc his stund to strang	him muȝt þink his stounde ful strang
þat in þat sted ware staid sa lang,	þat in þat stede was stad sa lang.
þat lasted four thusand yeir in wa,	þat lasted foure þousande ȝere in wa.
Thre hundret and four yeir al sua ;	þre hundre <i>and</i> foure ȝere al-squa
Sua lang fra Adam was emell 1445	sa lange fra þat. þe soþ to tel.
Til þat our lauerd harid hell ;	<i>and</i> þat our lorde heried helle.
And þat was a ful gret penance,	[.]
Don to man for litel chance. 1448	 <i>no gap in the MS.</i>]

Genelogia Ade & seth [leaf 10, col. 1]

Genelog[ia] caym [col. 2]

¶ Seth spused his sister delbora,
For drighten self had biden sua ;

COTTON

þe kinradin of adam þorou

Seth his sone.

[leaf 11, back]

¹ Seth spoused his suster Delbora.
for god him-self had biddyn sa.

FAIRFAX

ALL WHO DIED BETWEEN ADAM AND CHRIST, HOWEVER HOLY, WENT TO HELL. 91
THEY WERE THERE A LONG TIME ; IT WAS 4304 YEARS TILL CHRIST HARROWED HELL.

And sone an elne hight þai were,
þai stod þan still and wex no mare.
Mani a 3ere elike al grene, 1421
Halines on þaim was sene,
Still þai stod ay, þa wandes thre,
Fra adam time vnto noee ; 1424
Fra noee quen þe flode ras,
Till habraham þat hali was,
Fra abraham time still stod þai
Till moyses þat gaue þe lay ; 1428
Euer stod þai still in ane,
widuten waxing or wane.
Na mare of þa wandis nou
Bot a stori sal i rede 3ou. 1432

Of adam and oper eldris.

Adam liuid nine hundrid 3ere,
And thritti winter þarto sere,
Quen he was dede ful sone onane,
His saule it was til hell tane ; 1436
And all þat died bituix and þan
þat iesu ras, bath godd and man,
Mith þaim help na halihede, [leaf 11, col. 1]
at þai to hell þan most nede. 1440
He might wele thinc þat stunn'd strang
þat in þat stede was stad so lang,
Four thousand 3ere in þat wo, 1443
Thre hundrid 3ere and four also,—
So lang fra adam was i tell
Til þat vr lauerd horud hell.
[.
. no gap in the MS.]

þe genialogi of adam þe ald,
Of seth and caym nu sal be tald.

Seth spoused his sister delbora,
For godd him-self had boden sua ;

GÖTTINGEN

And sone an ellen hy3e þei wore
þenne stode þei stille & wex no more
Mony a 3eer I liche grene
Holynes in hem was sene
Stille stode þo 3erdes þre
Fro Adames tyme to noe
Fro Noe tym & fro þe flode
To Abraham holy & gode
Fro Abraham 3it stille stode þai
Til moyses þat 3af þe lay
Euer stode þei stille in oone
Wipouten waxinge opere woone
No more of þo 3erdes now
But of a story I shal telle 3ow

Adam lyued nyne hundride 3ere
& þritty wynter also in fere
Wheñ he was deed soone anoon
His soule was to helle goon
And alle þat de3ed fro þis to þon
þat iesu de3ed god and mon
Hem my3te helpe no holy hede
But þei to helle most nede
He my3te þinke þe stude strong
þat in þat place was so long
Foure þousande 3eer in þat woo
þre hundride 3eer also
So long fro Adam was to telle
Til oure lord harwede helle
[.
. no gap in the MS.]

þe genealogy of Adam olde
Of Seth & Caym shal be tolde

Seth spoused his sister delbora þo
Oure lord bad hit shulde be so

TRINITY

He had a son of hir, enos,
 A man þat was of mikel los, 1452
 For-qui, he was þe formast man
 þat cri on gods nam bi-gan.
 Nine hundret yeir and seuen a fue,
 Sua lang it lasted seth liue; 1456
 Enos his son liued al biden
 Nine hundret yeir and fue, i wene;
 Cainan his sun, als it es redde, 1459
 His lijf nine hundret yeir he ledd;
 Aght hundret yeir liued malaliel,
 And fue and tuenti yer to to tell;
 Nine hundret yeir and sexti Iareth
 þat was þe fiuet kne fra seth; 1464
 Of Iareth eild þe yeir fourti-and
 Was passed o werld þe first thusand;
 Enoch his son wit-uten pere 1467
 Liued in þis werld thre hundret yeir,
 He was þe first þat letters fand ^[leaf 10, col. 1]
 And wrot sum bokes wit his hand.
 To paradis quik was he tan, 1471
 þar he yitte es in flesse and ban;
 He sal com forth for domesday
 to fight al for þe cristen lay;
 Wit antecrist þan sal he fight
 For to werye cristen right. 1476
 He and his felaw helia
 Antecrist sal þam baþe sla,
 Bot wit þair vpris fra ded to lijf,
 þan sal þai fel þat fals strijf. 1480
 Adam, als þe stori sais,
 Deid in þis enoch dais.
 Of enoch cōm matusale, 1483
 Liued neuer man sua lang has he,
 til þat nine hundret yeir war gan
 And seuenti, falid it bot an.

COTTON

he had of hir a sone enos.
 a mon þat was of mykil lose.
 forquy he was þe formast man
 þat kirke in goddis name be-gan.
 ix. hundre 3ere *and* vij. *and* fyue.
 squa lange lastet Sethes liue.
 ¶ Enos his sone liued al be-dene
 ix. hundre 3ere *and* v .I. wene.
 ¶ Caynan his sone als hit ys red
 his liue ix. hundre 3ere he lad.
 viij. hundre 3ere his sone Maliel
and v. *and* xx. þar-to I. telle.
 ix. hundre 3ere *and* sixty Iareth
 þat was þe .v. gree fra Seth.
 of Iareth eilde þe 3ere fourtiand
 was past of þe werlde þe first þousande
 ¶ Ennoc his sone wiþ-uten pere
 liued in þis werlde þre hundre 3ere
 he was. þe first at letters fand
and wrate sum bokis wiþ his hande
 to paradis quik was he tane.
 þar he ys in flesshe *and* bane.
 he sal come forþ bi-for domesday
 to fezt for þe cristen lay. ^[¹ From Laud MS. 416]
 [¹ With antecryst he shalle fight
 For to werre the Crystyn right]
 he *and* his felaw helia.
 antecrist sal fle ham twa.
and wiþ þaire vpris fra deþ to life
 þan sal þai fel þat fals strife.
 ¶ adam als þe story saise
 deyed in þis ennockis days.
 of enoc come matussale
 liued neuer nane sa lange as he
 til ix hundre 3ere ware gane.
and seyuenti failed þer bot ane.

FAIRFAX

He gat of hir a sun, enos,
A man þat was of mekil los, 1452
For-qui he was þe formast man,
þat cri on goddes name bigan.
Neien hundrid 3ere seuen and fiȝf,
So lang lastid sethis liue. 1456
Enos his sun liued all bidene,
Nine hundrid 3ere and fiȝf i wene ;
Caynan his sun, as it es redd, 1459
Nine hundrid 3ere his lijf he ledd.
Eȝht hundrid 3ere liued malaliel,
And fue and tuenti þar to tell.
Nine hundred 3ere and sex iaraeth,
þat was þe fiȝt kin fra seth, 1464
Of iareth elde þe 3ere fourtiand,
was passid ouer þe first thousand.
Enoch his sun widuten pere,
Liued in erd thre hundered 3ere, 1468
He was þe first þat lettris fand,
And wrat sum bokis wid his hand ;
To paradis quic was he tan, 1471
And þar he liues in fless and ban ;
He sal cum bifor domisday
To fight for þe cristen lay,
wid antecrist þan sal he fight,
Forto were þe cristen right. 1476
He and his felaue helia, [col. 2]
Antecrist sal þaim bath sla,
Bot wit þair vprising fra ded to lijf,
Sal þai fell þat fals striȝf. 1480
Adam, als þe stori sais,
Deied in þis enoch dais.
Of enoch com matussale,
Liued neuer man sua lang as he, 1484
Til þat nine hundrid 3ere was gan
And seuenti, failed it bot an.

GÖTTINGEN

He gat a son of hir enos
A mon þat was of mychel loos
For he was þe firste man
þat cry on goddes name bigan
¹Nyne hundride 3eer seuen & fyue
So longe lasted seth his lyue [leaf 10]
Enos his son lyued bi dene
Nyne hundride 3eer & fyue I wene
Caym his son his lyf he led
Nyne hundride 3eer as hit is red
Eiȝte hundride 3eer lyued maladiel
And fyue & twenty 3eer to tel
Nyne hundride 3eer & six Iareth
þat was þe fiȝte kyn fro Seth
Of iareth elde þe fourti and
Was passed ouer þe first þousand
Ennok his son wiþouten pere
Lyued in erþe þre hundride 3ere
He was þe furste þat lettrure fond
And wroot somme bokis wiþ his hond
To paradis was he take þon
And þere he lyueþ in flesshe & bon
He comeþ to fore domes day
To fiȝte for þe cristen lay
Wiþ anticrist he shal fiȝt
For to were þe cristen riȝt
He & his felowe Elye
Antecrist shal do hem dye
And wiþ her risyng fro deþ to lyue
þei shul felle þat false stryue
Adam as þe story sayes
Deȝed in þis Enok dayes
Of Ennok coom Matussale
Lyued neuer mon so longe as he
Til nyne hundride 3eer was goon
And seuenti failed hit but oon

TRINITY

Lameth his sun his eild to neuē,
Seuen hundret yeir seuenti and seuen.
O lameth com his sun noe, 1489
In quas time þe flod gan be.
þe formast werld adam be-gan,
þar-of lameth þe last man ; 1492
It lasted wel a thousand yeir
Sex hundret tua and sexti sere.
Bot a[r þe t]oper werld be-gin
Spek we sumquat of caym kyn. 1496
¶ Quen caym had don þat plentiful
Quarfor he was sua maledight, [plight,
He fled away fra oper men
Vntil a sted þat hight eden. 1500
Til him was spused calmana,
Als giuen to seth was delbora ;
Son a sun wit hir gait he
þat enos hight, and a cité 1504
O þat ilk nam he mad ;
I find na term of his liuelaid,
þar he wond ai wit his brode,
þe first cite for-wit þe flode. 1508
Of enos gaidat, of quam mamael,
And of him com matussael ;
Lameth his sun has suns thrin,
Iobal, cubal, cubaltim ; 1512
þis lameth was cald lameth þe blind,
Caym he slogh wit chaunge, we find ;
In þe flod he was for-don. [col. 2]
Iobal, þat was his eldist sun 1516
Was first loger, and fee delt wit ;
Cubaltain þe formast smyth,
Cubal þer broþer first vnderfang
Musik, þat es þe sune o sang ; 1520
Organis harp and oper gleu,
He drou þan oute o musik neu.

COTTON

¶ lameth his sone his elde to neuē
vij. hundre 3ere and seyuenti and vij.
of þis lameth come his sone noe
In his time flode bi-gan to be.
þe formast werlde adam bi-gan.
þar-for lameth þe last man.
hit lastet wele a þousande 3ere
vj. hundre twa and sexti sere
bot or þe toper werlde by-gyn.
speke we sumquat of caym kyn.
¶ Quen caym had done þat sari cas
of goddis mouþ cursed he was.
he fled a-way fra oper men.
vn-tille a stede þat hat eden.
til him was spouset calmana.
als gyuen to seþ was delbora.
sone a sone wiþ hir gatte he.
þat enos hezt and a cite
of þat ilk man he made.
I finde na terme of his liuelade.
þer he woned wiþ his brode.
þe first cite be-for þe flode.
¶ enos gatte a sone Mainael
of him bcome matussael.
Lameth his sone. had sones þrin
Iobal. cubal. cubaltain.
þis lameth was calde lameþ blinde
Cayme he sloghe wiþ chance we finde
In flode he was for-done.
Iobal was his eldest sone.
stoer of fee he dalt wiþ.
Cubaltain was þe formast smyth.
cubal first con vnder-fange.
Musike þat ys þe soñ of sange.
organs harp and oper glew.
he droghe ham out of musyk new.

FAIRFAX

Lamet his sun, his elde to neuen, 1487
Seuen hundrid 3ere *and* seuinti *and*
Of lameth com his sone noe, [seuen.
In quas time þe flod gan be ;
þe formast world adam bigan,
þer-of lamet þe last man. 1492

It lastid wele a thousand 3ere,
Sex hundrid til *and* sexti sere.
Bot ar þat oþer world biginne, 1495
Speke we sumquat of caym kinne.

Qven caym had don þat cursed dede
þat he was warid, als we rede,
He fledd a-way fra oþer men,
Into a stede þat hight eden. 1500
Till him was spoused calmana,
As was to seth giuen delbora.

Sone a sun of hir gat he,
þat enos hight, as a cite 1504
Of þat ilke name he made ;
I find na terme of his lijflade.
þar he woned wid his brod,
þe first cite bifor þe flod. 1508

Of enos gaidat of him malaliel,
And of him cam matussalel.

Lameth his sun had sunes thrine,
Iobal, cabal, tubaltainne. 1512

þis lame3 was cald lam[e]3 þe blind,
Caym he slow wid chance, we find.
In þe flode he was fordon. [f 11, bk, col. 1]

Iobal, þat was his eldest son, 1516
was first hogger, and fe delt wid,
Tubaltaine þe formast smith,
Tobal þair broþer first vnderfang
Musyk, þat es þe sonne of sang. 1520
Organis, harpe, and oþer gleu,
He drou þaim vt of music neu.

GÖTTINGEN

Lameth his son his elde to neuen
Seuen hundride 3eer seuenty & seuen
Of lameth coom his son Noe
In whos tyme þe flood gan be
þe formast world Adam bigon
þerof lameth þe laste mon
Hit lasted wel a þousande 3ere
Six hundride to & sixty sere
But ar þe oþere world bigynne
Speke we more of Caymes kynne [dede

Wheñ Caym had done þat cursed
þat he was waryed alle we rede
He fledde away fro oþere men
In to a stude þat hett Eden
To him was spoused Calmana
As was to Seth delbora

Soone a son of hir gat he
þat Enos hett as a cite
Of þat ilke name he toke
We fynde no terme of him in boke
þere woned caym wiþ his brode
þe firste cite bifore þe flode
Of enos coom malaliel

And of him coom matussalel
lameth þre sones had wiþ mayne
Iobal cabal tubalcaine
þis lameth hett lameth blynde
Caym he slow3e bi chaunce we fynde
In þe flode was he fordone

Iobal þenne was his eldest sone
He was furste herde & fee dalt wiþ
Tubalcaine þe formast smyþ
Tobal her broþer furst vndir fong
Musike þat is þe soñ of song
Organes harpe & oþere glew
He drow3e hem out of musik new

TRINITY

A sister had þis breþer alsua
And sco was heiten noema; 1524
Scho was þe formest webster
þat man findes o þat mister.
þare fader was þe first o liue [¹ So in MS.]
þat bigam¹ was wit dubul vijfe. 1528
þaa þat þa wonders werkes wroght
It ran wel þat tym in thoght,
þat þis werld suld cum til end, 1531
Or drund wit watur, or wit fir brend;
Tua pilers þai mad, o tile þe tan,
þe toþer it was o merbul stan;
þair craftes al þat þai moght min
þai put þam in þeir pilers tuin; 1536
þe stan, egain watur for to last,
Again þe fire, þe tile, þat it ne brast;
þai wist þat wa-sum efter com 1539
Suld wissud be wit þaire wisdom.
For-þi lete god þam lijf sua lang
þat þai moght seke and vnderfang
þe kynd o thinges þat þan were dern,
Curs o sun, and mone, and stern, 1544
þe quilk curs moght nan fulli lere
þat moght noght liue an hundret yere.
Quen sa fele yeier ar wroken oute
þe mikel spere es rune aboute; 1548
In sua lang time, es noght to lain,
þe planetes all ar went again
O þair first making in to þe state,
Als wiss clerkes mani wate. 1552

¹ De corrupcione terre per peccatum
[¹ leaf 10, back, col. 1]

¶ Quen Iareth, þat 3e herd me neuen,
had eild of hundret wynturs seuen,

COTTON

¶ a sister had hir brother al-squa.
men hir calde noema.
ho was þe forme webster.
þat euer was of þat mister.
þaire fader was þe first of liue
þat bigan haue double wyue.
þat at þer wonder werkis wro3t
hit ran ham wele þat time in þo3t
at þis werlde sulde come til ende
to droun or wiþ fire be brende.
twa pilers þai made of tile þat an.
þe toþer was of marbilstane.
þaire craftis al at þi cowde Myn
þai puttam in þe pilers twyn.
þe stane agayne water for-to last
agayne fire þe tile at hit ne brast
¶ þai wist wele wiþ þaire wisdom
for-tille here-ofter come.
for-þi lete god ham liue sa lange.
at þai mi3t seke *and* vnderfange.
þe kinde of þinges þat þen was derne
þe cours of sunne of mone *and* sterne
þe quilk cours mu3t nane lere
þat mi3t no3t liue an hundre 3ere
quen sa fel þer ar wrokyn al out. [112]
þe mykil sper ys runne a-boute
In squa lange ys no3t to layne.
þe planettes ar went a-gayne.
of þaire first makynge in-to þe state
as þer wise clerkis wate.

Of þe corrupcioun of þe lande ofter
synne.

Q uen Iraeth at here I. neyuen.
had elde of hundre winter *and* vij.

FAIRFAX

A sister had þa brether alsua,
And scho was cald noema, 1524
Scho was þe formast webister
þat man findes of þat mister.
Hir fader was þe first o liue,
þat euer bigan wid dobil wiue. 1528
þai þat þir wonþer werkes wroght,
It ran þaim wele þat time in thoght,
þat þis world suld cum to ende 1531
wid water drenkild or wid fir brend.
Tua pilers þai made, of tyle þat an,
þe toþer it was of marbil stan,
þir craftes all þat þai miht mine,
þai put þaim in þa pilers tuine; 1536
þe stan, againes þe water to last,
þe tyle gaines fir, þat it ne brest,
þai wist þat qua so efter cam,
Suld be wised wid þar wisdom. 1540
For-þi lete godd him liue so lang,
þat þai nicht seke and vnþer fang
þe kind of thinges þat wer dern, 1543
Cours of sune and mone and sterne,
þe quilk cours miht nan fulli lere,
þat miht [noght] liue an hundrid 3ere.
Quen so mani 3ere es passed vte,
þe mekil spire es rune aboute, 1548
Into lang time, es noght to lain,
þe planetis er all went again
Of þair first making, into þe state;
Als þir wise clerkis nu wate. 1552

How manes sinne þat i of mene, [col. 2]
Corrupt all þis world bidene.

Qven iareth þat 3e herd me neuen,
Had eld of hundid winter seuen,

A sister hadde þo breþeren tweyn
Neoma was calde certeyn
She was þe formast web in kynde
þat men of þat crafte dud fynde
Hir fadir was þe firste on lyue
þat bigon to double wyue
þei þat þese wondir werkes wrouzt
Hit ran hem wel þat tymein þouzt
þat þis worlde shulde com to ende
Wiþ watir dreynt or fuyr brende
Two pileres þei made of til þat oon
þat oþer was of marbul stoon
þese craftis alle þat þei dud so [f 10, bk]
þei put hem in þese pileres two
þe stoon a3eyn þe watir to last
þe tile a3eyn þe fire not brast
þei wolde þat who so aftir coom
Shulde be wised bi her wisdom
þerfore let god him lyue so longe
þat þei myzte seke & vndirstonde
þe kynde of þinges þat were derne
Cours of sonne mone & sterne
Whiche cours may noon al lere
þouze he lyued an hundride 3ere
Whenne so mony 3eer is passed oute
þe mychel spire is ronnen aboute
In so longe tyme is not to leyne
þe planetes are went alle a3eyne
Of her firste makyng in to þe state
þat clerkes now wel woot þate

How mannes synne þat I of mene
Corrupte al þis World bi dene

When Iareth þat 3e herde me neuen
had elde of hundred wyntur &
[seuen]

Mikel malice was first in man	1555	Mikil malice was first in man.
Bot neuer forwit sua mikel as þan ;		but neuer be-fore so myche as þan.
In adam time was wrang i-nogh,		In Adams time was wrange I-noghe
Bot þis tim wex wel mare wogh,		[an]d now at first wakkenes woghe.
Namlik amang kaym kyn	1559	[na]mely a-mong caymys kyn.
þat lited þam noght bot in sin. ^[11f10, bk, col. 1]		þ[at] delitet ham al to syn.
¹ Al thoght þam wel þat was þair wil,		al þuȝt ham wele at was þair wil
And þat was heldand al til il,	1562	and al at turned ham tille ille.
On al thinges was mare þair thoght,		on al þing was mare þaire þoȝt
þan was on drightin þat al wroght ;		þen on him þat ham wroȝt.
Sua blind þai war in þair insight,		¶ sa blynde ware þai in þaire siȝt.
þat reckining cuth þai nan o right ;		þat þai cowde nauȝer resoun ne riȝt
Al þair luf þai gaue to lust,		al þaire loue þai gafe to lust.
þai did þair sauls all to rust ;	1568	þat made þaire saule for to rust.
O sothfastnes, als sais te sau,		sopfastenes kowde þai noȝt knaw.
þai left þe lede of þar lau,		þai left þe lede of goddes law.
þat es o settnes and o kind,		þai wex fals and fikel of kinde.
Wit-vtun mensk þai ar vn-mind ;	1572	wiȝ-out mensk out of Mynde.
Al wex wik, bath an and oȝer,		al wex fikel an and oȝer.
þe toȝers wiȝf lai be þe broȝer ;		þe toȝer wife lay bi þe broȝer.
þair cursnes was noght vnkid,		¶ þaire cursetnes was noȝt vn-kid.
þe lau o kind þai sua for-did.	1576	þe laghe of kyn þai so for-dide.
Wimmen þai forced a-mang þaim,		[.]
Was nan þam moght bring to reclaim ;		no gap in the Fairfax & Laud MSS.]
þe scham, þe sin þat þan was vte		þe shame þe sy[ñ] þat was with-out
At tel war lang to sett aboute.	1580	to telle ware la[nge] to syte a-bout.
þe find wend witurli wit þis		þe fende wende weterli wiȝ þis
þat al man kind quitli war his ;		þat al mankynde ware hali his
Of al and al for-soth he wend		of an and al for-soȝ he wende.
Man kind war til his wil be kend,		þat alle sulde til his wil bende
Sua forȝerli þat god ne might	1585	for-þi he wende þat god of miȝt
Bring man in-to state o right,		walde deny ham heyuen briȝt.
In-to þe stat þat he had tint ;		In-to þat heyuen þat he had tint.
Bot god had oȝer-gates mint.	1588	bot god had oȝer gates Mynt.
Of his handwark al for to don,		¶ for-þi als ȝe sal here sone
Wald he noght it war sua fordon,		god walde noȝt alle were for-done

Mekil malice was first in man,
Bot neuer bifer als was þan ; 1556
In adam time was wa enow,
Bot þan wex wele more ye wohw,
Namli amang caym kin,
þat lited þaim noght bot in sin. 1560
All thoght þaim wele it was þair will,
And þat was heldand al to ill ;
On all thing was mare þair thout,
þan on iesu þat all has wrohut ; 1564
So blind þai wex in þair sith,
þat rekenig koud þai nan of riht,
Ai þair luue þai gaf to lust,
þat schent þair saulis al to dust, 1568
Of sothfastnes, as sais þe saue,
þai left þe lede of oper laue,
þat es of setnes and of kind,
Widuten mensk þai were vnmind.
All wex wick, bath an and oper, 1573
þe broþer wijf lay bi þe toþer ;
þair cursednes was noght vnkid,
þe laue of kind þai so fordid. 1576
wimmen þat forced amanges þaim,
might nan þaim bring to reclaim ;
þe schame, þe sin, þat þar was vte
To tell war lang to sitt aboute. 1580
þe fend wend witterli wid þis,
þat all man kind suld be his,
Al mankind forsoth he wend,
To his will all suld be kend ; 1584
Sua forþerli þat godd ne mith,
Bring man into state of rith,
Into þe state þat he had tint ;—
Bot god al oper wise had mint. 1588
Of his handwerk sua sone, [leaf 12, col. 1]
wold he noght þai war fordone ;

GÖTTINGEN

Muchel malis was first in mon
But neuer bifer as was þon
In Adames tyme was woo ynouze
But þenne was þere more wouze
Namely among Kaymes kynne
þat delited hem but in synne
hem þouzte al wel þat was her wille
þat þei drowze euer hem tille
On alle þinge was more her þouzt
þen on god þat hem wrouzt
So blynde þei wex in her sizt
þat coude þei do no manere riht
Euer þei 3af her lif to lust
þat shent her soulis al to dust
Wymmen as we hit fynde
Went to gider a3eynes kynde
And men also þe same wise
As þe deuel wolde deuyse
Of soþfastenes as seiþ þe sawe
þei left euer þe gode lawe
þe lawe of soþenes ny of kynde
Wolde þei no tyme fynde
Al wexe wicke & in strif
þe broþer toke þe operes wif
Her cursednes was not vnkid
þe lawe of kynde þei so fordid
þe shame & synne þat þere was oute
To telle were sumdel doute
þe fende wende fully wiþ þis
þat al mankynde shulde han ben his
So ferforþ þat god not myzt
Brynge mon into state of riht
Into þe astate þat he had tynt
But god al opere wyse mynt
His owne hondiwerke so soone
Wolde he not hit were fordone

TRINITY

For-þi in forme of iugement
 He thocht a neu wengaunce to sent,
 Hijs faas to bring al o lijf, 1593
 And waass þat wrang, þat was sa rijf,
 Wit his grace to giue [t]ham grith
 þat he suld restore man-kind with.
 Quen he beheld þat foly strang 1597
 Drightun þat biden had sa lang,
 þof he was wrath it was na wrang,
 þis word out of his hert sprang 1600
 And was þe word þat he said þan :—
 "Me reus þat euer made i man."
 Bot ilk man þat þis word heris,
 Wat noght al þat þar to feris ; 1604
 þis word was als a propheci,
 þat for-said was bi his merci,
 Of þe reut he sipen kydd, [col. 2]
 Quen he to pin him-selfen did 1608
 For his choslinges on rod-tre ;
 Quat was his reut þan all mai see
 Bi þis word þat þan was said ;
 His merci had he ferr purweid 1612
 to þaim þat wat on his parti,
 for to bring þam mightili
 Als his auen kyngrik til,
 His wiperwins al forto spil, 1616
 Ogains wam he was sa wrath ;
 And be his right hand he suar his ath
 þat þai suld all thole schammes deid,
 At sauue þe gode to giue his red 1620
 þat all þe feluns war for-lorn,
 þe gode allan suld be for-born,
 Als it in noe flod be-fell,
 Quare of i sal yow sipen tell. 1624
 Bot first a tre, ar .i. begin,
 I sal sette hire of adam kin.

COTTON

for-þi wiþ sorow *and* harde wrake
 he þoʒt new veniaunce to take.
 his faes to bring al of life
and to ruthe wrange *and* strife.
 wiþ his *grace* to gif ham griþ.
 þat he sulde store mankinde wiþ
 [¹Whan he byheld the foly strong
 God that bedyn had so long] [¹ from Laud
 MS. 416]
 if he was wrap hit was na wrange.
 a worde out of his hert sprange.
 þis ys þe worde þat he sayde þan.
 Me rewes þat euer I made man.
 bot ilk mon at þis worde heris.
 Wate noʒt al at þar to feris.
 ¶ þis worde was as a *prophecy*
 þat forsaide was bi his mercy.
 of þe reuth þat he sithen kid.
 quen he to pyne him-seluen did.
 quen he hanged on rode tree.
 quat was his rewthe al may se.
 by þis worde at þan was saide.
 his mercy was be-fore purueyde.
 to ham þat ware on his party.
 for-to bring ham miʒttely.
 vn-til his awen kyng-rike tille
 his oþer famen for to spille.
 agaynes *quam* he was ful wrap.
and bi his riʒt hande squire his aþ.
 þat þai sulde al þole shamys dede
 þat so has wroʒt agayne his rede.
 þat alle felounes ware for-lorne.
 þe gode allane sulde be for-borne.
 als hit in noe flode bi-fel.
 quar-of now I. wille ʒou telle.
 [.
no gap in the Fairfax & Laud MSS.]

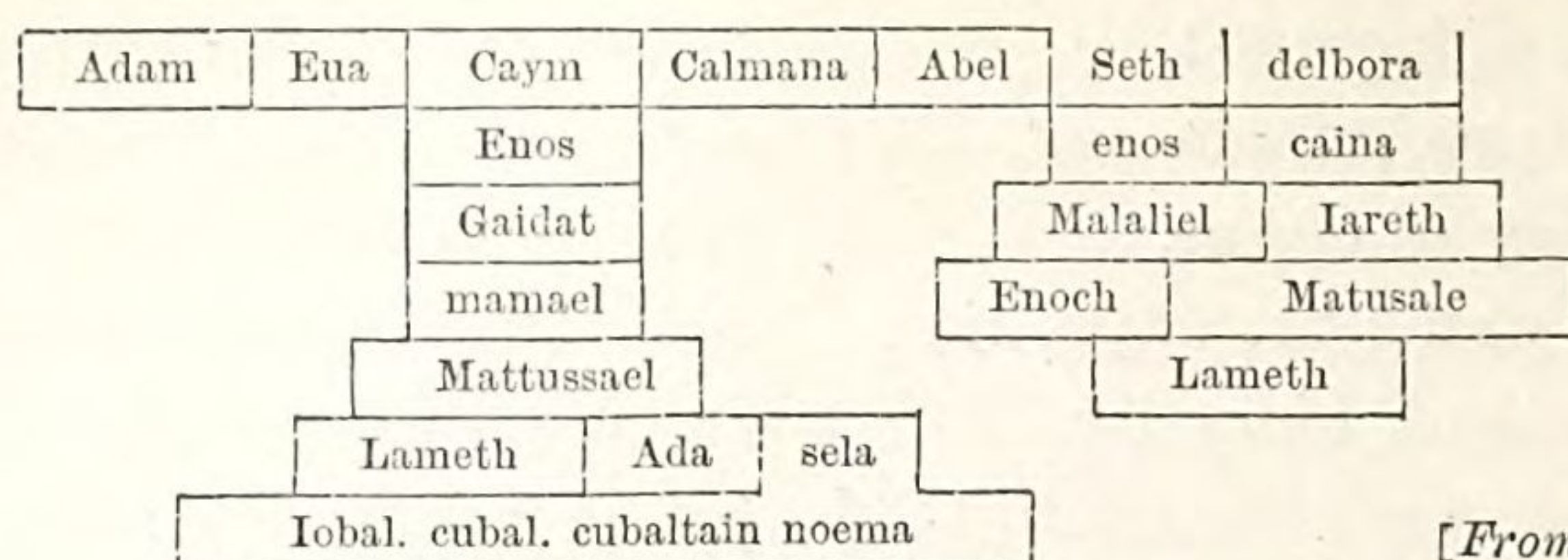
FAIRFAX

Forþi in form of iugement,
A neu vengans on þaim he sent, 1592
His fas to bring all of liue,
And clens þe wrong þat was so riue,
wid his grace to gif him grith,
þat he suld restore mankind with. 1596
Quen he biheld þe foli sua strang,
Godd, þat bidin had so lang,
þou he war wrath it was na wrang,
þis word vte of his hert sprang, 1600
And was þe word þat he said þan;
“Me rewis þat euer i made man.”
Bot ilk a man þat þis word heris,
wat noght all quat it to peris, 1604
þis word was as a prophessye,
þat for said was bi his merci,
Of þe reuthe him sipen kidd,
Quen he to pine him seluen didd 1608
For his schoslinges apon rode tre,
Quat was his reuthe nu all mai se.
Bi þis word þat þen was said,
His merci was bifore puruaid, 1612
Till þaim þat war on his parti,
Forto bring þaim mithili,
Als his aune his kingdam tille,
His enmijs all forto spill, 1616
Againes þam he was sua wrath;
And bi his right hand suuar on ath,
þat þai suld thole all schamis dede,
Saue þe gode to giue his rede, 1620
þat all his foluns war for-lorn;
þe gode also suld be forborn,
Als it in noe flode bifell,
Quer of i sal 3ou sipen tell. 1624
Bot firist a tre, ar i bigine,
I sal here sett of noe kinne

GÖTTINGEN

þerfore in forme of iuggement
A neue vengeaunce on hem he sent
His foes to brynge alle of lyue
And clense þe world of synne ryue
Bi his grace to 3yue hem griþ
þat he monkynde shulde restore wiþ
Whenne he bihelde þe foly stronge
God þat beden hadde so longe
þey he were wrooþ no wondir nas
þis worde he seide anoon in plas
þis was þe word he seide þan
Me rewep þat I made man
But alle þat þis worde here & sene
Woot what hit is to mene
þis word was a prophecy
þat was seide for his mercye
Of þe reupe he sippe kidde
Whenne he him self to pyne didde
For his chosen on rode tre
What was his reupe may we se
By þis word þat þere was seide
His mercy was bifore purueide
To þo þat weren on his party [leaf 11]
For to bringe hem my3tily
As his owne his kyndam tille
His enemyes alle for to spille
A3eynes hem was so wrooþ
And bi his ri3t hond swor an oop
þat þei shulde alle haue shemful dede
Saue þe gode wolde he rede
þei alle þe foles were forlorn
þe gode shulde be forborn
As hit at Noe flood bifelle
Wher of I shal sippen telle
But furst a tre of Noe kynne
I shal here sette ar I bigynne

TRINITY



[From the Cotton MS.]

¹ Hic incipit *secunda* etas *seculi* de
diluuiio & archa noe [¹ If 10, bk, col. 2]

HEr bigins at noe þe lele
þe toper werld right for to del ;

fiue hundret yeir had þan noe
Quen he had geten his suns thre ; 1628
þe first was sem, cham was the toþeir,
And Iaphet hight þatyonges[t] broþer.
Drichtin of heuen spak til him þan,
And þus his resun he began :— 1632
“Noe,” he said, “i tel to þe
Al þis werld bi-taris me ;
þai haf left me and mi lau,
O me standes þaim nan au ; 1636
Al his for-geþen nou al þat franchises
þat i gaue man in paradis ;
þe erth wit sin and scham es schent
Al rightwisnes awai es went ; 1640
Al lathsumnes o wikkudhede [¹ If 11, col. 1]
has filed þe werld on lenth and brede ;
O þair malice mai naman speke 1643
Til heuen þer-of it rises þe smeke ;
Couetys, hordan, envie, and pride
Has spred þis werld on lenth and wide ;
Al ar þai worth-þi for to wite,
vnnes es ani funden quite ; 1648
Bot I sal do þam lij ful lau
þat letes sua lightly on min au.
Wrak to tak i am al boun
I sal þam alle in watur droun, 1652

COTTON

þe ij. elde of noe flode.

Here be-gynnys in noe þe lele
þe toper werlde for til dele
fyue hundre 3ere liued noe.
quen he had gyten his sones þre
þe first was. Sem. cam. þe toþer
Iaphet he3t þe 3ongest broþer.
our lorde of heyuen spac til him þan.
and þus his resoun he be-gan.
noe he sayde I. tel to þe.
þat al þis werlde be-trayes me.
þai haue be-laft me . and my laghe
for of me ham standis nane aghe
al ys for-geþyn þat fraunchise
þat I. gaf. man in paradise.
þe erþ wit syn and shame ys shent
al ri3twy[s]nes a-way ys went.
of lathsumnes and wikkid-hede
þis werlde ys ful of lenth and brede
of þairemalicemaynamonspeke [¹ If 12, bk]
til heyuen þar-of rises þe reke.
wiþ couetise horedome and wiþ pride
þis werlde ys spred on iche syde.
al ar þai worþ for to wyte.
vnneþ ys any fundyn quyte.
bot I. sal make ham lye ful laghe
þat letes sa liztly of my laghe.
wrake to take I. am alle boun.
I. salle ham alle in water droun.

FAIRFAX

[No gap in the MSS.]

Here bigines at noe þe lede [col. 2]
þe toþer world for to sede.

Fijf hundrid 3ere þan had noe,
Quen he had geten his sunes thre,
þe first was sem, cam þe toþer, 1629
And iaphet hight þe thridd broþer;
God spac vnto noe þan,
And þus his resun he bigan, 1632
“Noe,” he said, “i tell till þe,
All þis world bitrais me,
þai haue left me and mi lau,
Of me standis þaim non au, 1636
All is forgetin þat franchis,
þat i gaf man in paradis;
þe erd wid sin and schame es schent,
All rightwis away es went; 1640
All lustsum, all wickedhede,
Has fild þis world on lenth and brede.
Of þair malice may na man speke,
Til heuen þer-of it rises þe smeke,
Couaytise, lechuri, and pride, 1645
Has spred þis world lang and side;
All er þai worthi for to wite,
Of pine es non funden quite; 1648
Bot i sal ger þaim ley ful lau,
þat lates sua lightli of mi au.¹
wreke to take i am al bun, [1 originally lau]
I sal þaim drenkil in watir sone, 1652

GÖTTINGEN

Here bigynneþ of Noe lede
þe secounde world for to sede

Fyue hundride 3eer had noe
whenne he had geten sones þre
þe first was sem cam þe toþer
And Iapheth het þe þridde broþer
God spak vnto noe þan
þus his resoun he bi gan
Noe he seide I telle þe
Al þis world bitrayeþ me
þei han lafte me & my lawe
Of me stonden þei noon awe
Al is for3eten þat fraunchise
þat I 3af mon in paradise
þe erþe wiþ synne is foul shent
Al ri3twisnes away is went
Foule lustes & wicked-hede
Han filed þis world in lengþe & brede
No mon her synne may say no seke
þerof to heuen recheþ þe smeke
Couetise lecchery and pride
Hap spred þis world on euery syde
Alle are þei worþi to wite
Of woo is noon founden quyte
But I shal hem laye ful lawe
þat sett so litil of myn awe
Wreche to take hit is to done
I shal hem drenche in watir soone

TRINITY

Alle þaa bot þi wijf and þe,
 þi suns and þair wijfs thre;
 For þi leute 3ee sal be aght,
 Allan i haue graunted mi sagh[t] 1656
 Wit þine oxspring, for i haue mint
 Restore þe werld þat sal be tint;
 Fra þe mast dun to þe lest
 Sal neþer liue ne fouul ne best. 1660
 Bot ar i wil mi wengeaunce tak
 I wil þat þou a wessel mak."
 "Sir, tel me quar of þat it sal be."
 "It sal be wroght o suare tre, 1664
 A schippe be-houes þe to dight,
 þi self sal be þe maister wright;
 I sal þe tell hou lang, hou brade,
 O quat mesur it sal be made. 1668
 Quen þi timber es festend wele
 þou wind þe sides ilk dele;
 First bind it wele wit balk and band,
 And wind it sipen well wit wand;
 Wit pike þou lok it be noght thyn,
 Plaster it wit-oute and wit-In; 1674
 Seuen score ellen lang and ten,
 Thrys aght on wyde, on heght fiueten,
 Fiueten on heght, þat es þentent, 1677
 Fra grund vnto þe tabulment;
 It sal be made wit stages sere,
 Ilkon to serue o þair mistere; 1680
 þu sal bi-neþen on þe side
 Mak a dor wit mesur wide,
 A windou sperand wel on hei;
 þou lok þi werk be noght vnslei, 1684
 A hous als in to drink and ete
 And wardropp þat þou noght for-get.
 Of ilkin best þou sal tak tuin [col. 2]
 Makes wit þe to liue þar in; 1688

COTTON

al þa bot þi wife *and* þe.
 þi sones *and* þaire wyuys þre.
 for þi ri3twisnes *and* þi lewte
 sal nane be safe ellis bot 3e.
 wiþ þine ospring 3et haue I. Mynt
 restore þe folk þat sal be tynt.
 fra þe maste doun to þe leste
 sal nauþer haue life fowel ne best.
 bot or I. wil my veniaunce take.
 I wil at þou a vessel make.
 ¶ Sir tel me quar-of hit sal be.
 hit sal be wro3t of square tree.
 a ship bi-houys þe to di3t
 þi-self sal be þe maister wri3t.
 I sal þe tel how lange how brade
 of quat measure hit sal be made
 quen þe timber ys festenet wele
 þou winde þe sides ilk a dele.
 first binde hit wele wiþ balk *and* bandes
and winde hit sipen wele *with* wandis.
 wiþ pikke þou loke hit be no3t þinne
 plaster hit wiþ-out *and* wiþ-in.
 vij. skore elne lange *and* tene.
 þries a3t on wide: of he3t fiftene.
 xv. on he3t ys myne entent.
 fra grounde vn-to þe tabelment.
 hit salle be made. wiþ stagis sere
 ilkane to serue of þaire mistere.
 þou sal be-neth on þat a side
 make a dore wiþ mesure wide.
 a wyndow sperande wele on heyghe
 loke þi werk-monshepe be sleyghe.
 a hous in for to drink *and* ete
 a wardedrope loke þou no3t for-gete
 of ilk bestes þou sal take twyn.
 makis for to liue þer-in.

FAIRFAX

þaim all bot þi wijf and þe,
þi sunes and þaire wiues thre;
3e eyth, for 3our treu leute,
Alone i haue granted mi gre, 1656
wid þin ospring as i haue mint
Restore þe folk þat sal be tint;
Fra þe mast doune to þe lest,
Sal neyder haue lijf, foul ne best. 1660
Bot ar þat i mi vengeance take,
I wil þat þu a vessel nou make."
"Sir, tell me quarof it sal be." ^[lf 12, bk, col. 1]
"It sal be mad of quarid tre, 1664
A schip bihouis þe to dight,
þi self sal be þe maister wriht,
I sal þe tell hu lang and brad,
And of quat mesure it sal be mad.
Quen þe timber is festind wele, 1669
þu wind þe sidis ilk a dele,
Bind it first wid balke and band,
And wind it sipen wele wid wand;
wid pic loke it be nohut thine, 1673
Plastir it wele widuten and ine.
Seuen skor elne long and tene,
Thrijs eheit on wide, on lenth fiftene,
Fiftene on it heit þat es þe entent,
Fra grund vnto þe tabil-ment.
It sal be made wid stagis sere,
Ilkan to ser of þair mistere. 1680
þu sal be nein o þat o side,
make a dur wid mesur wid;
A windou sperand wele on hey;
Loke þi werk be noght vnsli, 1684
And hus þer in to drinc and ete,
wardrop loke þu noght forgete.
Of alkinis bestis ta þu tuin,
wid þair makis to duell þar-in, 1688

GÖTTINGEN

Alle hem but þi wif and þe
þi sones & her wyues þre
3e ei3te for 3oure leute
Allone I haue graunted gre
Wip þin ospringe I haue mynt
Restore þe folke þat shal be tynt
Fro þe moost to þe leest
Shal nouþer haue lyf foule ne beest
But ar þat I my vengeance take
I wol þat þou a vessel make
Sir telle me wher of hit shal be
Hit shal be made of square tre
A shippe most þou nedes di3t
þi self shal be þe maistir wri3t
I shal þe telle how brood & long
Of what mesure & how strong
Whenne þe tymber is festened wel
Wynde þe sides euerveche a del
Bynde hit furste wip balke & bonde
And wynde hit sippen with good wonde
Wip picke loke hit be not þynne
Plastre hit wel wipoute & ynne
Seuen score ellen longe & tene
þries ei3te on wide on hei3te fiftene
Fiftene on hei3te is þe entent
Fro grounde to þe tabelment
Hit shal be made wip stages sere
Vchone for dyuerse manere
þou shalt byneþen on þat o syde
Make a dore wip mesure wyde
A sperynge wyndowe als on he3e
Loke þi werke be not vnsle3e
An hous þerynne to drynke & ete
Wardrope þat þou not for 3ete
Of alle manere beestis take þe tweyn
To wone þer wip her makes certeyn

TRINITY

Of ilk liuand best es wroght
Fouxul ne worme forget þou noght ;
In þe ouermast stage þi self sal be,
þe fouxules alþernest be þe ; 1692
Sipen efter alþernest hand
þe meke beistes sal haue þair stand,
þat es þai þat er tame and mild,
And vnder þam sal stand þe wild ;
And þou sal alsua mak a boure 1697
For to hald in þi wermestore ;
In þe boþem sal be na stall,
For al þeir filth sal þedir fall. 1700
It sal be mikel wit-uten pere,
In making sexsith tuenti yere ;
Sua lang terme i haue hem lent,
þat wil come til a-mendement, 1704
And if þat ani wil tent to þe
þat þai þar-in may saued be.
Quen þou þi timber wel has laid
And it be to þi will al graid, 1708
þou and þi wijf sal first gang in,
þi suns wit þair wijfes thrin ;
3ee sal alsua tak 3ow with
Beist and fouxul þat sal haue grith,
þe meke be þam ai tua and tua, 1713
þe wild do be þam-self al-sua ;
Of ilk kind tak tua with-in
For to hald vp þeir auen kin ; 1716
Lok þou sua do for na suink
þou haue defaut of mete and drink.
Do nou wel, now leue i þe,
Bot i sal eft cum þe to see ; 1720
If i see þat þou wirkes right,
I sal þe hald þat i þe hight.”
¶ Now wat sir noe quat wark to do,
And hent timber þat fel þar-to ; 1724

COTTON

of iche best þat now ys wro3t.
Fowel ne worme for-gete þou no3t.
In þe ouermast stage þi-self sal be
þe fowels alder-next þe.
sipen ofter next hande
þe meke bestes þai sal stande
be-cause at þai ar meke *and* milde
and vnder ham sal stande þe wilde
and þou sal alsqua make a boure
to halde in þi warnestoure.
in þe bouen make a¹ stalle. [1 MS. na]
for al þaire filthe sal in hit fal.
¶ hit sal be mykil *with*-uten pere
In makyng sex-sythe .xx. 3ere.
squa lange terme I. haue ham lent
þat wille come til amendement.
[2 And if eny wolle tend to the ^[2 from Laud MS. 416]
That they there-ynne may sauðd be]
quen þou has þi timbre layde
and hit be rede graide.
þou *and* þi wife sal first ga in.
þi sones als þair wyues thrin.
3e sal als-squa take 3ou withe
beste *and* fowel þat sal haue grithe.
þe meke to-geder ay twa *and* twa.
þe wilde do bi ham-self al-squa.
of ilk kinde take twa with-in.
for-to holde vp þaire awen kyn.
loke þou so do for na squynk.
þou haue defaute of mete ne drink.
do now wele now leue I. þe
I. sal come eft for-to se.
if I. se þou wirkis ri3t
I. sal þe halde at I. þe hi3t.

Now wate sir noe quat was to do.
and hew þe timbre þat sulde þerto.

FAIRFAX

Of ilk liuand best þat es wrohut ;
Foul ne worm forget þu noght.
In þe ouermast stag þan sal þu be,
þe foulis alder neist þe vnder be ;
Sipen efter alþer neist hand, 1693
þe meke bestis suld þai stand,
þa þat er bath tame and milde,
And vnder þaim suld stand þe wild.
And þu sal alsua make a boure, 1697
To hold vnto þi warnistoure,
þan in þe bothum sal be na stall,
For all þair filth þeder sal fall. 1700
It sal be mekil widuten pere, [col. 2]
In making sex sith tuenti 3ere,
Sua lang time i haue þaim lent,
þat wil cum vnto amendement, 1704
And if ani wil tent vnto þe,
þat þai þar-in may saued be.
Quen þu þi timbir wel has laid,
And it es to þi will al graid, 1708
þu and þi wijf sal first ga in,
þi sunes wid þair wijfes thrin ;
3e sal alsua take 3ou wid,
Best and foul þat sal haue grith, 1712
þe meke bi þaim ai tua and tua,
þe wild do bi þaim seluen alsua,
Of ilka kind ta tua wid-in,
Forto hald vp þair aun kin. 1716
Loke þu do sua for na suink
þu haue deffaute of mete or drinc.
Do nu wele, nu leue i þe,
Bot i sal eft com þe to se. 1720
If þat i se þu wirkis right, [1 or heud]
I sal þe hold þat i þe nu hight."

Nou wat noe quat dede to do,
And hend¹ þe tymber þat fel þar
[to,

GÖTTINGEN

Of vche beest þat is wrou3t
Foule ny worm for3ete 3e nou3t
In þe ouemast stage shal þou be [11, bk]
Foules nexte vndir þe
Sipen alþer next honde
Meke beestis þei shul vndirstonde
þo þat are tame & mylde
And vndir hem þenne þe wilde
Also þat þou make aboure
To kepe wiþinne þi wardestoure
In þe boþum shal be no stalle
For al her filþe shal þerin falle
Hit shal be mucche wiþouten pere
In makyng six siþe twenty 3ere
So longe tyme I haue hem lent
þat wol com to amendement
And if any wol tente to þe
þat þei þerynne may saued be
Whenne þou hast wel þi tymbur layd
And hit is to þi wille payd
þou & þi wif shul first in te
þi sones & her wyues þre
Also þat 3e take 3ou wiþ
Foule & beest þat shal haue griþ
þe meke to gider two & two
þe wilde bi hem self also
Of vchone take þou tweyne In
To holden vp he owne kyn
Be wel war for any swynke
þat þou ne wante mete ne drynke
Do now wel I leue þe
But I com efte þe to se
If I se þou worchest ri3t
I shal holde þat I þe hi3t

Now woot noe what to do
And hew tymbur þat fel þerto
TRINITY

He gaf þe wrightes þar mesure
 And wroght he self in þat labore ;
 þai wroght bath in wod and place,
 He self festnid bath band and lace.
 ai to-quils þat he sa wroght 1729
 þe folk to preche for-gate he noght,
 To warne þam of our lauerds wrake,
 And tald þam how þat he with him
¹ he tald resun til mani a man, [spake ;
 Quar-for he suilk a scippe bigan ;
 With hething all þai him answard
 And said, " qui es þis carl sua ferd ?"
 Gret selcut, þai said, þam thoght 1737
 Qui he was so rad for noght, [¹ 1^f 11, bk,
 col. 1]
 And said þat man war worth be scent
 þat tok til ald mans words tent. 1740
 Quen noe sagh his trauail tint,
 Of his precheing þan con he stint ;
 for it es foli giue consail to
 þe folk þat wil but foli do ; 1744
 For-þi he left þat cursed lede
 and went vnto his auen dede.
 Ne less ne mare mismeid him noght
 Bituixand he þat schippe had wroght,
 Til it was mad and in-with stadd 1749
 Al þat our lauerd him forwith badd.
 Quen he had don his commament
 He bade noght bot þe Iugement 1752
 þat drightin þan suld wirk his wil,
 Sum he hade forwith tald him til.
 þan come drightin quen he sagh tim
 Til noe for to spek with him ; 1756
 Quen he his wil had with him spoken,
 He self þe dore þan has he stoken,
 þe windou was wit suilk a gin
 Men moght it open þat loked wit-in.

COTTON

he gaf þe wriȝtes þaire mesour
 and wroȝt his-self in þat labour.
 þai wroȝt baþ in wode and place.
 his-self feste baþ bande and lace.
 and euer as he a-pon hit wroȝt.
 þe folk to preȝche for-gatte he noȝt
 to warne ham of our lardes wrake.
 and talde ham how he with him spake.
 he talde resoun to mony a man.
 quȝ he suche a ship be-gan.
 ¶ wiþ heȝing. þai him alle onsquerde.
 and sayde quȝ ys þis carle so ferde.
 gret meruayl ham alle þoȝt
 quȝ he was sa ferde for noȝt.
 and sayde þat mon ware worþ be shent
 þat toke to aldemon wordes entent.
 quen noe saghe hys trauayle tynt. [1^f 13]
 of his preȝchyng con he stynt.
 for hit is folȝ gif consayle to.
 þe folk þat wil bot folȝ do.
 for-þi he left þat cursed lede
 and wroȝt forþ his awen dede.
 ne lasse ne mare mismaid ham noȝt
 bi-twix þat he þat ship had wroȝt.
 til hit was made and wiþ-in. stadde
 al þat our lorde to him bad.
 quen he had done his comandement.
 he bade noȝt. bot þe iuggement.
 our lorde come and wroȝt his wille
 als he be-fore to noe saide tille
 he saghe wele þat hit was time.
 to come to noe and speke with him.
 quen he his wille. wiþ him had spokyn.
 him-self þe doer he has stokyn.
 þe wyndow was wiþ suche a gyn.
 men miȝt hit open. and loke in.

FAIRFAX

He gaf þe writhes þair mesur, 1725
And wroght himself in þat labour;
þai wroght bath in wod and place,
Himself festid bath band and lace.
Bot euer þe quilis þat he wroght, 1729
þe folk to preche forgat he noght,
To warn þaim of vr lauerdes wreche,
And hu god had him teld in speche;
He teld þat resun to mani a man,
Quarfor he suilk a schip bigan, 1734
wid scorning al þai him ansuerd,
And said, "qui es þis carl a-ferd?"
Gret wonder, þai said þaim thoght,
Qui he was sua dred for noght, 1738
¹þai said þat man war worthi be schent,
þat toke þe ald manes wordes tent.
Quen noe sau his trauail al tint, ^[leaf 13, col. 1]
Of þis preching þan he stint,
It es but foli giue consail to
þe folk þat wil but foly do; 1744
For-þi he sone he left þat cursid lede,
And went him to his aun dede.
Less ne mar greued he him nohut,
Bituix and he þe schip had wroght,
Till it was made and in wid stad, 1749
All þat godd bifor him badd.
Quen he had don his comandment,
He bad noght bot þe iugement, 1752
þat godd all mithi suld wirke his will,
As he bifor him had said vntill.
þen cam godd quen he sau time,
Till noe forto speke wid hime, 1756
Quen he his wil wid him had spokin,
Him-self þe dur suith had stokin,
þe windou was wid suilk a gin,
Men mith it opin and spere wid in.

GÖTTINGEN

He 3af wri3tes her mesure
And him self dude his cure
þei wrou3te faste in dyuerse place
Him self fastened boþe bond & lace
But euermore as he wrou3t
Folke to preche for3ate he nou3t
To warne hem of goddes wreche
How god had wiþ him a speche
He hit tolde to many man
Wherfore he þat shippe bigan
Wiþ scorne alle him vnswerde
And seide whi is þis cherle ferde
þei seide greet wondir hem þou3t
Why he was so ferde for nou3t
He were þei seide worþ to be shent
þat of his wordes toke tent
Whenne noe say his trauel tynt
Of his prechyng þenne he stynt
Hit is but foly to 3yue counsel to
To hem þat wol but foly do
þerfore he lefte þat cursede lede
And went & dud his owen dede
More wiþ hem him greued nou3t
Til he had his shippe wrou3t
He was glad when hit was made
Ri3t as god bifore him bade
Whenne he had done þe comaundement
He bode not but þe iuggement
þat god of my3te wolde worche his wille
As he bifore seide him tille
þenne cam god at tyme his
To noe for to speke of þis
Whenne he had wiþ him spoken
Him self þe dore soone had stoken
þe wyndowe was with suche a gyn
Hit my3te open & spere wiþ In

TRINITY

Quen al was tift was þar na bide, 1761
 þe stormes ras on ilka side ;
 Sūn and mone þeir bemes hide,
 Merkind oueral þis werld wide ; 1764
 þe rain it fell sua fers and fast,
 þe burnes ouer þe brink it brast,
 þe see to ris, þe erth to riue, 1767
 þe springes cum ouer-all utedriue ;
 Fire slaght fell wit thoner and rain,
 þe erth quok and dind again ; 1770
 Sūn and mone had tint þair light,
 þat al þis werld es turnd to night,
 þat sorou to see was ful gret au, 1773
 þir cites fell bath hei and lau ;
 þe water wex oute ouer þe plains,
 þe bestes ran þan to monetains, 1776
 Men and wymmen als-sua þer-with,
 Well went þai to þar haue grith.
 Bot al for noght þai suane a fote, [col. 2]
 Quen þai com þare was þam na bote ;
 þe fouxuls foked þam on hei, 1781
 Fel don, moght þai na langer flei ;
 For noght þai fled ne best ne ma[n],
 Al to late was [þat] þai bi gan. 1784
 Think naman selcuth þat þar suam,
 Side and side, wolf and ram,
 þe leon suam beside þe hert,
 Til oper did na beist vn-quert ; 1788
 þe sparhawk flough be þe sterling,
 þai tent til oper nakins thing ;
 þe leuedis listed noght o pride,
 þai suam bi þar suains side ; 1792
 O lauerdschipp was þar na strijf,
 Was naman Ielus of his wijf ;
 Was nan moght oper ne help ne suike,
 All tok a right, bath pouer and Rike ;

COTTON

Quen al was wrozt was þer na bide.
 þe stormys rase on iche a-side
 þe sunne *and* mone þaire bemys to hide
 myrke was al þe werlde wyde.
 þe rayne hit fel so fers *and* fast.
 þe bournys ouer þe brenkis brast.
 þe see to rise þe erþ to riue.
 þe water ouer þe erþ to driue.
 þe fire flaghe out with þonder *and* raine
 þe erþ quake *and* dynet a-gayne.
 þap sunne *and* mone had tint þair lizt
 þat al þis werlde ys turned to niȝt.
 ¶ þat sorow to se was ful grete aghe
 þer cites fel þap hey *and* laghe.
 þe water wex ouer þe playnys
 þe bestes droghe to þe mountaynys
 wele wende þai þere to haue griþ.
 þe men *and* wommon went ham wiþ.
 bot al for noȝt þai ȝode on fote.
 quen þai come þare þai fandē na bote.
 þe fowels flokked to-geder on hey
 fel doun miȝt þai lenger. drey.
 for noȝt þai fled þap best *and* man.
 for al to late þai be-gan.
 hit was na meruail. if þer squam.
 side *and* side wolf and ram.
 þe lion squam be-side þe hert.
 na beste dide oper vnquert.
 þe sparhawk be-side þe ster-lynge.
 ayþer tent til oper na þinge.
 þe lauedis list noȝt of pride
 þai squam be þair knaue side.
 of lord-shape was þar na strife
 was na man ielous of his wyfe.
 was na man miȝt oper squyke.
 alle toke an riȝt pouer *and* rike.

FAIRFAX

Quen al was don was þar no biþe, 1761
 Stormes ras on euer-ilk a side,
 Sun and mone leme gan hide,
 It mirked ouer all þis world wide,
 þe rain it fell sua fell and fast, 1765
 welles wer, þe bankes brast;
 þe see to rise, þe erd to cleue,
 þe springes gan ouer al vte dreue;
 Leuening fell wid thoner and rain,
 þe erd quok and dinned egain.
 Bath sun and mone tint þair liht,
 þat all þis world turn to night, 1772
 þat soru to se was gret aue,
 þe bigginnes fel bath hey and lau.
 þe water wex vte ouer þe plaines, [col. 2]
 þe bestis ran þen to montaynes, 1776
 Men and wimmen ran þaim wid,
 Wele þai wend þar haf sum grid,
 All for noght þan suank a fote
 Quen þai cam þar was þar na bote.
 þe foulis flight þan on hei, 1781
 And fell quen þai miht na langer drei;
 For noght þai fledd, best ne man,
 All to late þai all bigan. 1784
 Thinc on man ferli þat þar suam
 Side bi side, bath wolf and man,
 þe leon suam biside þe hert,
 Did na best til oper vnquert, 1788
 þe sperhauk bi þe starling,
 þai tent til oper nankines thing.
 þe ladijs tent noght til pride,
 þai suam bi þair knauis side; 1792
 Of lauerdschip was þar na strijf,
 was na man gelus of his wijf,
 Miht nan oper helpe ne suike
 þai drinklid ilkan euer elike. 1796

GÖTTINGEN

Whenne þis was done þer was no bide
 Stormes roos on euery syde
 Sonne & moone þe liȝt gan hide
 Hit merked ouer al þis world wide
 þe reyn fel doun so wondir fast
 þe welles wex þe bankes brast
 þe see to ryse þe erþe to cleft
 þe springes alle oute to dref
 Leityng fel wiþ þondur & reyn
 þe erþe quook & dened aȝeyn
 Sonne & moone lost her liȝt [leaf 12]
 Al þe world turned to nyȝt
 þat sorwe to se was greet awe
 þe bildyngis fel boþe heȝe & lawe
 þe watir wex ouer þe pleynes
 þe beestis ran to mounteynes
 Men & wymmen ran hem wiþ
 Wel þei hoped to han had griþ
 Al for nouȝte þei went a fote
 Whenne þei þere cam hit was no bote
 þe foules floterod þo on heȝe
 And fel whenne þei myȝt not dreȝe
 For nouȝt fled beest & man
 Al to late þei hit bigan
 In þat watir soone þei swan
 Side bi syde wolf & man
 þe lyoun swam bi-syde þe hert
 Dude no beest to opere smert
 þe sparhauke bi þe sterlyng
 þei tented opere no maner þing
 þes ladyes tented not þo to pride
 þei swam bi her knaues syde
 For lordshipe was þere no strif
 Was no man gelous of his wyf
 Opere to helpe was noon so sly
 Alle þei drenched bi & by

TRINITY

All hade a dom, bath riche and pour,
Was nan fra ded þat moght him couer;
For þar misdedes wepe þai þan,
Alas! lait was þat þai began; 1800
þai greued þan þaa caitiues badd,
þat þan hadd ben wit noe stadd.
Bot þof þat noe was in quert
He was noght al at es in hert; 1804
þe wind him ledd a-pon þe flodd,
He wist noght wyder-ward he 3odd;
Heuen and erth he flet e-mel, [due¹];
Bot he ne wist ware his schipp suld
þai þat ware þar, man and wijf, 1809
þai war ful dredand for þar lijf,
If he ne had þat es al o might
To noe forwith þair liues hight. 1812
Noe wist þan wit-vten wene
þe folk was all fordon beden;
With wipping sare on þaim he ment
And turnd al to godd his tent; 1816
He fined noþeir night ne day
For þat caitiue folk to prai,
For mans kind, sua sais þe bok,
Bot durst he neuer wel vp-lok; 1820
He praid to godd for þam alsua
O þair saulus na vengeance ta;
þof þan was tene in þat quile
O þair licam þat was sa wile, 1824
Sin þai ware ded sua reufulli, [1f 12, col. 1]
þe saulus he wald haf of merci;
Sua he hafd, with-uten fail,
If þai had troud noe consail, 1828
Quen þai for-soke his sermoning
And toke his word al til hething,
Bot now þai find it in þair fare
þai wald noght lere on noe lare; 1832

COTTON

[¹ Alle were drenchid euerychone
Was noñ from deþe might gone]
for þare misdedes weppet þai þan.
allas ful late þai be-gan. [¹ from Laud
MS. 416]
[¹ Than desirid tho Caytyfs bad
That they had bene by noie lad]
Bot if þat noe was al in quert.
he ne was nozt at ese in hert.
þe winde him led a-pon þe flode
he wiste nozt quidder-warde he 3ode
als heyuen and erþ þe flode con 3elle
he wist neyuerquare his shipsuldedwel.
al þat ware wiþ him mon and wife
þai ware ful dredand of þaire life
had nozt god ful of mizt.
þaire lyuys be-fore til ham hizt.
¶ noe wist wele wiþ-out wene
þe folk was alle for-done be-dene.
wiþ wepyng sare of ham he ment
and turned al to god his entent.
he fined neuer niht ne day.
for þe caytef folk to pray.
for monnys-kynde so says þe boke
bot durst he neuer wiþ eye vp-loke
he prayed for þaire saules al-squa
þat na veniaunce on ham ga. [² from Laud
MS. 416]
[² As was takyn in that while
Of their bodijs that were so vile]
syn þai ware dede sa rewfully.
to sende þaire saules sum mercy.
þai ware ful mad wiþ-out fayl
quen þai trawet nozt his consayl.
quen þai for-soke his sarmonyng.
and toke his worde al to hethyng.
bot now þai finde in þaire fare
þai walde nozt liue on noe lare.

FAIRFAX

All he drinklid, riche and pouer,
was nan fra dede þat mith him couer.
For þaire sinnes wepe þai þan,
Allas ! fule late þai þaīm began, 1800
þai ʒernid þan, þa caitifes madd,
þat þai had ben wid noe stadd.
Bot þou þat noe was inquert,
He was noght al at ese in hert, 1804
þe wind him ledd apon þe flod,
He wist noght queþerward he drou,
Heuen and erd he flet bituene, [bene.
Bot he ne wist queþer his schip suld
þat was wid him, bath man and wijf,
þai wer ful dredand of þair lijf, 1810
Bot þat lauerd sua ful of might ^[leaf 13, bk, col. 1]
To noe bifore þair liues hight,
Noee wist þan, widuten wene,
þe folk war all dede bidene ; 1814
wid weping sare on þaim he ment,
And turned all to godd his entent.
He fined neuer night no day,
For þat caytif folk to pray, 1818
For manes kind, so sais þe boke,
Bot durst he neuer wid eie vp loke.
He praid to god for þaim alsua, 1821
Of þair sauls na wengans ta,
Als was tan on þaim þat quile
Opon þair bodijs þat was sa vile, 1824
Sipen þai war parist sua reufuli,
þair saules he wild of haue merci.
Sua wild he þat he had widuten faile,
Had þai troud noe consaile, 1828
Quen þai forsoke his sarmoning
And toke his speche to scorning,
Bot nou þai find it þair fare,
þai wild noght trou on noe lare. 1832

Alle þei drenched euerychone
Was noon fro deþe myʒte gone
For her synnes wepte þei þan
Allas to late þei bigan
þenne desired þo caitifs badde
þat þei had ben by noe ladde
But þouʒe þat Noe was in quert
he was not al in ese of hert
þe wynde him ledde on þat flode
he miste whodirwarde he ʒode
heuen & erþe he flet bitwene
he nuste where his shipp wolde bene
þei were ful ferde of her lyues
þat was wiþ him men & wyues
But þe lord ful of myʒt
To Noe bifore her lyues hiʒt
Noe þo wiste wiþouten wene
þe folke were alle dede bi-dene
Wiþ sore wepynge he hem ment
And turned to god al his tent
he fyned neuer nyʒt nor day
For þo caitifs for to pray
For monkynde as seiþ þe boke
But durste he neuer wiþ eʒe vp loke
He preyed to god for her sake
No vengeaunce on þo soulis to take
As was taken in þat while
On her bodyes þat were so vile
Siþ þei were perished so rewely
On her soulis to haue mercy
So had þei hadde wiþouten faile
Hadde þei done Noes counsaile
Whenne þei forsoke his prechyng
And toke his speche to scornynge
But now þei fynde hit þerfore
þat wolden not leue on noe lore

For quils þat godd þam raght his grace,
 Littel roght þam of his manance.
 þis rain don fell þat it ne fane;
 Bituixand fourti dais war gan 1836
 þe heiest fell þat was our-quare
 þe flod ouer raght seuen eln and mare;
 þat was na creatur in liue 1839
 þat moght to grund or reche or riue,
 Bot it war fisse þat flett on sund;
 Was nankin best moght find þe grund.
 On þe streme þat arche can ride,
 þe wauus best on ilk side; 1844
 þe stormes starked wit þe wind,
 Wath vas bifer and sua bihind;
 Noe and his loket ai don 1847
 And weited ai quen þai suld drun;
 Bot be 3ee traist, wit-uten strijf,
 Inogh it lethed þam þar lijf.
 Til seuensith tuenti dais war gan
 þe streme it stud ai still in-an; 1852
 Abute fiue monetz was þat it stud,
 Wit-uten falling, þat fers fludd; [riue
 Oft-sythes wend þai þair schipp suld
 With wau, or wind, or dint of knyue;
 Bot yeit es god al þar he was, 1857
 To help ai wen his wil es.
 Quen he his wengaunce þushad wroght,
 Our lauerd þan on noe thoght, 1860
 And bigan to haue pite
 O þe arche and him and his menge.
 þat mighti king, ful son and wiss,
 Did turn þair baret in-to blis; 1864
 Again he did þe waters ga
 til þair canels þat þai com fra;
 þe erth wex bare quen þai ne wend,
 þe schipp on land bigan to lend, 1868

COTTON

In time þai sozt him of na grace.
 and litel gaf of goddis manace.

þis rayne hit fel *with-out* wane
 by-twix *and* xl. dayes ware gane
 þe heyest fel þat was awre-quare
 þe flode ouer-razt vij. elne *and* mare
 þat was na creature on liue.
 þat miȝt to grounde reyche or ryue.
 bot hit ware fisse þat fel on sonde
 was nankyn beste miȝt finde gronde.
 on þe streme þe arche con ride. [if 13, bk]
 þe stormes starkind wiȝ-uten pride
 þe waghes waued wiȝ þe winde
 grete perel was be-fore *and* hinde.
 ¶ noe and his þai loket ay down.
 and wende ay þan *and* þan to droun.
 bot wete 3e wele wiȝ-uten strife
 Stynt þai neyuer of þis life.
 til vij. skores dayes ware *comme and*
 þe stremys stode stille in ane. [gan
 a-boute .v. moneȝes stil hit stode
 wiȝ-out fallinge þat fers flode
 oft-siȝe wende þai þaire ship to rise
 wiȝ waghe or winde or dynt of clife
 bot 3et ys god al þar he was
 and þoȝt on ham in þat cas.
 ¶ quen he had his veniaunce wroȝt
 our lorde þan on noe þoȝt.
 and bi-gan to haue pite
 of þe arche *and* him *and* his meyne.
 þat miȝtful kinge ful sone I-wys.
 did turne þaire baret in-to blis. [1 from Laud
 MS. 416]
 [1 Ayen he made the watirs go
 Into the placis that they come fro]
 agayne he dide þe waters wende
 þe ship on lande bigan to lende.

FAIRFAX

For quilis þat godd gaf him grace,
þar war nohut fered of his manace.
Þis rain rained euer on-ane,
Tuix and fourti dais war gane, 1836
þe heiest montayn þat was aware
þe flod ouer ras seuen elne and mare;
þat was no creature on liue 1839
þat might þat win to grund rechenoriue,
Bot it war fisse þat flett on sund,
Might na thing reche þe grund.
On þe strem þe schip gan ride,
þe wawis bett on euer-ilk a side, 1844
þe stormis starkid wid þe wind,
þe wawis bett bifor and bihind;
Noe and his þai loked ai dun, [col. 2]
To drenkil wend þai had ben bun.
Bot be 3e straisti, widuten strijf, 1849
Inogh it lettid þaim þair lijf;
Til seuin sith tuenti dais war gan,
þe flod it stod ai still on an. 1852
Aboute fiue monethes þat it stode
widuten falling, þat fers flod;
Oft wend þai þar schip suld riue
wid wind or wawe, or dint or cliue;
Bot 3eit es godd þar þat he was 1857
To help ay quen his willis was.
Quen he his vengans þus had wroght,
Our lauerd þan on noe thoght, 1860
And bigan to have pite
Of him and þe schip and his meyne;
þat mithi king ful sone, i wiss,
Turnd þair baret in to bliss; 1864
Again he did þe watris ga
Into þa placis þat þai com fra,
þe erde wex bare quen þai ne wend,
þe schip on land bigan to lend, 1868

GÖTTINGEN

For whil þat god 3af hem grace
þei were not ferde of his manace
¶ Þis reyn reyned euer on-one
Til fourty dayes were a-gone
þe he3est hille þat was owhore
þe flood ouer passed seuen ellen & more
þere was no creature on lyue
þe grounde my3te reche ne ryue
But hit were fisse þat flet on sonde
Mizte no þing on grounde stonde
On þat streem þe shippe gan ride
þe wawes beten on euery syde
þe stormes straked wiþ þe wynde
þe wawes to bote bifore & bihynde
Noe & his euer loked doun
To drenche wende þei had be boun
But be we truste wiþouten strif
þei were wery of her lyf
Til seuen sipes twenty dayes were gon
þe flood stode stille euer in oon [lf 12, bk]
Aboute fyue moneþes hit stode
Wiþouten falling þat fers flode
Ofte þei wende her shippe wold ha ryue
Wiþ wynde or wawe or dynt of clyue
But 3it is good kyng of blis
To helpe euer when his wille is
When his vengeaunce þer was wrou3t
Oure lord þenne on noe þou3t
And bigan to haue pite
Of him his shippe & his meyne
þat my3ty kyng soone I wis
Turned her bale in to blis
A3eyn he made þe wattres go
In to þe places þat þei com fro
þe erþe wex bare ar þei wende
þe shippe on lond bigon to lende

TRINITY

On armonie þar con it stand,
 A hei fell in þe hali land.
 þe sunn bigan þan sumquat kyth, [col. 2]
 Noe wex þan ful selcut blyth, 1872
 And said þan til his suns thre :—
 “Childer,” he said, “quat rede 3ee,
 How sal we o þis waters weit
 Quedir þai be fulli fallen yeit?” 1876
 “Thoru a fouxul,” þai said, “mai we
 Knaw if þe erth oght bared be,
 For if he find þe erth oght bare
 to þe arche wil he cum namare. 1880
 þan opend noe his wyndou,
 Lete vte a rauē, and forth he flou,
 Flou vp and don, soght here and tare
 A sted to sitte a-pon sunquare ; 1884
 Apon þe watur welsun he fand
 A druned beist þar lai flettand,
 O þat flesse was he sa fain,
 To scipp com he neuer again ; 1888
 For-þi men sais on messenger
 þat lengs lang to bring answare,
 He mai be cald, with right resun,
 An of messagers corbun. 1892
 Quen noe sagh and was parseueid
 þat þis rauē had him deceueid,
 Lete vte a doue þat tok hir flight
 And fand na sted quare-on to light ;
 Sco come a gain, wit-uten blin, 1897
 And noe ras and tok hur in ;
 Sipeu abade he seuen dais
 Efter þat, þe bibul sais, 1900
 þan he sent þe dofe eftsith ;
 Sco went forth and com ful suith,
 Son sco com and duellid noght, 1903
 An oliue branche in moth sco broght.

COTTON

in armany þe ship con stande
 a hey fel in þe haly lande.
 þe sunne be-gan sumquat to kiþe
 noe was þan selcouþe bliþe.
 and sayde þan til his sones þre.
 childre he sayde quat rede 3e.
 how sal we of þes waters wete.
 queþer þai be fully fallyn 3ete.
 þorow a fowel þai saide may we
 knaw if þe erþ barid be.
 for if he finde þe erþe o3t bare
 hidder wil he come na mare.
 noe oppynt his wyndow heye
 a rauē lete he forþ fleye.
 he flaghe vp and down and so3t ay quare
 a stede to syte apon sunquare.
 a-pon þe water sone he fand.
 a drowned best þat lay fletande
 of þat flesshe he was so fayne.
 to ship come he no3t agayne.
 for-þi men says a messenger
 þat lenges lange to bringe onsquer.
 he may be calde with ri3t resoun.
 an of messagers corboun.
 ¶ quen noe saghe and was persayued.
 at þe rauē had him be-trayed.
 lete oute þe dowue ho toke þe fli3t
 and fand na stede quar-on to li3t.
 ho come agayne wiþ-uten blyn.
 and noe rase vp and toke hir in.
 sipeu bade he vij. dayes.
 for-soþ as þe bible says.
 he sende þe dowue forþ eft siþe
 forþ ho went and come ful squyþe
 sone ho come and dwellet no3t.
 an oliue branche in mouþ ho bro3t.

FAIRFAX

On armeni þar gan it stand,—
A hey montayn in þe hali land.
þe sun bigan sumquer to kithe,
Noe wex þan ful blithe, 1872
And said þan to his sones thre,
“Childer,” he said, “quat rede 3e,
Hou sal we of þis water witt, 1875
Queþer þai be aught fallen 3eitt?”
þai said, “thoru a foul may we
wit if þe erd aught bared be, 1878
Til þe schip wil þai cum no mare,
For if he find þe erde aght bare.”
þan opin noe his windou, 1881
Lete vte a rauin and forth he flou,
Dun and vp soght here and þare, ^[leaf 14, col. 1]
A stede to sett apon sumquar. 1884
Apon þe water sone he fand,
A drinkled best þar fletand,
Of þat fless was he so fain,
To schip cam he neuer egain: 1888
þar-for þat messenger, men say,
þat duellis lang in his iornay,
He may be cald, wid resun clere,
An of the rauyns messagere. 1892
Quen noe sau and was parceiued,
þat þe rauyn him had disceyued,
Lete vte a douue, scho tok her flith,
And fand na place apon to lith, 1896
Scho com again widuten blin,
Noe ras vp and lett hir in.
Sipen bot he seuen dais,
After þat, þe bibil sais, 1900
þan he sent þe douue eft sith,
Scho went forth and cam ful suith,
Sone scho cam and duellid noght,
An oliue branche in mouth scho broght.

GÖTTINGEN

On ermony hit gon stonde
An he3e hil in holy londe
þe sonne bigon þo hir to kiþe
Noe wex þenne ful bliþe
And seide to his sones þre
Childre he seide what rede 3e
How shul we of þis watir wit
If þat hit be fallen 3itt
Bi a foule þei seide wite may we
If þe erþe bare be
To shippe wol he com no more
If he fynde bare erþe pore
His wyndowe opened þo noe
And lete a rauen out fle
He sou3te vp & down þere
A stud to sitte vp on sum where
Vpon þe watir þere he fond
A drenched beest þere fletond
Of þat flesshe was he so fayn
To shippe coom he not a3ayn
þerfore þe messangere þei sey
þat dwelleþ longe in his Iourney
He may be calde wiþ resoun clere
Oon of þe rauenenes messangere
And whenne noe perceyued was
Of þe rauenes deceit in plas
He lete out a doufe & toke hir flizt
And fonde no place vpon to lizt
Sho coom a3eyn wiþouten blyn
Noe ros vp & lete hir in
Sipen abode he seuen dayes
Aftir þat þe bibel sayes
He sende þe doufe anoþer siþe
She went forþ & was ful bliþe
Soone she coom & dwelt nou3t
An olyue braunche in mouþ brou3t

TRINITY

þan was noe wel be-knauin
 þat þe flode it was wit-drauin,
 Bot yeit he baid seuen dais in rest,
 for doute if ani demmyng brest. 1908
 Sipeu he did þam all oute driue,
 Beist and fuxul, and man and wiue ;
 þe beist thoght selcut-li god 1911
 þat þai hade raght þair kindle fode.
 vr lauerd, i wat, þam did to spede
 Wit-in þeir auen kind to brede.
 þan baad our lauerd to sir noe 1915
 At leue þe schippe wit his meyne.
 A tuelfmoth was gan with þis ^[lf 13, bk, col. 1]
 For als þat ilk dai I. wijs
 tuelfmo[n]th þat he 3od þar-in,
 He self it euermar to min, 1920
 Als peirs mayner, þe god clerk,
 telles of þis in sumkin werk.
 Til him þan spak þat lauerd hend,
 And said, "noe now, leue frend, 1924
 þou and þi suns wit þair wifis
 I haue yow sauued al your lifes ;
 Yow aght for-born i haue allan
 O þis wengeance þat i haue tan ; 1928
 Ti yow aght þat i lat liue
 Mi brad benison i giue ;
 I wil þat on þin oxspring brede
 Alkin nacion and lede ; 1932
 Alkin thinges on þair wise
 To þe i wil þai do seruise."
 Noe was o þis blissing blyth,
 Did to rais an auter suyth ; 1936
 He 3od to wirscippe godd als wis,
 And þar-on made his sacrificjs ;
 Our lauerd drightin, þat al weldan[d],
 Him liked wel in his offrand, 1940

COTTON

þan was noe ful wele be-knawen.
 at þe flode a-way was drawen.
 bot 3et bade he .vij. dayes in rest.
 for doute at any demmynge brest.
 ¶ Sipeu he dide ham al oute driue.
 best *and* fowel. saue mon *and* wiue
 þe bestes þo3t hit selcouþ gode.
 quen þai had razt þaire kyndely fode
 our lorde I. wate ham made to spede
 wiþ-in þaire aghen kinde to brede.
 þen bad our lorde til sir noe.
 at leue þe ship wiþ his meyne.
 [1 A twelf-monþe was go by this
 By that same day I-wis ^[1 from Laud MS. 416]
 That day xij monyþ he yedyñ
 he yt left more ne myn]
 ¶ as peris maior þe gode clerke.
 tellis of þis in sumkyn werke.
 til him spac þat lorde hende
and sayde noe my leue frende.
 þou *and* þi sones *and* þaire wyuys
 I. haue sauet 3ow. 3our lyuys.
 3ou viij. I. haue forborne allane
 of þis veniaunce þat I. haue tane
 to 3ou .viij. þat I. lete leue
 my brade benysoun I. 3ou geue.
 I. wil þat of þine ospringe sprede
 alkyn nacioun. þat life sal lede
 alkyn þing of þaire wyse
 to þe þai sal do sacrificise.
 ¶ noe was of þis blessing bliþe
 he gert to rayse an awter squyþe
 he 3ode to worshepe god I-wys
and þar-on made he sacrificyse
 our lorde criste alle weldande
 him liked wele in his offerande

FAIRFAX

þan was noe wele bi knauin,	1905	þenne was noe wel I knawe
þat þe flod was wid-drauin,		þat þe flood hit was wiþdrawe
Bot 3eit he bade seuen dais in rest,		But 3itt bode he seuen dayes in rest
For drede if ani damising brest ;	1908	For fere lest any damnyng brest
Sipen he gert þaim all vte driue,		Sip he made hem alle out dryue
Best and foul, man and wiue.		Foule & beest mon & wyue
þe bestis war ful blith in mode,	1911	þese beestes were ful glad in mode
Quen þat þai had tan þair kindli fode ;		Whenne þei hadde her kyndely fode
vr lauerd did þaim sone to sprede,		Oure lord dud hem soone to sprede
widin þair aun kind to brede.		Wiþ inne her owne kynde to brede
þan bad godd vnto noe,		þenne bad god vnto noe
To leue þe schip wid his meyne.	1916	To leue þe shippe wiþ his meyne
A tuelmoneth was gan wid þis,		A tweluemoneþ was goon bi þis
Bi þat ilk same day, i-wiss,		Bi þat same day I-wis
A twelmoneth þat he 3ede þar-ine,	[col. 2]	þat day tweluemoneþ þat he rode in
He left it euer mare to mine,	1920	He hit lefte more ny myn
Als peris maior, þe gode clerk,		As perus maior þe gode clerk
Tellis of him in sumkines werk.		Telleþ of him in his werk
Til him þan vr lauerd hend,		To him þenne coom oure lorde hende
And said, "noe, mi leue frend,	1924	And seide noe leue frende
þu and þi sunes wid þair wiues,		þou & þi sones wiþ her wyues
I haue saued all 3ur liues,		I haue saued alle 3oure lyues
3ou 3it i haue for-born allan,		3ou 3itt haue I forborn
Of þis wengans þat i hau tan,	1928	þat in my vengeaunce be not lorn
Til 3ou 3it þat i lett leue		To 3ou 3it þat I haue let lyue
Min brod benisun i giue ;		My brode benesoun I 3ou 3yue
I wil þat of þine ospring brede		I wol þat of þin ospringe brede [leaf 13]
Alkins nacion and lede,	1932	Al maner nacioun and lede
Alkin thinges on þair wise		Vche þing on his wise
I wil þai do to þe seruise."		I wol þei do þe seruyse
Noe was of his blissing blith,		Noe was of his blessing bliþe
And did to raise an auter suith,	1936	And let reise an autere swiþe
He 3ode to worschip godd as wise,		He 3ede to worshepe god as wise
And þar apon made his sacrificise.		þeronne made he sacrificise
Our lauerd godd all weldand,		Oure lord god al weldynge
Him liked wele þair offrand,	1940	Him liked wel her offrynge

And said, "noe for nakin schauunce
Sal i ta suilk a noiþer wengance ;
Fra me dun-ward droghman his thoght,
Now ar þai dun allfulli broght ; 1944
Bot jf þou list to my lare
I sal do þe ful wel to fare ;
To doghty thues lok þou þe gif,
To lof leute quilis þou mai lif ; 1948
O suilk als yee haf forwit saun,
Ilkman bot o þair aun ;
If þou wil list oght to mi red, 1951
þou fle reuelaic and therst ald ded.
Qua-sum o fless wil grait þair fode,
Lok þai cast a way þe blod,
All þat will hald lely þair lede
Blod at ete i þam for-bede ; 1956
O beist has clouen fote in tua
An chewand cude, 3ee ete o þaa ;
I warn yow als-sua all be-deine
Ete o na best o kind vn-clene, 1960
O nakin worme þat es made,
Na o fouxul þat refes his liuelade ;
Alsua 3ee ete o na fixs elles [col. 2]
Bot þat in flok and herd duells ; 1964
Fixs and flesse, o bath i sai,
Lok ai þe blod 3ee cast a wai.
To þe and þine i bad al-sua
Nain be sa bald þat oþer sla ; 1968
For qua þat slas or man or wijf,
þar gas na ransun bot liue for lijf ;
I mad man after myn aun ymage
Ne wil i nan do him vtrage. 1972
Ifel agh naman do til oþer
For ilkan agh be oþier broiþer.
A couenand neu ic hight to þe,
þou sal fra now mi rainbow see, 1976

COTTON

and sayde noe for nankyn chaunce
sal I. take suche a-noþer veniaunce.
litel of me for-soþ þai ro3t
now ar doun al fully bro3t.
bot if þou listenes to my lare. [leaf 14]
I sal þe do ful wele to fare.
to god thewes loke þou gyue.
and loue lewte quilis þou may liue.
of suche corne as sal be sawen.
iche mon liue pot on his awen.
¶ quo-so wil listen to my rede
fle recolage *and* thefe as dede.
quo-so of flesshe wil graythe þair fode
loke þai cast a-way þe blode.
al þat wil halde lele þaire lede
blode atte ete I. am for-bede.
of beste ys clouen fote in twa.
and þai be gode ete / of þa.
I warne 3ou al-squa be-dene.
ete of na beste of kinde vn-clene.
of nankyn worme þat ys made
ne beste þat reuys his lyuelade
al-squa 3e ete of na fisse ellis
bot at in herde *and* flok dwellis
fisshe *and* flesshe of baþ I. say.
loke ay þe blode 3e caste a-way.
¶ to þe *and* þine I. bid als-squa.
þat nane sa balde oþer sla.
for qua-sa slese mon or wife
þer gase na raunsoun bot dede for lif.
I. made mon ofter myne awen visage
I. wil na mon do hit outrage.
I. wil at na mon do til oþer
for ilkane aghe be oþer broþer.
¶ a couenaunde now I. hete to þe
þou sal fra now mi rayn-boghe se

FAIRFAX

And said, "noe, for anikins chanse,
 Sal i noght take sli a noþer venganse,
 Fra me donward drou manes thoght,
 Nou er þai all doune fulli broght.
 And if þu wirke efter mi lare, 1945
 I sul þe make ful wele to fare.
 Til gode theues loke þu þe giue,
 And luue wele treuth quiles þu liue;
 Of suilk as 3e bifor haue sauē, 1949
 Ilk a man liue apon his auen;
 If þu wil trou apon mi rede,
 Fle falshed and theft as dede. 1952
 Qua so of fless wil graith þar fode,
 Loko þai kast away þe blode,
 'All þat wil leleli wil hald þair lede,
 Blod to ete i þaim for-bede. ^[1 leaf 14, bk, col. 1]
 Of best wid clouen fote in to, 1957
 wid scheuand code, 3e ete also;
 I warn 3u nou alsua bidene,
 Ete of na best of kind vnclene; 1960
 Of nankines worm þat euer es made,
 Na foul þat reuis his liuelade,
 Alsua 3e ete of na fiss ellis,
 Bot þat in flock and herd duellis, 1964
 Fisse and fless of bath i say
 Loke þe bodi 3e cast a way.
 To þe and þine I bidd also,
 Be nan sua bald oþer to slo, 1968
 For qua-so slas man or wijf,
 þar bes na raunsum bot lijf for lijf;
 I made man efter min aun ymage,
 Nou wil i nan do oþer vtrage, 1972
 Euil au na man do till oþer,
 For ilkan au to be oþer broþer.
 A couenand neu i hite to þe,
 þu sal fra nu mi rainbou se, 1976

GÖTTINGEN

He seide noe for no chaunce
 Shal I not take suche vengeaunce
 Fro me dounward man drou3e his þou3t
 Now are þei fully doun I brou3t
 And if þou worche aftir my lore
 þou shalt fare wel þerfore
 To gode þewes þou þe 3yue
 loue wel trouþe whil þou lyue
 For þat 3e biforn han sene
 Vche mon lyue trewely bidene
 If þou wolt trowe on my rede
 Fle falshede and þeste as dede
 Who so of flesshe wol haue her fode
 Loke þei cast away þe blode
 Alle þat wol trewely holde her lede
 Blode to ete I hem forbede
 Of beest wiþ clouen foot in two
 Wiþ chewyng code 3e ete also
 I warne 3ou now alle bi dene
 Ete of no beest of kynde vnclene
 Of no maner worm þat is made
 Ne foule þat reueþ his lif lade
 Also 3e ete of no flesshe elles
 þat in slou3e & erþe dwelles
 Suche fisshe & flesshe of boþe I say
 Loke 3e caste þe body away
 To þe & þine I bidde also
 Be noon so bolde oþere to slo
 For who so sleep mon or wif
 þer is no raunsoun but lif for lif
 I made man aftir myn owne ymage
 I wol noon oþere do outrage
 Euel owe no mon do to oþer
 But vche to be oþere broþer
 A couenaunde now I hete to þe
 þou shalt fro now my reinbowe se

TRINITY

Quils may se mi rainbou þar-oute,
 O suilk a flod haue man na doute.
 If man misdos on oþer wise
 O þam sal i ta my iustise, 1980
 Als sal be at þe dai of ire,
 Wen I sal com and deme wit fire.
 Wit lele werks lok 3ee dele,
 Als 3ee wil luue your aun hele, 1984
 And 3eildes til your creatur
 þe tend *part* o your labour."
 Godmen i wil þat 3ee it see,
 þat bituix adam and noe 1988
 þe time was euer ilik grene,
 þat nankin rainbow was sene,
 And þof na rain on erth fell
 Plente on erth moght man tell ; 1992
 Ne thurt naman ete flesse þat tid,
 þat [was] for don wit mans pride ;
 Now es, for sin and pride o man,
 þe erth waiker þan it was þan, 1996
 Thoru þe watur þat it sua wex,¹ [¹ wesseþ?]
 þer-for behoues now man ete flesse ;
 And waiker now es mans state
 þan it was þan, wil 3ee it wate. 2000
 Quen noe left þe schipp allan
 He had sex hundret yeir and an,
 þe elleuend winter was, witerli,
 þer after, als sais mecodi, 2004
 Quen þe werl[d] was gangand
 Of eild in-to þe thrid thusand.
 Noe þe lele, wit-uten plight,
 Bigan neu biginyng for to dight, 2008
 A neu liuelade cun þai begin, [¹ If 13, col. 1]
 He self with his suns thrin.
 O land he had ful grette plente,
 For him and for his suns thre ; 2012

COTTON

quen þou þat boghe may se þer-oute
 of suche flode haue þou na doute
 if men misdose on oþer-wise.
 on ham sal I. take my Iustyse.
 þat sal be atte þe day of ire
 quen I. sal come to deme *with* fire.
 wiþ lele werkis loke 3e dele
 als 3e wille loue 3our awen hele
 and 3ilde til 3our creatour.
 þe teynde part 3oure labour.
¹ Godemen I. wil at 3e hit se [¹ MS T]
 þat bi-twix adam and noe.
 þe time was euer ilike grene.
 þat na raynboghe was þer sene
 al if na rayne. on erþ felle.
 plente on erþe miȝt men telle.
 ne thurt na mon ete flesshe þat tide
 þat was for-done wiþ monnys pride
 now ys for sin and pride of man.
 þe erþ wakker þen was þan.
 þorow þe water at so wex. [¹ from Laud MS. 416]
 þer-fore bi-houis mon now ete flesshe
 [¹ And febyller mannys state now is
 Than yt was þan forsoþe y-wis]
 Quen noe had laft þat ship allane
 he had vj. hundre 3ere and ane.
 þe elned winter was witerly
 þer ofter als says metody.
 quen þe werlde was gangande
 of elde vn-to þe þrid þousande.
 noe þat lele wiþ-uten plizt.
 bi-gan new þingis to diȝt.
 a new liuelade þai con be-gyn.
 him-self and his sones þrin.
 of lande he had ful plente
 for him and his childer þre.

FAIRFAX

Quilis þu may se mi bou þar vte,
 Of suilk a flode thar ye noght dute.
 If man misdo in oþer wise,
 On þaim i sal take mi iustise, 1980
 þat sal be at þe day of ire,
 Quen i sal cum to deme wid fire.
 wid lele werkis loke 3e dele,
 As 3e wil luue 3ur saule hele, 1984
 And 3eldes till 3ur creatur,
 þe tend part of 3ur labur."
 Gode men, i wil þat 3e it se,
 þat bituix adam and noe 1988
 þe time was euer elike grene,
 þat nankines rainbowe was sene.
 And if no rain apon erd fell, [col. 2]
 On erde plente mith men tell. 1992
 Ne thurt na man ete fless þat tide,
 þat was don wid manes pride.
 Nou es for sinne and pride of man,
 þe erde wayker þan it was þan 1996
 For þe water þat it sua wess,
 þar for bihouis nu man ete fless;
 And wayker es nu manes state,
 þan it was þan, wele i wate. 2000
Qven noe left þat schip alane,
 He had sex hundrid 3ere and ane,
 þe elleuent winter was witterli,
 þar efter, as tellis us metodi, 2004
 Quen þe world was gangand
 In elde of þe thrid thousand.
 Noe, þat lele widuten plight,
 A neu biginning gan he dight, 2008
 A neu liuelad gan he bigin,
 Him-seluen and his sunes thrin.
 Of land he had ful gret plente,
 For him self and his sonis thre, 2012

GÖTTINGEN

Whil þou may se my bowe wiþoute
 Of suche a flood þar þe not doute
 If mon mys doþ on oþere wise
 On hem I shal sett my iustise
 þat shal ben at þat day of ire
 Whenne I shal com to deme with fire
 Wiþ trewe werkes loke 3e dele
 As 3e wol loue þe soule hele
 And 3eldeþ to 3oure creatour
 þe tenþe part of 3oure labour
 Gode men I wol þat 3e se
 Bitwene Adam and Noe
 þe tyme was eueryliche grene
 þat no reynbowe þere was sene
 And þei no reyn on erþe felle
 Plente on erþe myzt men telle
 Ne þurte no mon ete flesshe þat tide
 Til hit made mannes pride
 Now is for synne & pride of man
 þe erþe feblere þen hit was þan
 Fro þe watir þat hit so wesshe
 þerfore man mot now ete flesshe
 And feblere monnes state now is
 þen hit was þenne forsoþe I wis
 ¶ Whenne noe lefte þe shippe alone
 He hadde six hundride 3eer & one
 þe alleuenþe wyntur was witturly
 þer aftir as telleþ vs metody
 Whenne þe world was goonde
 In elde of þe þridde þousonde
 Noe þe trewe wiþouten synne
 A newe liflode he dud bigynne
 To newe liflode went þe be
 Him self & his sones þre
 [.
no gap in the Trinity & Land MSS.]

TRINITY

Mast to tilth he gaue him þan.
To flitt þe breres he began,
Sua lang wit flitting he þam sloght,
þat wine treis he þam wroght. 2016
Bitid a day he was for suonken,
And in vnwars o wyn was drunken ;
For þof he was þe first it wroght
þe wyn þer-for ne spard him noght.
Drunken on slepe lai bi him an,
þar þe sun a-pon him schan ; 2022
Naked o þat lime lai he
þat man think mast scham to see.
His midelst þat hight cam,
Bihild, and sagh his fader schame ;
He kidd he was vn-kind j-nogh,
His fader he til hething logh ; 2028
Til his broiþer Iaphet yodd he
And said, "cum, broiþer, here and se."
"Quat es þat?" said Iaphet his broiþer.
"þi fader slepand," said þat toiþer,
"Liggus here-oute, com se þou sall,
Nackend on his lims all." 2034
"Broiþer," he said, "þou sais foli,
And þat ic hope þou mon it by,
If o þi fader þou haue despite,
Of his blissing i claim þe quite."
þis yongest broiþer was ful wa 2039
O þe elder dede þat wroght sua ;
A mantil on his nec he tok
And bakward yod, als sais þe bok,
He and his elder broþer sem,
Tua blessed o þat barn-tem, 2044
Til þai com þer þeir fader lay
And him þer wit þan hiled þai ;
Herbi mai men vnderstand 2047
Was funden þan na breke in land.

COTTON

maste to tilþe he gaf him þan.
to flitte þe breris he be-gan.
so lange wiþ flittyng he ham soȝt
þat wyne trees he ham wroȝt
¶ be-tidde a day he was for squonkin
and or he wiste of wyne was dronkin.
for if he ware þe first hit wroȝt.
þe wyne for-soþ ne spared him noȝt
dronkin on slepe lay bi his ane
þer þe sunne apon him shane.
nakid of þat lim lay he
þat man ys lathest for-to se
his Midlest sone þat hat cham.
be-helde and saghe his fader sham.
he kidde he was vnkinde I-noghe
his fader he to hethinge loghe.
¶ til his broþer Iaphet ȝode he.
and saide come hidder broþer and se.
quat ys þat saide his broþer.
þi fader slepande saide þe toþer.
he lyse þer-oute come se þou salle
nakid on his limes alle.
broþer he saide þou says foly.
and þat I. hope at þou mone by.
if of þi fader þou has despyte
I. clayme þe of his blessing quyte
þe ȝonger broþer þuȝt ful wa.
of þe elder dedis he dide squa.
a mantel on his nek he toke.
and bakwarde ȝode as says þe boke.
he and his eldest broþer sem. [If 14, bk]
twa blessed of þat barne teme.
til þai come þere þaire fader lay.
and him þar-wiþ þan hyled þai.
herby may man vnderstande
na breke was vsed þan in lande

FAIRFAX

Mast to tilth he gaf him þan,
To flitt þe breris he bigan ;
So lang wid flitting he him soght,
þat win tres he þaim wroght. 2016
Bitid a day he was for-swonken,
And vnwaris of win was dronken,
þou he him selue first it wroght,
þe win þar-for sparid him noght ;
Drunken on slepe lai bi him ane,
þar þe sun apon him schane, 2022
Naked on þat lime lay he,
þat men thinc most schame to se.
His middelest sun was cald cam
Biheld and sau his faper scham, 2026
He kidd he was vnkind enogh, ^{[leaf 15,}
To skorning he his fader logh ; ^{col. 1]}
To his broder iaphet said he,
“ Broþer, cum nu hiþer and se.” 2030
“ Quat es þat ? ” said iaphet his broþer.
“ þi fadir slepand,” said þe toþer,
“ He lis here vte, cum se þu sal,
Nakid apon his limes all.” 2034
“ Broþer,” he said, “ þu seis foli,
And þat i trou þu mon in 3it aby,
If þu of þi faper make despithe,
I claime þe of his blissing quite.”
His 3onger broþer was ful wa,
For þat þe elder he wroght sua, 2040
A mantil fra his neck he toke,
And 3ede backward, als sais þe bock,
He and his eldest broþer sem,
Tua blisful of þat barntem, 2044
Til þai com þar þair fader lay,
And him þar wid couerid þai.
þar-bi mai men wele vnderstand,
was funden þan na breke in land. 2048

GÖTTINGEN

Moost to tilþe he 3af him þan ^[lf 13, bk]
To flitte breres he bigan
So longe flittyng to hem he sou3t
þat wynetrees he hem wrou3t
A day bifel he was forswonken
And vnwarres of wyn dronken
þei he him self furst hit wrou3t
þerfore þe wyn spared him nou3t
Drunke he lay & slept bi his one
þere þe sonne vp on him shone
Naked on þat lymme lay he
þat men þinke moost shame to se
His myddelest son was calde cam
Bihelde & say his fadir sham
He kidde he was vnkynde ynou3e
To scorne he his fadir lou3e
To his broþer Iapheth seide he
Broþer com now hidur & se
What is þat seide Iapheth broþer
þi fadir slepeþ seide þe toþer
He liþ here com se þou shalle
Naked vp on his lymmes alle
Broþer he seide þou seist folye
And þat I trowe þou wolt aby
If þou of þi fadir make despit
þou beste of his blessing quyt
His 3onger broþer was ful woo
For þe elder wrou3te so
A mantel fro his necke he toke
& 3eode backwarde as seiþ þe boke
He & his eldest broþer seem
Blessedest of þat barneteem
Til þei coom þere her fadir lay
þerwiþ him couerede þay
Her by may we vndirstonde
Was no breeche foundide þo in londe

TRINITY

Noe wit þat mantil woke,
His sun hething he vnder-toke ;
His malison on þam he laid 2051
And siþen efter-ward he said :—
“ Cham wit-uten dout
Sal be his brothers vnderlote ;
vnderlote to þam and thral, [col. 2]
Sal he be and his oxspring all.” 2056
þis oþer breiþer, for þair couering,
Noe gaue his brad blissing ;
to sem and Iaphet þan said he :—
“ Now it sal al for-giuen be 2060
Laith and wrath for ani plight,
If 3ee gain me has don vnright ;
O yow sal yeit þat oxspring sprede
þat sal ouer al ha lauerd hede ; 2064
Blissed bijs your tabernacle,
Fild o mirth and o meracle ;
Drightin graunt þat it be sua,
þat al þis werld be yurs tua.” 2068
¶ To cham he said, “ þou fole felun,
þou has kind o þat nacion
O caym, þe cursd, for-sok pardon,
þat slogh his broiþer wit treson ; 2072
þou do þe suith out o my sight,
þou es and sal be maledight ;
Bi me has þou noght to duell,
þi wonning sted es made in hell ;
Fle me fra, þou wared thing, 2077
We sal now tuin for þi hething.”
Awai he fled, þat he and his
Was all our lauerd enemis. 2080

De fine noe

[col. 2]

¶ Noe, þat gracios and god,
Liued fourti 3ere after þe flod ;

COTTON

¶ noe wiþ his mantel quoke.
his sones hethinge he vnder-toke
his malisoun on cham he layde.
and sithen ofter-warde he sayde
cham he sayde wiþ-out doute
sal be his brethers vnderloute
vnderlowte to ham and thralle.
sal he be and his ospringe alle
þes oþer breþer for þaire coueringe.
noe gaf his brade blessinge.
and to sem and Iaphet saide he.
now hit sal al for-gyuyn be.
lathe and wrathe for any plizt.
if 3e agayne me dide vn-ri3t.
of 3ou sal 3et þat osspringe sprede
þat ouer al salle haue lorde-hede
blessed be 3our tabernacle
filled of mirþ and of miracle.
criste grante at hit be squa.
þat al þis werlde be þorou 3ou twa.
¶ to cham he saide þou fole feloun
þou has kinde of þat nacioun.
of cayme þe cursed mon in toun
þat sloghe his broþer wiþ tresoun.
do þe squythe out of my way.
þou art and sal be cursed¹ ay. [1 al way
crossed thro' ;
ay added.]
bi me þou sal no3t dwelle.
þi wonyng stede ys made in hel.
fle now fra me cursed þinge
we sal now twyn wiþ-out lesinge
a-way he fled þat he and his.
ware al our lordes enmys.

FAIRFAX

Nos wid his mantil wok,		Noe wiþ þis mantel awoke	
His sunes scornynge he vndertok,		His sones scorne he vndirtoke	
His malisun on him he laid,		His malisoun on him he leide	
And siþen efterward he said,	2052	And siþ to him þenne he seide	
“Cam, widuten ani doute,		Cam wiþouten any doute	
þu sal be þi breþer vnderloute,		Vndir þi breþeren þou shalt loute	
vnderloute to þaim and thral,		Vndir hem to be as þral	
Sal þu be and þi ospring all ;”	2056	þou & þin osprynge al	
þe toþer tua for þair couering,		þe oþere two for her couerynge	
Noe gaf his brod blissing.		Noe 3af his brode blessynge	
To sem and iaphet þan said he,		To seem & Iapheth þo seide he	
“Nou sal it all forgiuen be,	2060	Now shal hit al for3yuen be	
Leth and wreth for ani plight,		Lapþe & wrapþe or any plizt	
If 3e again me did (euer ¹) ani unright ;		If 3e a3eyn me haue done vnri3t	
Of 3u sal 3eit þat ospring sprede, [col. 2]		Of 3ou shal þe osprynge sprede	
þat sal oueral haue lord-hede. ^{[¹ This word}		þat shal ouer al haue lordhede	
Blissed sal be 3ur tabernacil, ^{is inter-}		Blessed shal be 3oure tabernacle	
Fild of mirth and of miracyl,		Ful of myrþe and of miracle	
And godd it graunt þat it be sua,		And god hit graunte þat hit be so	
þat all þis world bes 3ures tua.”	2068	þat al þis world be 3oures two	
To cam he said, “þu foule felun,		To cam he seide foul feloun	
þu has þe kind of þat nacion		þou hast þe kynde of þat nacioun	
Of caym, cursed mast of oþer,		Of caym cursede moost of oþere	
þat wid tresun slogh his broþer ;		þat wiþ tresoun slow3e his broþere	
Do þe suith vte of mi sith,	2073	Do þe swiþe out of my sizt	
þu art and sal be maledith.		þou art & shalt be cursed wi3t	
Bi me au þu noght to duell,		Bi me owe þou not to dwelle	
þi woning place es made in hell,		I drede þi wonyng be in helle	
Fle fra me, þu warid thing,	2077	Fle fro me þou waryed þing	
Nou sal we part for þi skorning.”		Now shul we parte for þi scornynge	
Away he fledd, he and his		Away he fledde he and his	
Were all vr lauerdes enmyes.	2080	Oure lordes enemyes þei were I-wis	

[Of Noah and his three sons.]

Noe, þat gracios and gode,
Liued fourti 3ere eftir þe flode.

GÖTTINGEN

¶ Noe þe graciouse & þe gode
lyued fourty 3eer aftir þe flode

TRINITY

Nine hundreth þere and tensith fyue
 Was noe wen he lest his liue ; 2084
 For he liued lely quils he moght,
 He sittes wit drightin hei o loft.
 His suns, þat [I] of forwit melt,
 Al þe werld bi-tuix þam delt ; 2088
 Asie to sem, to cham affrik,
 To Iaphet europ, þat wil-ful wike.
 Al þer thre þai war ful rike,
 Bot sem part was noiþer like. 2092
 For þof þe werld es als we here
 Delt in thrin parteis sere,
 In thrin parteis principale,
 þe partes er noght perigale ; 2096
 For asie es, wit-uten suike,
 Sua mikel als europ and affrike ;
 Asie it es þe thrid in tale
 And es þe haluendel al hale. 2100
 It es þe best, for þar in es [lf 13, bk, col. 1]
 Bath haly land and hethyennes,
 Precius stans and spice of prise,
 For þar-in standes paradis ; 2104
 Inde, and pers, and arabi,
 Babel, iudea, and suli
 And mani oþer vntelland contre,
 þar es in now babel mast cite. 2108
 Affrik þat es þe toþer parti
 þat andesith was cald libi ;
 Mani contre þar-in es
 And dughti cites mare and lesse ;
 þar-in es cartage cite strang 2113
 And oþer mani a-mang ;
 þe mikel land of ethiopie,
 Ienil, mortaigene, and indie ; 2116
 þis land lies mast vnto þe south
 þer þe blamen mast er cuth.

COTTON

ix hundre þere *and* tensithe fyue
 was noe quen he lost his lyue
 for he liued lely quylist he mozt
 he sites wiþ criste ful hey on-loft
 his sones þe quilk I of meled.
 al þe werlde bi-twix ham deled
 Asye to sem : to cham Affrike.
 to Iaphet europe þat wilful wike [grope
 [1 Alle thise thre were fulls riche to
 But Seem is part nas not oþer lyche]
 for now þe werlde as 3e may here
 ys delt in þrin partis sere. [1 from Laud
 MS. 416]
 In þrin partis principal.
 þe quilke ar nozt parigal.
 for asye ys wiþ-uten squyke
 als myche as europe *and* affrike
 asye ys þe þrid in tale.
and ys haluendale al hale.
 hit ys þe best for-þi in ese
 baþ halilande *and* hethenes.
 precious-stanys *and* spices of pris
 for þer-in standis paradys.
 Inde *and* pers and araby
 babel and iudea *and* suli
and mony oþer vn-tellande contree
 þer ys now babel maist cite.
 ¶ affrike ys þe toþer party.
 þat sum tide was calde libi.
 mony contre þer-in ys.
and noble cites baþ mare *and* lesse
 þer-in cartage a cite strange
and oþer monyan a-mange
 þe mykil lande of ethiopey
 Iena mortayne and indei.
 hit ys a lande shortly to Myn.
 þer bla men wonys in.

FAIRFAX

Nyne hundrid 3ere and ten sith fue,
So lang lasted noe liue ; 2084
For he liued leleli as i 3ou neuen,
He ssittes wid mighti godd in heuen.
His sunes þat i bifore of melt,
All þis world bituix þaim delt, 2088
To sem, asye, to cam, affrick,
To iaphet, europe, þat wilful wik.
All þis thre þai er ful riche, 2091
Bot sem part was nan oþer liche ;
For-þi þe world was, als we here,
Delt in thre partijs sere,
In thre partijs principale,
þe partijs er noght parinngale, 2096
For asye es, widuten suike,
Als so mekil as europe and affrike,
Asye is þe thrid in talle, [f 15, bk, col. 1]
And es þe halfendel 3eit all hale ; 2100
It es þe best, for þar in es
þe hali land and hathenes,
Precius stanis and spices of prijs,
For þar-in standis paradis ; 2104
Inde, and peris, and arabye,
Babylon, Iudea, and sulie,
and mani oþer diuers contre.
þar-in es babilon, þe mast cite. 2108
Affrick es þat oþer partie,
þat bifor time was cald libye.
Mani a contre þar in es,
And doghuti cytes, mar & les ; 2112
þar in es Cartage, cyte strang,
And oþer mani ayquar emang,
þe mekil land of Ethiopie,
Ienile, Mortaygne, and indie, 2116
þat land lijs mast in to þe souht,
þar þe blomen mast er couht.

Nyne hundride 3eer & ten siþe fyue
So longe lastede noes lyue
For his trewe lif to neuene
He sitteþ now wiþ god in heuene
His sones þat I biforn of melt
Al þis world bitwix hem delt
To sem asye to cam affrik
To Iapheth europe þat wilful wik
Alle þese þre were ful riche
But Sem part was noon oþere liche
For the world as we here [leaf 14]
Dalt in þre parties sere
In þre parties principal
But þei were not paringal
For asie is wiþouten hope
As myche as aufrik & europe
Asie is þe þridde in dole
And is þe haluendele 3itt al hole
Hit is þe beste for þere in es
þe holy londe & heþenes
Wiþ precieuse stones spices of pris
In þat lond stondeþ paradis
Inde & peris and arabie
Babilone Iuda & Sulie
And mony oþere dyuerse cuntre
þerynne is babilone þe moost cite
¶ Affrik is þat oþere partye
Bifore þat was called libie
Mony a cuntre þerynne es
And hoge citees more & les
þerynne cartage a cite strong
And oþere al so mony among
þe mychel lond of ethiopie
Ienile mortaigne & indie
þat londe is moost in to þe souþ
þere þat blo men are ful coup

¶ þe thrid part es noght þe lest,
It lies mast vnto þe west, 2120
Al on þis side þe greckes see ;
Was Iaphet giuen til his liuere.
It hatt quar mast to day
Regns o þe cristen lay ; 2124
þar-in es rome þe mast cite,
þat now es ouer all cristianté,
And mani riche kingdon
þat i to tell haue her na tom ; 2128
O þis thre can þe folk to brede
And fild þe werld o lenth and brede.
O þaim it was sua mani men
O sere kind, sexsith tene. 2132
Knyth, and thrall, and freman,
Oute of þer thre breþer bigan ;
O sem freman, o Iaphet knyght,
thrall of cham þe maledight. 2136
O þis thre com all, als þou sais,
Has bene in werld and yeit beis ;

de incepcione sem

[col. 2]

¶ Begine we now to tell at sem
And sipen of his bern-tem.
Sem was lel in godds lare,
He liued seuen hundret 3ere and mare ;
þis ilk sem was cald sedech ; 2141
And he was cald melchisedech ;
Our lauedi mari, als we find,
Com vte o þis sem strind. 2144
He was king and prest o salem [col. 2]
þat now men clepes ierusalem,
þe first of all þat þan was born
þat [wit] wine and wit bred of corn
Made sacrifics to drightin treu, 2149
In takinge o þe lagh-es neu.

COTTON

¶ þe þrid party ys nozt þe leste.
hit lyse mast in-to weste.
al on þis side grekkis see.
was Iaphet giuen til his liuere
hit hat europe þer mast to-day.
regnys of þe cristen lay.
þar-in ys rome þe heued cite
wrozt in alle cristiante.
and mony riche kyng-dome.
to telle alle haue I. na tome.
of þes þre þe folk con sprede
& filled þe werlde of lenght and brede
of ham hit rase sa many men.
of diuerse kinde sex-sithe ten.
knizt and chorle and fre-man.
oute of þer þre breþer bigan.
Of sem freman. of Iaphet knizt
of cham chorle come ful riht
[.
no gap in the Fairfax & Laud MSS.]

Of þe life of Sem.

Be-gyn we now to tel at sem.
and sithen of his barnetem.

¶ Sem was lele in goddis lare [leaf 15]
he liued vij. hundre 3ere and mare
þis ilk sem was calde sedech.
and was calde melchisedech.
our lauedy mari als we finde.
come out of þis semys strinde.
he was kyng and prince of salem
now ys hit calde ierusalem.
þe first of alle þat was borne
þat wiþ wyne and brede of corne
made sacrifice to criste so trew.
In takenynge of þe laghes new.

FAIRFAX

þe thrid parti es noght þe lest,
It lijs mast in to þe west ; 2120
All on þis side þe grekkisch see
was Iaphet giuen til his liuere.
It hat Europe, where maste to day
Reinys of þe cristen lay ; 2124
þar in es rome, þat hefd cyte,
þat es abouen all cristiante,
And mani a noþer riche kingdame,
þat i to tell has no tame. 2128
Of þir thre bigan þe folk to sprede,
And fild þe world in lenthe and brede,
Of þaim it ras so mani a men,
Of diuers kindes, sex sithe ten. 2132
Knyht and thral and fre man,
Of þir thre breþer þus bigan, [1 col. 2]
¹ Of sem, fre man ; of Iaphet, kniht ;
Thrall of cam, þat malediht. 2136
[.
. no gap in the MS.]

Bigine we now to tell of sem,
And sipen of his barn tem.

SEm was lele in godes lare, [mare.
He liued seuin hundrid 3ere &
þis ilk sem was cald sed[e]ch, 2141
And was cald melchisedech ;
vr leuedi Mari, als we find,
Com vte of þis same kind ; 2144
He was king and preist of salem,
þat nou es cald ierusalem,
þe first of all þat euer was born,
þat wid win and bred of corn 2148
Made sacrifice to iesu so treu,
In taking of þe lawis neu.

GÖTTINGEN

¶ þe þridde part is not best
hit is moost into þe west
Al on þis side þe grickisshe see
hadde Iapheth to his lyuere
hit het Europe where moost today
Abideþ of þe cristen lay
þer inne is rome þe heed cite
Abouen alle þat one to be
And mony anoþer riche kyndome
þat I to telle haue no tome
Of þese þre bigon to speede
þe world to fille on lengþe & brede
Of hem roos mony men
Of dyuerse kyndes sixe siþe ten
knyzt & þral & fre mon
Of þese þre breþeren bigon
Of sem fre mon of iapheth knyzt
þral of cam waryed wizt
[.
. no gap in the MS.]

Bigynne we now to telle of Sem
And sippen of his barnetem

SEm was trewe in goddes lore
he lyued seuin hundride 3eer &
þis ilke sem was calde seder þo [more
Sipen melchisedech also
Oure swete lady as we fynde
Coom out of þis same kynde
Of salem prest & kyng he was
þat now het Ierusalem in plas
þe firste he was of opere born
þat wiþ wyn & breed of corn
Made sacrificise to god so trewe
In tokenning of þo lawes newe

TRINITY

þis sem liued I red of here
 til ysaac was o seuen 3ere. 2152
 Sem had fiue suns sere,
 Of an to spek es our mistere,
 þat es of him o quas sede
 Was he born þat beit our nede. 2156
 ¶ Arphaxat liued wit-uten were
 Threhundret aght and tuenti 3ere.
 Fourhundret yeir his sun cainan
 Aght and thritte fra he began. 2160
 Fourhundret yeir his sun sale,
 liued and thritte yeir and thre ;
 Heber his sun fourhundret 3ere
 And four and fourti þat to sere ; 2164
 Phaleth his sun liued, witterli,
 Tua hundret anen and thritté ;
 Ragan his sun þat was 2167
 Tuelue scor o yeires bot an lesse ;
 Seruth his sun tua hundret 3ere
 And thritte was his liue he bere ;
 O sua lang lijf was noght nachore,
 He liued aght yeir and four score ;
 Thare his sun liued langar lijf 2173
 þat was tua hundret 3ere a fijf.
 þe toþer eild endis in thare,
 þe quilk began at lel noe ; 2176
 þat time was þis werld sa yong,
 þat al men spak bot wit on tong,
 þat es hebru, al for to sai,
 þat Iuus haldes til to dai. 2180
 ¶ Iapheth had suns seuen, Hic incipit Iapheth
 Aparti puchersum to neuén :—
 Gomer, madan, iena, magog,
 Tubal, tiras, and, mosog. 2184
 þis gomer he had suns thre,
 Togorma, riphath, assene ;

COTTON

þis sem liued þat I. rede of here
 til ysaac was of seuenti 3ere.
 ¶ Sem had v. sones sere.
 of an to take ware meistere.
 þat ys of qua ys sede
 was he borne þat bette our nede
 arphaxat liued *with*-uten were
 iij. hundre .viij. *and* xxx. 3ere.
 four hundre 3et ys chaynan.
and viij. *and* xxx. fra he be-gan.
 iij. hundre 3ere his sone Sale
 liued *and* xxx 3ere *and* thre in tale
 heber his sone iij. hundre 3ette
and iij. *and* fourti þer-to sette.
 ¶ Phalethe his sone liued witerly
 ij. hundre 3ere *and* ix. *and* thretty.
 Ragan his sone þat wesse
 xij. skore 3ere bot an lesse.
 serethe his sone ij. hundre 3ere
and xxx. was his liue he bere.
 of squa lange life liued noȝt vcor
 he liued viij. 3ere *and* foure skore.
 thare his sone liued langer life
 þat ij. hundre 3ere *and* fyue. [¹ from Laud MS. 416]
 [¹The todir elde endiþ in thare
 which by-gan at good^t noy are]
 þat time was þis werlde so 3onge
 þat al men spac wiþ an tonge.
 þat ys ebru for-sop to say.
 þat Iewes haldis til þis day.
 Iaphath had him sones seyuen
 I aperty think I. here to neyuen
 Gomet madai Ienan magoge.
 tubal tyras and mosoge.
 þis gomer had him sones thre
 togorma riphath and assene.

FAIRFAX

þis sem liued, i of rede here,
Till ysaac was of seuenti 3ere. 2152
Sem had fiue sonys sere,
Of an to speke it es mistere,
þat es of him of quos sede
He was born þat bett vr nede. 2156
Arphaxat liued widuten were,
Thre hundrid and eyt and thriti 3ere.
Four hundrid 3ere his sun caynan;
And eyt and thritti fra he bigan. 2160
Four hundrid his son sale,
He lyued and thritti 3ere and thre.
Heber his sun four hundred 3ere,
And four and fourti þar-to sere. 2164
Phaleth his sun liued witterli,
To hundrid 3ere & nein and thritti.
Ragan his sun þat was,
Tuelf skor 3ere, bot on leu. 2168
Serut his sun, to hundrid 3ere
And thritti was his lijf he bere.
Of sua lang lijf was noght nacor, ^[lf 16, col. 1]
He liued heyt 3ere and four scor. 2172
Thare his sun liued langer liue,
To hundrid 3ere and oþer fiue.
þe toþer elde endis in thare,
þe quilk bigan at lete noe. 2176
þat tyme was þis world so 3ong,
þat all men spac þan wid a tong,
þat es ebru for to say,
þat Iuus hald 3eit to þis day. 2180
Iaphet had him sunes seuen,
A parti sinful for to neuene,
Gomor, Madan, Gena, Magog,
Tubal, Tyras, and Mosog. 2184
þis Gomor had him sunes thre,
Togoriens, Riphath, Assine.

GÖTTINGEN

þis sem lyued I rede of here
Til ysaac was of seuenti 3ere
Sem had fyue sones fre
Of oon to speke is good to me
þat is of him of whos sede
he was born þat bett oure nede
Arphaxat lyued wipouten were
þre hundride & ei3te & þritty 3ere
Foure hundride 3eer his son caynan
And ei3te & þritty fro he bigan
Foure hundride 3eer his son sale
And also þritty 3eer & þre
Foure hundride his son heber
Wip foure & fourty sett to þer
¶ Phaleth his son witterly
Two hundride 3eer. nyne & þritty
Ragan his son þat was
Twelue scrore 3eer saue oon las
Two hundride 3eer serut his sone
And þritty was his lyf in wone
[. . . . no gap in the MS.]
Foure score & ei3te nachor had lyue
Thare his son two hundride & fyue
[. . . . no gap in the MS.]
þe toþer elde endeþ in thare [leaf 14, back]
Whiche bigan at good Noe
þat tyme was þis world so 3onge
þat alle men spake wip o tonge
þat is ebrewe for to say
þat iewes speke 3itt to þis day
¶ Iapheth had him sones seuen
A parti synful for to neuene
Gomor. madan. Gena. magog
Tubal. tiras. & mosog
þis Gomor hadde sones þre
Togoriens. Riphath. asine

TRINITY

Four suns had gena :—*antechim*,
Elisa, tharsis, and dotaym. 2188
Til eillandes þir þam drou ;
O þat nacion sprang folk inou.
Cham four suns had him :— [If 14, col. 1]
Chus, phut, chanan, and mephaim ;
O chus com sala, and euila, 2193
Sabata, regma, sagabata ;
O cus com nembrot al-sua,
þat in his time wrought mikel waa,
For he was fers, prud, and fell ; 2197
Of him sumthing her es to tell.
þis nembrot wit his mikel pride
Wend to wyrk wondres wide, 2200
Ful far a-boute men bere his nam,
Mikel he cuth o sin a scham ;
O babilon king stijf in stur
And þer-wit was he gret werrur ; 2204
Reuer and man-queller gret
Mikel he liued wit il biyett ;
þar was na folk he wond bi
Moght þam were wit his maistri, 2208
Oueral he raxhild him wit rage.
þat tim it was bot a langage,
Hebru þe first þat adam spak ;
Fra est he broght a felauscap 2212
vnto þe feld of sennar ;
Sexti ouermen þai war
Wit nembrot com þai for to duell,
And tok a conseil þam emell ; 2216
A fole conseil tok þai and son
To werrei on þe son and mone ;
A fole conseil þer-for said .i.,
And al was ful of felunny, 2220
O þeir grett pride cuth naman tell,
In sennar þai toke to duell.

COTTON

iiij. sones had Iena. on Zechim
helisa tharsis. *and* dotayme.
Til cyllandes þai ham droghe.
of þat nacioun hit sprang I.-noghe.
Cham iiij. sones had he him.
Chus phut canan *and* mephaim.
of chus come saba *and* euila. **tour of**
Sabata regma sagabatha. **babilon.**
of chus come nembrothe al-squa.
þat in his time wrozt mykil wa.
he was proude. foule. fers *and* fel.
of him sum-þing here wil I. tel.
[þ]is nembrothe wiþ his mykil pride
wende to wirk wonders wide
ful ferre a-boute man bare his name
mykil he cowde of syn *and* shame
of babilon kinge stithe in stoure.
and þar-wiþ was he strange werroure
lyer *and* mon-queller grete
mykil he liued wiþ il be-þete.
þat was na folk him woned by.
mizt ham were for his maistry.
ouer al he raxled him wiþ rage
þat time was bot an langage
hebreu þe first at adam spac.
fra est he brozt a felaw skapt.
¶ vn-to þe felde of sennaar.
sexti werkmen þai ware
wiþ nembroth come þai for-to dwel.
and toke a consail as I. 3ou telle.
a foly consail toke þai *and* sone
to werre bathe on sunne *and* mone
a foli consail þar-fore saide I.
for hit was ful of felony.
of þaire pride con na mon telle
in sennaar þai toke to dwelle.

FAIRFAX

Gena had foursunes, þat was cechim,
Elisa, Tharsis, and dotahim ;
Till eillandis þir þai drou, 2189
of þat nacion sprang foli enou.

Cam four sunes had he him,
Chus, Phut, Canan, and Mephaim.
Of chus,—saba and enila, 2193
Sabatha, regma, Sagabata ;
Of chus bicam nembrot also,
þat in his time wroght mekil wo,
For he was proud, fers, and fell, 2197
Of him sum thing nou wil i tell.

Þis nembrot wid his mekil pride,
He wend to wirke wondris wide,
Ful fer about men bar his name, 2201
Mekil he cuth of sin and schame.
Of babilon king, stijf in stour,
And þar-wid he was wrang werour,
Reuer and manqueller grett, 2205
Mekil he luued wid ill be-zeitt. [col. 2]
¹þer was na folke þat woned him by,
þat miht þaim were fra his merci,
Ouerall he rahut wid gret vtrage.
þat time it was bot a langage, 2210
Ebru þe first þat adam spack.

Fra est he brohut ane euyl pack,
In till þe filde of Sennar,
Sexti werkemen þai wer, 2214
wid Nembroth com þai forto duell,
And tok a consail þaim emell ;
A fole consail toke þai and sone, 2217
To werre apon þe sunne and mone,
þair witt was ful of felonny ; 2220
A fole consail þarfor said i, 2219
Of þair gret pride couth na man tell ;
In sennar þai toke to duell.

GÖTTINGEN :

Gena had foure oon cechim
Elisa. tharsis. & dotahim
To eil londes þese þei drouze
Of hem sprong foly ynouze
¶ Cam foure sones had him
Chus phut. canan & mephaim
Of chus Saba & ielula
Sabatha regma Sagabata
Of chus bi cam nembrot also
þat in his tyme dud mychel wo
For he was proud fers & felle
Of him now wol I telle [2 read with]
¶ þis nembrot wis² his foule pride
he wende to worche wondris wide
Fer aboute men bare his name
Myche he coupe of synne & shame
Of babilone kyng stif in stour
And also wrongful emperour
Robber & monqueller greet
Al he lyued wiþ euel bi geet
Was þer noon þat woned him by
þat myzte of him gete mercy
Ouer al he went wiþ greet outrage
þat tyme was þer but o langage
Ebrew þe furste þat Adam spak
Fro eest he brouzte an euyl pak
Into þe felde of semare
Sixty werke men þei ware
To dwelle wiþ nembrot þei coom
And toke acounsel amonges hom
A foly counsel toke þei soone
To werre vpon þe sonne & mone
her witt was ful of felony . 2220
þerfore a foly counsel seide I 2219
Of her pride coupe no mon telle
In sennare þei toke to dwelle

TRINITY

Nembrot þan said on þis wise :—

“Me think, godmen, þai war vn-wise
Our elders þat bifer vs were, 2225
Quen þai cutd find on no manere
How to wer þam fra þe flode,
þat drunand al þe werld ouer-yode ;
I rede we bigin a laboure 2229
And do we wel and make a toure,
Wit suire and scantilon sa euen,
þat may reche heghur þan heuen ;
Godd we sal conquer wit fight 2233
Again vs sal he haue na might,
Or at lest to hald him still
And lette vs noght to do our will,
¹þat ai quen we se ani chesun, 2237
Freli may climb vp and dun.” [¹ col. 2]

nembrothe þai saide of þis syn wise
me þink lordes were noȝt wise
our elderres þat be-for vs were
quen þai cowde on na maner.
how to were ham fra þe flode
þat drowned al þe werlde ouer-ȝode.
¶ I rede we be-gyn a new labour
and make we a sicure tour.
wiþ squyre and rewle gode and euen
þat may reyche vn-til heyuen
god we sal conquere wiþ fight
a-gayne vs sal he haue na miȝt
or atte þe leste to halde him stil.
and lette vs noȝt to do our will
and ay quen we se enchesoun [lf 15, bk]
frely we may clymbe vp and doun.

De construccione turris babilon[ie]

¶ þis folfolk þam sammen þan
Brathli þai þis werk bigan ; 2240
Tua and sexti fathum brad,
Was þe grundwall þat þai made ;
Quen þai at wil had festend grund,
þe wark þai raised in a stund, 2244
Wit tile and ter, wit-vten stan
Oper morter was þer nan ;
Wit cord and plum þai wroght sa hei,
þe hette o þe sun moght þai noght drei,
þar-for most þai þam hide 2249
Bath wit hors and camel hide, [blyth
And said, “ quedur godd be wrath or
His esters sal we see ful suyth ; 2252
Now we haue vs sped sa ferr
Vr wil may he noght vs merr.”
Bot dryghtin dere þat ai es hend
A curtais wrak on þam he send. 2256

þis foly folk sammyn þan.
brathely thay this werk be-gan.
ij. and sexti fathum brade
was the grundwalle at thai made
quen thay to wille had fest þe gronde
þe werke thai raised in a stounde
wiþ tyle and wiþ-uten stane.
wors morter was þer none [¹ babilon. in
margin]
¹wiþ corde and plumme þai wroȝt so hey
þat hete of sunne muȝt þai noȝ drey
þar-fore þai dight ham in þat tide
wiþ hors skynnys and camel hide
and saide queþer god be wrap or bliþe
his estres sal we se ful squythe
now we haue vs sped sa ferre
Our wille may he vs noȝt merre
¶ bot ihesus crist þat ys sa hende
a curtayse wrake on ham he sende

THE FOUNDATIONS WERE SIXTY-TWO FATHOMS BROAD; THEY GOT SO HIGH 137
THEY COULD NOT BEAR THE SUN'S HEAT, AND WERE NEAR THE STARS.

Nembrot þaim said on þis wise,
 "Me thinc, lordiges, þai war vnwise,
 vr eldris þat bifer vs were, 2225
 Quen þai coude find in na manere,
 Forto were þaim fra þat flod,
 þat drenkild all þe world ouer 3ode.
 I rede we bigin a neu labur, 2229
 And do we wele and make a tour,
 wid squire and scantlion sua euen,
 þat it may reche heier þan heuen.
 God sal we *conquere* wid fiht, 2233
 Again vs sal he haue na mith,
 Or at þe last to hald him still,
 And lett vs nohut to do vr will,
 þat euer quen we se ani chesun, 2237
 Freli we may climbe vp and doun."

Nembrot hem seide on þis wise
 Me þinkeþ sires þei were vnwise
 Oure eldres þat biforne vs were
 Whenne þei coup fynde in no manere
 For to kepe hem fro þat flood
 þat dreynt þe world & ouer 3ood
 I rede we bigynne a newe labour
 Do we wel & make a tour
 Wip squyre & scanteloun so euen
 þat hit may reche he3er þen heuen
 God shul we conquere wip fi3t
 A3eyn vs shal he haue no my3t
 Or at þe lest holde him stille
 And lett vs not to do oure wille
 þat euer whenne we haue chescoun
 Frely may clymbe vp & doun

[*Of the building of the Tower of Babylon.*]

þir folis foltid gadrid þaim þan,
 wid grett enuy þis werk bigan, 2240
 To and sexti fadum brad
 was þe grund-wall þat þai made.
¹Quen þai at will had fest þe grund,
 þe werk þai raisid ane a stound, ^[1 lf 16, bk, col. 1]
 wid tyle and ter, widuten ston 2245
 oper mortar ne was þar non;
 wid corde and plumbe þai wroghtso hy,
 þat hete of sune miht þai nohut dry,
 wid horsis ad wid camayles hide, 2249
 þai hold þaim þat hete for to bide,
 And said, "queþer godd be wrath or
 His estris sul we se als suith; [blith
Nou we haue vs sped sua ferr,
 Our will may he noght forbarr."
 Bot grete god, þat euer es hende, 2255
 a curtais vengans on þaim gan send,

GÖTTINGEN

þese foles soone gedered hom
 wip greet envye þis werk bigon
 Two & sixty fadome brade
 Was þe ground wal þat þei made
 Whenne þei had made þe grounde
 þe werke þei reised in a stounde
 Wip tile & teer wipouten stoon
 Opere mortar was þer noon
 Wip corde & plum þei went so he3e
 þe hete of sonne my3t þei not dre3e
 Wip horse & wip camel hide
 þei hiled hem hete to abide
 þei seide wheþer god be wroop or bliþe
 his estres wol we se swiþe
 Now we be þus fer warre
 Oure wille may he not forbarre
 But grete god þat is so hende [leaf 15]
 A curteys vengeaunce con he sende

TRINITY

þai þat suilk vtrage on him soght
 For lim ne lijf he reft þam noght,
 Bot sua he mengud þam þair mode,
 þat naman oper vndirstode 2260
 O his spece wat he wald sai,
 þar tungen ware delt fra þat dai;
 For scham ilkan þat werk þai left,
 Als þai had sare þar fra ben beft ;
 For-þi þ[at] tour hatt babilone, 2265
 þat schending es wit-uten soyne ;
 þar war al þe speces delt
 þat now ouer-alle þe werld er melt.
 þe first bot an was and nama,
 Now er þar speches sexti a tua. 2270
 ¶ þis tour was selli mad vpright,
 Fiue thusand steppes [it] had on hight,
 And aght scor als and fourti þar-to,
 Sua made þair maumet þam to do,
 Ten mile compas al aboute,
 Als stori sais wit-vten doute ; 2276
 [.
no gap in the Cotton and Laud MSS.]
 And at þis werk was not sem,
 Na naman of his barn-tem. 2280
 Hebru þai spek, for-þi hald þai
 þat Iuus halds yeit to þis dai.
 þis nembrod was þe formast king
 þat in maument fand mistr[u]ing ;
 Lang he rengud in þat land, ^[lf 14, bk]_{col. 1]}
 In maumet first throuth he fand, 2286
 þat þan bigan, þat lestes yeit ;
 Sarzins wil it noght for-leit.
 Lik til his fader þat was ded
 A wygur was mad wit his red, 2290
 And command stithli til his men
 Als god þai suld it knau and ken ;

COTTON

ful grete outrage on him þai sozt
 3et life ne lime raft he ham nozt.
 bot squa he menged ham þaire mode
 þat na mon oper vnder-stode.
 of his speche quat he walde say
 þaire tungen ware delt fra þat day.
 for shame ilkan a-way þai went
and neuer an wiste quat oper ment.
 for-þi þat tour hat babiloyne.
 þat shending ys *with*-uten soyne
 þer ware al þe speche mused
 þat now ar in þis werlde vsed.
 at first was an *and* na ma.
 now ar þer sixty speches *and* twa.
 þis tour was ferly made vp-ri3t
 v. thousand steppis hit had in hi3t.
and viij. skore *and* iiij. þer-to.
 so made þai mad hede for-to do.
 þe story says wiþ-uten doute 2276
 x. Mile compas al a-boute 2275
 thorow þe grundwal of þis tour
 flum rennis wiþ grete voisour
 at þis werk was nozt. Sem.
 ne nane of his barne-teme.
 hebru speche for-þi halde þai
 at Iewes halden 3et to-day.
 ¶ þis nembrot was þe formast kyng
 þat in Mawmet fande mistrawyng.
 lange he renget in þat lande.
and mawmetry first he fande.
 at þen be-gan *and* lastes 3ette
 sarasines wille hit nozt lette.
 til his fader þat was dede.
 a vigour he made wiþ his rede
and comandet strangli til his men.
 als god þai sulde hit knaw *and* ken.

FAIRFAX

þai þat suilk vtrage on him soght,
 Lim ne lijf he ne reft þaim noght,
 Bot sua he menged þar þair mode,
 þat nan of þaim þar vnderstode 2260
 Of suilk speche as he wold say,
 þair tunges wex diuers fra þat day.
 For schame ilkan þat werk for-sok,
 And went away, sua sais þe bok. 2264
 For-þi þat tour es cald babiloygne,
 þat schending es widuten soygne,
 þer war all þe spechis delt,
 In diueris landis ouerall es melt, 2268
 þat first was bot an and na ma.
 Nou er þer spechis sexti and tua.
 þis tour was celly mad vp on hight,
 Fyf thousand steppis it was right,
 And eyt skor and four þar to, 2273
 Sua made þir folis þaim to do.
 Ten mile compas all aboute,
 Als þe stori tellis, widuten doute. 2276
 [.
 *no gap in the MS.*]
 At þis werk ne was noght sem,
 Ne noman of his barn tem. 2280
 Ebru þair spece þarfor hald þai, [col. 2]
 þat iuus haldes 3eit to þis day.
 Þis nembrot was þe first king
 þat in maumet fand mistrouing,
 Lang he reyned in þat land, 2285
 In maumetri first fayth he fand;
 þat he bigan lastes 3eit,
 Sarazins wil it noght for-let. 2288
 Till his fader þat was dede,
 a vigur was made wid his rede,
 And comanded stiffli to his men, 2291
 As godd þai suld him knau and cen;

GÖTTINGEN

þei þat outrage on him sou3t
 Lym ne lif he refte hem nou3t
 But so he menged her moode
 þat noon opere vndirstode
 Of suche speche as he wolde say
 her tonges dyuersed fro þat day
 For shame vchone þat werke forsoken
 And went away as seiþ þe boke
 þerfore hit hi3te babiloyne
 þat shend þing is wiþouten assoyne
 þere were alle þe speches part
 Of dyuerse londes to dyuerse art
 Furst was but oon & no mo
 Now are þer speches sixty & two
 þis tour was selly made on hy3t
 Fyue þousonde steppes stood vpri3t
 Also ei3te score & foure þerto
 þus made þese folis hem to do
 Ten myle compas al aboute
 þat story telleþ out of doute
 [.
 *no gap in the MS.*]
 At þis werke was not sem
 Ne noone of his barn teem
 þerfore ebrew her speche han pay
 þat iewes holden to þis day
 ¶ þis nembrot was þe firste kyng
 þat fonde in mawmete mys trowyng
 Longe he regned in þat londe
 In maumetrie furst feiþ he fond
 þat he bigon lasteþ 3ete
 Sarasines wol hit not lete
 Aftir his fadir þat was dede
 A vigour was made bi his rede
 he commaundide alle men
 As god þei shulde þat þing ken

TRINITY

Quat for loue and quat for doute
All men[s]ked it his vnderloute ; 2294
þis for-bisening he hild þas oþer
þat sum for fader, and sum for broþer,
Fro freind ded þat þam was dere
did make ymage o metal sere ; 2298
For fra þis lagh was þar bigunnen
Son oueral þan was it runnen ;
For frendes did ouer al þe land.
All suilk mistring þai fand. 2302
þaa wigurs croup þe warlau in
And leed þat suikful folk wit sin.

¶ Thre suns had thare, þat es abram
Alsua nachor and aram ; 2306
Thre suns had nachor þe lele
Hus, and bus, and batuele ;
Of hus com Iob, o bus balam,
O batuel rebecca and laban ; 2310
Of aram a sun and doghturs tua,
Melcha, loth, and dam sarra ;
O þis eild her es now ending
And þe thrid tas beginning. 2314

quat for loue *and* quat for doute
al folk come hit to loute
¶ þus gaf he ensaumple to þe toþer.
þat sum for fader *and* sum for broþer.
for freyndes dede þat was ham dere
þai made ymages of metel sere.
to chaunce our laghe þus þai be-gunne
and sone oueral was hit runne.
for frendes dede ouer al þe lande.
suche a mys-hope þus þai fand
þa vigours kreppet þe warlaghe in.
and led þa. fals folk wiþ synne.

þe kinradin of than.

Thre sones had than. an abraham.
alsqua nachor and aram.
thre sones had nachor þe lele.
vs. *and* bus. and batuel.
of vs come Iob. of bus balam.
of batuel rebec. *and* labam.
and aaram a sone *and* doghters twa.
Melcha lothe *and* dame sarra.

[.
no gap in the Fairfax & Laud MSS.]

Noe	cham	Sem	Japhet	
	chus	Arphaxat	gomer	
	Nembrot	Caynan	Togorma	
		Salera		

[From the Cotton MS.]

Heber, phalet, ragan, seruth, nachor
& thare de quo abram iam incipiens

¹Incipit *tercia* etas seculi de Abraham
filio thare. [1 leaf 14, back, col. 2]

Of abraham now wil we drau,
þat rote es of cristen lau ;
I sai for-þi hees þerote, [boute,
for of his oxspring bred our

COTTON

þe prid elde of þe werlde : de abram.

Of abraham now wil I. draghe.
þat rote was of þe cristen laghe.
I say for-þi he was þe rote.
for his ospring be-gan our bote.

FAIRFAX

Quat for luue and quat for doute,
All worschip it als þair vnderloute.
þis euydens biheld þis oþer, 2295
þat sum for faþer and sum for broþer,
For freindes dede þat þaim was dere,
þai made ymagis of meteles sere.
Thoru þaim þat lau was þar bigun,
Sone ouer all þaim was it rune, 2300
For freindes dede ouerall þe land,
Suilk mistrouing vp þai fand.
Feindes crepe þas ymagis wid-in,
And lede to folted men wid sin. 2304

What for loue & what for doute
Alle hit worsheped to loute
þis euydens bihelde oþere
þat somme for fadir & als for broþere
For frendes dede þat were hem dere
ymages þei made of metalles sere
Bi hem þis lawe was þo bigonne
Soone was hit ouer-al ronne
For frendes deep ouer al þe lond
Suche mysbileue vp þei fond
Fendes crepte þo ymages wiþinne
And lad folted men to synne

Thre sunes had thare, on abram
Alsua nachor and aram.
Thre sunes had nacor þe lele,
vs, and bus, and batuele, 2308
Of vs com iop, of bus lalam,
Of batuel, rebecca and laban.
Of aram a sun and dohutyrs thre,
Melcha, loth, and dame sare. 2312
[.
. *no gap in the MS.*]

Thre sones hade thare oon Abraham
Also nachor. and aram
þre sones had nachor þe lele
Vs and bus and batuele
Of vs coom Iob of bus balam
Of Batuel rebecca & laban
Of Aram a son wiþ douztres þre
Melcha loth & dame sare fre
[.
. *no gap in the MS.*]

Of þe thrid elde i sal 3ou tell
Quo so will a stound nou duell.

OO abraham nou wil we drau,
þat rote es of þe cristen laue.
I sai for qui he is þe rote, [leaf 17, col. 1]
For of him sprong vr alder bote, 2318

GÖTTINGEN

Of þe pridde elde is now to telle
Who so wol a stounde dwelle

Of Abraham now wol we drawe
þat rote is of þe cristen lawe
I say þerfore he is þe rote
For of him sprong oure alþer bote

TRINITY

þe bout þat broght us in-to mirth ·
 Thoru þat haly maiden birth; 2320
 Of him and his kin sal we rede
 þat wondirlik bigan to sprede.
 þat lauedi wex out of his sede 2323
 We prai hir for hir maiden-hede,
 þat we mai sua þis stori rede
 Hir to mensk and us to mede.
 þis abram þat ʒee her me neuen 2327
 Ful wel was luued wit god of heuen;
 Lel he was ai in his sede,
 Fild of trout and haly-hede;
 He and his wijf þat hight sare
 Al ful of charite þai warre. 2332
 Tua doghters had aram his broþer,
 He spused þat an, nachor þe toþer,
 For wit þe lau þat þai liued in 2335
 Men suld not spuse bot in þer kin;
 For he was theuful bath and hind,
 Vr lauerd him hild his priué freind;
 Ai luued he sothfastnes and right,
 For-þi to him our lauerd hight 2340
 A child suld brede of his oxspring,
 þat al of thraldom suld bring;
 And þat þar suld yeit of his sede
 Folk sua selcut mani brede, 2344
 þat naman suld cun sume ne neuen
 Na mare þen sterns of heuen,
 Namar þen grauel in þe see,
 Sua vntelland suld þai be; 2348
 Bot for þis hight moght be no fabul
 Hetroud wit stedfast throuth and stabul,
 And als he troud alsua he fand, 2351
 Our lauerd him held for treu couenand;
 Bot lang he led him with de lay
 To mare þe medes of his fai. 2354

COTTON

þat bote þat broȝt vs in-to mirthe
 thorow þat haly maydenes birthe
 of him *and* his kyn sal we rede
 þat wonderly be-gan to sprede.
 þat lauedy wex out of his sede
 we pray hir for hir mayden-hede
 þat we may so þis story rede
 hir to menske *and* vs to mede
 ¶ abraham þat ʒe here me neyuen.
 wele was loued wiþ god of heyuen
 lele he was ay in his lede.
 ful of traup. *and* halyhede
 he and his wif þat heȝt sare
 ful of chastite þai ware. [1 leaf 16]
 ¶ ij. doghters had aaram his broþer.
 he spoused þat an. nachor þe toþer.
 for wiþ laghe. þat he liued in.
 men sulde noȝt spouse bot þare kin.
 for he was baþ curtays *and* hende
 our lorde helde him til his frende
 al loued he soþfastenes *and* riȝt.
 for-þi til him our lorde hiȝt.
 a childe sulde brede of his ospringe.
 þat al of þraldome sulde bringe.
and at þer sulde of his sede.
 þe folk so selcoup many sprede
 þat na mon sulde somne ne neyuen
 na mare þen þe sternys of heyuen.
 na mare þan þe grauel in þe See.
 squa vntellande sulde þai be.
and for þis hote miȝt be na fabil.
 he trawed wiþ stedefast hert *and* stabil
and als he trawed riȝt so he fande
 our lorde him helde ful trew couenand
 [2 But long he laȝ hym with delay
 To more the mede of his fay] [2 from Laud MS. 416]

FAIRFAX

þe bote þat broght vs into mirth,
 Thoru þat hali maydens birth. 2320
 Of him and his kin sul we rede,
 þat wonderli bigan to brede.
 þat leuedi wex vte of his side,
 we prai hir for hir maydene-hede,
 þat we may sua þis stori rede, 2325
 Hir to worschip and vs to mede.
 þis abraham þat 3e here me neuen,
 wele was loued wid godd of heuen ;
 Lele he was ay in his lede, 2329
 Ful of treuth and halihede.
 He and his wijf þat hight sare,
 Al ful of chastite þai ware :— 2332
 Tua dohutyrs of Aram his broþer,
 Spoused þe tan, nacor þe toþer,
 For wid þe laue þat þai liued inne,
 Mensuld noghtspouse bot in þarkine :—
 For he was bath meke and hend, 2337
 vr lauerd him held his priue frend,
 Ay luued he sothfastnes and right ;
 For-þi til him vr lauerd hight 2340
 A child suld brede of his ospring,
 yt all of thraldom suld þaim bring,
 And þar suld alsua of his side,
 Folk sua selcuth mani brede, 2344
 þat na man suld cune summe ne neuen,
 Na mare þan þe sternis of heuen,
 Na mare þan þe grauel in þe see,
 Sua untelland suld þai be. 2348
 For þis hith miht be na fabil,
 He troud wid stedfast herte and stabil,
 And als he troud, als he fand, 2351
 vr lauerd him held ful treu couenand.
 Bot long he led him wid delay, [col. 2]
 To mare þe medis of his fay, 2354

GÖTTINGEN

þat bote þat brouzte vs in to myrþe
 þourze þe holy maydenes birþe
 Of him & his kyn shul we rede
 þat wondirly bigon to brede
 Oure lady wex out of his sede
 We pray hir for hir maydenhede
 þat we may of þis story say
 hir to worshepe hir son to pay
 Abraham þat we here of neuen
 Was wel loued wiþ god of heuen
 Trewe he was euer in dede
 Ful of feiþ & holyhede
 he & his good wif sare
 Ful of chastite þei ware
 Two douztres had Aram his broþer
 he spoused þe toon nacor þe toþer
 For bi þe lawe þat þei lyued ynne
 Men shulde notspouse but in her kynne
 He was boþe meke & hende [leaf 15, back]
 Oure lorde him made his priuey frende
 he loued soþfastenes & riht
 þerfore oure lord to him hiht
 A childe to brede of his ospring
 þat al of þraldome shulde brynge
 And þer shulde also of his sede
 So mychel pepul aftir brede
 þat no mon myzte þe somme neuen
 More þen þe sterres of heuen
 Ne þen þe graueles in þe see
 So multepliynge shulde þei be
 He leued þis wiþ herte stabul 2350
 þis biheest myzte be no fabul 2349
 As he leued so he fond
 Oure lord helde him trewe couenond
 But longe he ladde him wiþ delay
 To more þe mede of his fay

TRINITY

Sexti 3er was abram and fiue 2355
 Quen þat his fader was farn o liue,
 For him he was mornand in thoght
 Ai til our lauerd him com-forth broght,
 And said til him wit su[ilka] sune
 "Abram l[oke] þou ma þ[e b]une ;
 þou and tine aght wit þi menyeie ^[leaf 15, col. 1]
 vte of þis kyth and þis cuntré, 2362
 3ee sal weind til a better land ;
 Ta loth þi broþer sun in hand,
 To chanaan 3ee most now drau,
 Aland þe quilk i sal yow seau ; 2366
 þou leue aram, þe land of ire,
 Of chanaan þou sal be sire ;
 þider to weind be noght ferd,
 For þar sal be þi kiddli ertd ; 2370
 al þe folk þar wonnus aboute
 to þe þai sal be vnderloute ;
 þar sal þi nam ouerraised be
 And als of airs þat cums o þe ; 2374
 I sal þam blis þat þe wil blisse
 Mi bliscing sal þas oþer misse."
 Abram went and wit him loth,
 His geing, his catel, ilk crot, 2378
 Com and lended, he and þai,
 Biside sichen in a valay ;
 Bot þar-bi felun folk þai fand
 þat mikel wasted o þat land. 2382
 Als-suith als þai þar cam
 Drightin him sceud til abram
 And said, "abram þis es þi land
 þar þou and tine sal be weldand."
 Abram þat o trouth was tru 2387
 Bi betel lifted an auter neu ;
 He blissed godd, þat king o blisse,
 And godd him blissed an all his. 2390

COTTON

¶ of sixty 3ere he was *and* fiue.
 quen his fader was faren of liue.
 for him he was mournande in þo3t.
 ay til our lorde him conforte bro3t.
and saide til him wiþ squilke a sonne.
 abraham loke þou make þe bonne.
 þou and þine gode wiþ þi meyne
 oute of þi kip and þis cuntree.
 3e sal wende til a better lande.
 take lothe þi broþer sone in hande.
 to chanam 3e moste 3ou drawe.
 a lande þe quilk I. sal 3ou shawe.
 þou leue aram þe lande of ire.
 of chanaan þou sal be sire.
 þidder to wende be þou no3t ferde.
 for þer sal be þe kindely erde.
 alle þe folk wonis þer a-boute.
 to þe þai sal be vnderloute. ^[1 from Laud MS. 416]
 [1 There shalle thy name reysid be
 And alle tho Eiris þat come of the]
 my folk þou sal rede *and* wysse
and I sal bring ham vn-to blisse.
 ¶ abraham went forþ *and* wiþ him lote
 his þinge. his catel ilka crote.
 he come and lendid in aralay.
 vnder-neyþe a faire valay.
and þer mony folk þai fand
 at mykil wasted in þat lande
 als squyþe als her þai cam.
 our lorde shewed him til abraham.
and saide abraham þis ys þi lande.
 þer þou *and* þine sal be dwellande
 abraham þat was of traup ful trew
 he raysed sone an awter new.
 he blessed god þat king of blisse
and god him blessed *and* alle his.

FAIRFAX

Of sexti 3ere he was and fiue, 2355
 Quen his fader was faryn fra liue,
 For him he was murnand in thoght,
 Ay til vr lauerd him confort broght.
 And said till him, wid suilk a soun,
 "Abraham, loke þu make þe boune,
 þu and þi catel wid þi meine,
 vte of þi kid and þis contre 2362
 3e sal wend to a better land;
 Ta loth þi broþer sun in hand;
 To canaan 3e most drawe,
 A land þe quilk i sal 3ou schau. 2366
 þou leue aram, þe land of yr,
 Of canaan þu sal be lauerd and sire,
 þider to wend be þu noght ferid,
 For þar sal be þi kindli erd; 2370
 All þe folk þar wones aboute,
 Til þe þai sal be vnderloute,
 þar sal þi name ouer-raised be,
 And all þe ayres þat sal cum of þe.
 I sal þaim bliss þat þe wil bliss, 2375
 Mi blissing sal þes oþer miss."
 Abraham went, and wid him loth,
 His meyne, his catel wele i woth,
 And com and lendyd, he and þai,
 Be side sychen in a valay. 2380
 Bot þar bi feloun folk þai fand
 þat mekil wastid of þat land.
 Als suith als þai diþer cam,
 God him scheud to abraham, 2384
 And said, "abraham þis es þe land,
 þer þu and þine sal haue weldand."
 Abram þat of treuth was treu,
 Be betel lifted an aunter neu, 2388
¹He blissed godd, þat king of bliss,
 And he him blisced and all hiss.

¶ Of sixty 3eer he was & fyue
 Whenne his fadir was faren of lyue
 For him he was in mournynge þou3t
 Til oure lord him coumforte brou3t
 And seide to him wiþ a soun
 Abraham loke þou make þe boun
 þou þi catel & þi meyne
 Out of þis londe þat 3e fle
 3e shul wende to a bettur londe
 To loth þi broþeres sone in honde
 To chanaan 3e mosten drawe
 A lond þat I shal 3ou shawe
 þou leue Aram þe londe of ire
 Of chanaan to be lorde & sire
 þider to wende be not ferde
 þere shal be þi kyndely erde
 Alle þat wonen þer aboute
 To þe shul be vndirloute
 þere shal þi name reised be
 And alle þo heires þat comen of þe
 I shal hem blisse þat þe wol blisse
 Mi blessing shal þe oþere misse
 ¶ Abraham went & wiþ him loth
 Meyne & catel wel I woot
 he coom & dwelt he & þei
 Bi syde sichen in a valey
 But þer felones folk þei fonde
 þat mychel wasted of þat londe
 Als so soone as þei þidur cam
 God him shewed to Abraham
 And seide Abraham þis is the land
 þat þou & þine shul haue weldand
 Abraham of troupe so trewe
 Bi bethel reised an auter newe
 He worsheped god kyng of blis
 And he him blessed and alle his

Abram turned him to þe south, 2391
 To see þat land was him vn-cuth,
 Quit he wend haue it in wald
 Als þat our lauerd him forwit tald;
 Bot son quen he had seised þe land,
 þat in þan fel a hunger strang, 2396
 Thoru corn wanting or thoru were,
 I can not sai o queþer it were;
 Abram to sell moght find na sede
 Til egypte wend most he nede, 2400
 And sare his wijf wit him to lede,
 For þai ne wist quar-of þam fede.
 Als þai war wendand þider-ward
 He hir bisoght o sli forward:— 2404
 “Lemman,” he said, “sare .i me dred;
 þar we weind to þis laules lede
 Quen þai þe see for þi fairhede, [col. 2]
 to reue me þe þan sal þai wede; 2408
 Sai þou for-þi til an and oþer,
 þou art my sister and i þi broþer,
 Elles þat folk quen þai see
 Sal þai me sla for luue o þe.” 2412
 “Sir,” sco said, “sua sal it be.”
 Wit þis þai com in þat contre,
 Bot fra þaa prude folk had hir sen,
 All spak of hir, sco was sa scene;
 Sua þai rosed hir to þe king 2417
 þat he þam did befor him bring.
 Bot godd hir þat was hir wit
 And hild hir sua vntil hir grith, 2420
 þat moght naman o licherie
 Hir body neght wit wilanie;
 þe king was radd for godds gram
 And yald þe wijf to sire abram. 2424
 “Qui did þou vs þus in were,
 þat said þi wij þi sister were?

COTTON

abraham turned him to þe souþe
 to se þat lande him was vncouþe.
 al he wende to haue in walde
 als our lorde be-fore. him talde.
 bot sone quen he had seised þe lande
 þer-in fel an hungre strange.
 þorow corne wantinge or þorow weer
 I can noȝt say þe. queþer hit were.
 ¶ abraham to sawe miȝt finde na sede
 to egipt wende moste he nede.
 and sare his wife wiþ him to lede
 þay ne wiste quar-of ham to fede.
 als þai ware wyndand þidder-warde
 he hir bi-soȝt of suche for-warde
 lemman he saide sare I. me drede
 þare we wynde our life to lede
 quen þai se þe for þi fayre hede
 to reue þe me. þat god for-bede
 say þou for-þi til ane and oþer.
 þou art my sister and I. þi broþer
 and ellis folk quen þai þe se
 þai wil me sla for loue of þe.
 ¶ Sir ho saide so sal hit be.
 wiþ þis þai come in þat cuntre.
 quen þat proude folk had hir sene.
 þai spac of hir ho was sa shene.
 so þai rosed hir to þe kinge.
 þat he hir dide be-for him bringe.
 and god hir keppet þat was hir wiþ.
 and helde so vn-til his griþ.
 þat muȝt na mon of lecchery.
 hir body touche wiþ velany.
 þe kinge was ferde for goddis grame
 and ȝalde þe wife to sir abraham.
 qui made þou vs. þus in were
 and sayde ho was þi sister dere.

FAIRFAX

Abraham turned him to þe south,
To se þat land him was vncuth, 2392
In pes he wend haue it in wald,
Als vr lauerd bifor him tald.
Bot sone quen he had sesid þe land,
þar fell an hunger i vnderstand, 2396
Thoru corn wantyng euerayquer,
I can noght say þe sothlier;
Abraham to selle miht find na sede,
To egipt wende most he nede, 2400
And sare his wijf wid him to lede,
þai had na corn þaim wid to fede.
Als þai war wendand þiderward, 2403
He hir bisoght of suilk a for-ward:—
“Lemman,” he said, “sore i me drede,
þar we wend bi þis laithly lede,
For þu art fair, quen þai þe se, 2407
wid miht þai suld þe take fra me.
Say þu þar-for till an and oþer,
þat þu ert mi sister and i þi broþer,
Ellis þat folk quen þai þe se, 2411
þai wil me sla for luue of þe.”
“Sir,” scho said, “sua sal it be;”
wid þis þai com in þat contre. 2414
Bot fra þat proud folk had hir sene,
All spac of hir, scho was so schene,
And sua þai praised hir to þe king,
þat he hir gart bifor him bring; 2418
Bot god hir kept þat was hir with,
And held her sua widin his grith,
þat miht na man wid lichurye
Hir bodi nehy wid vilanye.
þe king was dred for godes gram, 2423
And bitaught þe wijf to abraham,
¹And said, “qui put þu vs in were,
þat said þi wijf þi sister were? [1 col. 2]

Abraham turned him into þe souþ
To se þat londe þouzte vncouþ
In pees he wende hit have in wolde
As oure lord had him tolde
But soone whenne he had þe londe
An hungur fel I vndirstonde
her corn wantede on vche syde
hard hit was hem to abyde
Abraham to selle fond no sede
To egipte wende most he nede
Sare his wif wiþ him to lede
hadde þei no corn hem with to fede
And as þei þiderwarde went
þis forwarde made þei þere present
¶ lemmon he seide sore I me drede
Now we go bi þis vncouþ lede
For þou art feir whenne þei þe se
Wiþ myzte þei wol þe take fro me
Say þou þerfore to oon & oþer
þou art my sister & I þi broþer
Elles þe folke when þei þe se
Wol me sle for loue of þe
Sir she seide hit shal be do
þenne coom þei þat cuntre to
Whenne þat folke had hir sene
Alle speke of hir she was so shene
And so hir preysed to þe kynge [leaf 16]
þat he hir made to him brynge
But god hir kepte þat was hir wiþ
And saued hir so in his griþ
þat myzte no mon wiþ lecchery
hir body touche wiþ vileny
þe kyng was ferde for goddes gram
And delyuered hir to Abraham
And seide why makes þou vs in were
To calle þi wif þi sister dere

Tak her þi wijf and brokar wele,
O þine wil i not haue a dele, 2428
Bot leuer es me o myne þou haue.”
þe king him gold and siluer gaue,
And commaunded thorou-out al his land
Men suld him mensk and hald in hand,
And if he wald þar namar leind, 2433
þat he most hamward freli weind;
And al þe god he wit him ledd
to leitt ful strait-lic [he] for bedd.
¶ Abram went ham and his wijf sare,
He luued hir wil mare þan are, 2438
For wirscipp þat sco did him win,
And sco vnsoght saccles o sin.
In-to betel þai com o-nan, 2441
þar he seit first his auter stan;
Bituix him and his neuue loth,
O fee þai had a selly flot; 2444
To pastur commun þai laght þe land
þe quilk þam neiest lay to hand;
Bot fra þair store bigan to sprede
þe pastur þam bigan to knede, 2448
þar-for þair hirds strif and flit,
þair fee nedings þai most flit
Fra þat folk þai war a-mang 2451
þat gretli hild þair store in thrang.
þaa nabethens, þat laithli lede, ^[lf 15, bk, col. 1]
Ful o wrang and wickedhede, 2454
For þai wit þaim moght haf na rest,
þai most þan scail and seke þair best.
þan said abram, þat was na sot, 2457
formast til his neuue loth:—
“þe land his wide þat we ar in,
Godd vs help it for to win; 2460
O þis contre þat es sua wide
þou ches to won on quilk side;

COTTON

take here þi wife *and* brok hir wele
of þine wil I. noȝt haue a dele.
¶ bot leuer ys me of myne þou haue.
þe king him golde *and* siluer gaue.
and comanded þorou-out his lande
men sulde him mensk *and* vnderstande
¹*and* if he walde na mare þer lende
þat he most frely ham-warde wende
and al his gode wiþ him to lede
to reue him any he for-bede ^[lf 16, bk]
abraham went hame and sare.
he loued hir þan wele mare þen are
for worshepe þat ho made him win.
and ho hir-selfe wiþ-uten synne.
In-to bethel þai come a-nane ^[² from Laud MS. 416]
þer he sette first his awter stane.
[²By-twene hym and his nevew lot
Bestayle they had y-now y wot]
to comune pasture þai made þ^e lande
þe quilk next ham lay to hande.
bot fra þaire store bi-gan to sprede
þaire pasture þan be-gan to brede
þat for þaire hirde strife *and* flitte
þaire fee nedegates most þai flitt.
fra þat folk þai ware a-mange.
þat gretely helde þaire store in þränge
þa folk ware fulle of misdede.
and maynteined wrang *and* wikkedhede
for þai wiþ ham muȝt haue na rest.
þai most ga ellis to do þaire best.
¶ þen saide abraham þat was na sotte
formast tille his eme lothe.
þis lande ys wide þat we ar in
god gif vs *grace* hit to wyne.
of þis cuntre þat ys sa wyde.
þou chose to wone in queþer side.

FAIRFAX

Ta here þi wijf and brouk hir wele,
Of þin wil i neuer a dele, 2428
Bot leuer me es of mine þu haue."
þe king him gold and siluer gaue,
And commanded thoru vte al his land,
Men suld him onure and hald in hand,
And if he wald þar no langer lende,
þat he most freli hamward wend,
And all þe gode he wid him ledd;
To lett him straitly he forbedd. 2436

Abram went hom & his wijf sare,
He loued hir better þan he did are,
For worschip þat scho gart him wine,
And scho vnsoght sakles of sine. 2440
In to betel þai com on-ane,
þar he sett first his auter stane,
Be-twyx him and loth his neuow 2443
Of bestaile hade þai plente enow.
To pasture commune þai tok þe land,
þe quilk þat lay þaim neist til hand.
Bot fra þair stor bigan to spr[e]de,
þair pastur gan to wax al nedede,
þar-for þair herdis straff for itt, 2449
þair bestis nedlinges most þai flitt
Fra þat folk þai war emang,
þat gretli held þair stor in wrang,—
þa nabethens, þat lothly lede, 2453
Ful of wrang and of wicked hede,—
For þai wid þaim miht haue na rest,
þai most nede part to seke þair beste.
þen said abraham wid wordes hend,
“Loth, mi neuow and mi dere frend,
þis land es wide þat we er inne, 2459
Godd vs help we mith it wine,
Of þis contre þat es sua wide, [18, col. 1]
þu chese to won on sum syde.

GÖTTINGEN

Take hir here & brouke hir wel
Of þin wol I neuer a del
But leuer me is of myn þou haue
Golde & siluer he him 3aue
And commaundide þourze his lond
Men shulde him plese & haue in hond
And whenne he wolde no lengur lende
þat he most frely hamwarde wende
And alle þe godis he wiþ him ledde
To lette him streitly he fobede
¶ Abraham went hoom & his wif sare
he loued hir bettur þen he dud are
For worshepe þat she made him wynne
And she vnsou3t sacles of synne
Into bethel þei coom anoon
þere he furst sett his auter stoon
Bitwene him & his nevewe loth
Beestaile þei had ynou3e I wot
To commune pasture þei took þe lond
þat þere lay next her hond
But whenne her stoor bigan to brede
her pasture þo wex al nede
þerfore her herdes stroof for hit
her beestes nede most þei flit
For þat folke þei were among
þat dud her stoor mychel wrong
þe nabethens þat lopely lede
Ful of wronge & wickedhede
þei my3te wiþ hem haue no rest
þei most parte to seke her best
Abraham seide wiþ wordes hende
loth my neuewe & my frende
þis lond is wide þat we are Inne
God vs helpe hit to wynne
Of þis contre þat is so wide
þou chese to won on sum syde

TRINITY

Queder þou ches, on right or left,
I.sal ta me þat þou haues left." 2464
Loth loked toward flum iordaine,
A dale he ches þar be a plaine,
A luesum land, a leue contré,
þe flum ran thoru ful fair to se ; 2468
þe land o gommor þar-bi lijs,
þat was þan lik to paradis
þe time ar it had don þe sake, 2471
Quar-for þar-on godd tok his wrac.
þat land to leind in loth thoght best,
Abram chese him toward þe est.
þe land of sodome had gret blame,
For it was in an iuel fame ; 2476
þai war put in a fole plight
þat god and man þam maledight.
Abram lendid him o-nan
Biside þe folk of chanaan, 2480
vnder þe fote of mont mambre,
þar he ches to seit his fee ;
þat ilk stede þat hight chebron,
A wondur winsum sted at won ; 2484
An auter raised wit-uten bad,
And sacrifics þar-on he mad,
þat drightin on him suld min 2487
To-gedir him wi[r]scepp for to win ;
þar he seit his tabernacle
þar god for him did sum meracle.
þare had a were ben in þat land,
þat had lasted sumdel lang ; 2492
Four kinges werraud a pon fíue,
þe fíue again þe four to-stríue.
Bitid a stund þai samén smate
In a dale biside a wate ; 2496
Sua lang þai heu on helme and sceild
þe four on fíue þai wán þe feild ;

COTTON

queþer þou choses. to þe to take.
I. wil haue queþer : þou wil for-sake.
lothe loked towarde flume iordayne
a dale he chese vnder a playne.
a lufsum *and* lefe to se
þe flume þan þorow sa faire to se
þe lande of gomor þer-by lise
þat þen was like to paradise
ay til þai : con god for-sake
quar-fore on ham he to wrake.
þat lande to lende : lothe þoȝt beste.
and abraham chese him tawarde þe est.
hit heȝt sodome of grete fame
for hit was in an euel name.
þai ware sa proude *and* cursed to cal.
þat goddis malisoun had þai alle.
¶ abraham lendid. him a-nan.
be-side þe folk of chanaan.
vnder þe fote a mount fande he
þer he chese to sette his see.
þat ilk stede heȝt ebron.
a wonder winsum stede atwone
an awter he raised wiþ-out bade
and þer-on sacrífise he made.
þat ihesu crist miȝt on him Myn
and ger him worshepe for to wyn.
¶ þer he sette his tabernacle
þer god for him dide sum miracle
þer had a were bene in þat lande
of lange time I. vnderstande.
iiij. kynges wered a-pon fíue.
þe .v. agayne þe iiij. to stríue.
be-tid a time þai samyn smate
in a dale hit was I. wate.
so lange þai hew on helme *and* shilde
þe iiij. on .v. þai wán þe felde.

FAIRFAX

Queþer þu chese on right or left,
 I wil take þat þu has left." 2464
 Loth loked tilward flom iordane,
 A dale he ches þar bi a plaine,
 A lufsum land, a fair contre,
 þe flum ran thoru ful fair to se ; 2468
 þe land of gomor þar-bi lijs,
 þat was þan like vnto paradis
 þe time ar it had done þat sake, 2471
 Til godd þar on uengance gan take ;
 þat land to won in loth thoght best,
 And abram ches him tilward þe est.
 þe land of sodome bar gret blame,
 For it was in a wicked fame, 2476
 þai war putt in sua foul a plight,
 þat godd and man þaim maledight.
 Abram lendid him in-ane,
 Bisyde þe land of canaan, 2480
 vnder þe fote of mount mambre
 þar he ches to sett his se ;
 þat ilke stede hight chebron, 2483
 A wonder winsum stede to in won.
 Ane auter he raised widuten bade,
 And sacrefice þar-on he made, 2486
 þat dere godd on him suld myne,
 To ger him worschip for to winne.
 þar he sett his tabernacil, 2489
 þar godd for him sone did miracil.
 Þar had a were ben in þat land,
 And it had lasted sumdel lang, 2492
 Four kinges werrid apon fijs,
 þe fyue egain þe foure to strijf,
 þai smat to-gider at þe latter,
 In a dale biside a watir ; 2496
¹Sualang þai heud on helm a[n]dschild,
 þe four on fiue wan þe feilde, [1 col. 2]

GÖTTINGEN

Wheþer þou chese on riȝt or lefte
 I wol take þat þou hast lefte
 loth loked toward flum iordan
 A dale he chees to him þan
 A lussom londe & fair cuntre
 þe flom ran þourȝe feire to se
 þe lond of Gomor þerby lys
 þat þenne was like to paradis
 þat tyme ar hit had done þe sake
 Til god þeron vengeaunce con take
 þat lond to wone In loth þouȝt best
 Abraham chees towarde þe eest
 þe londe of sodom bare greet blame
 For hit was in a wicked fame
 þei synned so foule among hom
 þat boþe hem cursed god & mon
 Abraham last & his þan
 Bisyde þe lond of canaan
 vndir þe foot of mount mambre
 þere he chees to sette his se
 þat ilke stude hett chebron
 A wondir wynsum stud in woon
 he made an autere in þat stude
 And sacrifice þeron he dude
 þat oure lord shulde on him mynne
 And make him worshepe to wynne
 his tabernacle he sett þere soone
 God lete miracle for him done
 ¶ In þat lond was a werre strong
 And hit lasted somdel long
 Foure kinges werred vp on fyue
 þe fyue aȝeyn þe foure to stryue
 þei smoot to gider neuer þe latir
 In a dale biside a watir
 So longe þei hew on helme & sheeld
 þat foure of fyue wan þe feld [1f 16, bk]

TRINITY

þe fiue gaue bak to wine a-way [col. 2]
And fell to in a pitt o clay; 2500
þai fled and fell vntill a sogh,
And þar þair faas þam foluand slogh;
Sipen þai spred to prai þe land,
Al þai tok þai forwit fand; 2504
Loth þai laght and leed þaim wit,
Was nan þai raght þai grantid grith,
For þai lete þairs was þe land
Fra þai had geten þe ouer-hand; 2508
Herd held þai loth þat ilk day.
A man vnnes wan a-way,
þat com til abram for to tel
O loth chaunce þat him bifel; 2512
Abram was þen ful mislikand
Quen he herd þan o þis tyþand;
He did to-geder samen his men, 2515
Thre hundret aght sariants and ten;
And dernlik he did þam bide
Til again a neuentide,
And þan he broght þam til a pase
þat men cald in þand temase, 2520
And þar he delt his folk in tua
þat þai suld noght scapp ham fra.
þis kyngs had o na man doute,
þair folk scaild ai-quare a-boute. 2524
Abram þat was in trouth strang,
þat haipen lede he smat a-mang;
Deliuerd prisuns all, and loth,
Wit al þe catell, ilk crot. 2528
Slayn war þe kinges þat ilk night,
Thoru þe grace of godds might;
þe folk o sodom war ful fayn 2531
Quen abram was commun agayn;
þai sagh þair frendes ale and sund,
And wist þair fas war broght to grund.

COTTON

þe .v. gaf bac to wyn a-way.
and felle in-til a pitte of clay.
þai fled a-way vn-tille a scoghe.
þaire faes folowed ham *and* sloghe.
sipen þai spred to spoly þe lande
al þai toke be-for ham fande.
lote þai toke *and* lad him wiþ
was nane þai toke þai granted griþ.
þai lete þaires was þe lande.
for þai had gyten þe ouerhande
¶ hard þai helde lothe þat day.
vn-neþe wan a mon a-way.
þat come to abraham for-to telle
of lotes chaunce þat him be-felle.
abraham was ful mislikande
quen he herde of suche tiþande
he dide to-gedder samyn his men.
iiij. hundreþ .viiij. seriauntes *and* ten.
and stalworþly he made ham bide
til agayne þe euen-tide.
and þan he broȝt ham in a plase
þat man calde in þat lande themase
and þer he delt his folk in twa.
at þai ne sulde escape ham fra.
þes kinges had of na mon doute.
þaire folk skailed wyde a-boute.
abraham þat was in traupe strange
þe hethen men he smate a-mange.
deliuered þaire prayes al *and* lote
wiþ alle þe catel ilka grote.
slayne ware þe kinges þat ilk niȝt
þorou þe grace of goddis miȝt.
þe folk of sodome was ful fayne. [leaf 17]
quen abraham was commyn a-gayne.
þai saghe þaire frendes hale *and* sounde
and wiste þaire faes. waren broȝt to
[gronde

FAIRFAX

þe fyue gaf bac to wine a way,
And fell into a pitt of clay, 2500
þai fled and fell into a sohwa,
And þar þair fas foluand þaim slow.
Sipen þai toke to winne þe land, 2503
þai tok all þat þai bifor þaim fand,
Loth þai toke and ledd þaim with,
was non þai toke þai graunted grith,
For þai lett þat þaires was þe land,
Fra þai had getun þe ouerhand. 2508
Hard held þai loth þat ilk day,
A man unethes miht passe away,
To cum til abram for to tell,
Of lothes chance hou him bifell. 2512
Abram was þan ful mislikand,
Quen he herd of his hard tydand,
He did to gadir samen his men, 2515
Thre hunderd eyt sergauntis and ten;
And priuili he did þaim bide
Til again an euen tide,
And þan he broght þaim to a pas,
Men cald in þat land themas, 2520
And þar he delt his folk in tua
þat þai suld noght schape þaim fra;
þir kinges had of na man doute, 2523
þair folk þai scatrid ouer al a-boute,
Abram þat in trouth was strang,
þa hethen men he mett ay emang,
Diliuyrd þe paas alle and loth,
with all þair catel, ilka croth. 2528
Slain war þa kinges þat ilke night
Thoru þe grace of godes miht;
þe folk of sedome was ful fayn 2531
Quen abram was comen egain, ^[1lf 18, bk, col. 1]
¹þai sau þair freindes hale and sund,
And wist þair fas war broght to grund.

GÖTTINGEN

þe fyue 3af bat to wynne away
and fellen into a pit of clay
þere fel þei doun in swow3e
And her enemyes þere hem slow3e
Sip þei toke to wynne þat lond
Al þat þei biforme hem fond
loth þei toke & led hem wiþ
Was noon þei wolde graunte griþ
þei helde heres was þe lond
For þei hadde þe ouer hond
harde helde þei loth þat day
A mon vnneþe my3t passe away
To com to Abraham for to telle
Of lothes chaunce how hit bifelle
Abraham ful euel likonde
Whenne he herde þis tiþonde
he dud to geder to gider his men
þre hundride eizte seruauntis & ten
And priuely he made hem bide
Til a3eyn þe euen tyde
And þo he brou3te hem to a paas
Men calde þere þen themas
þere he delt his folke in two
þat he opere shulde not scape hem fro
þe kyngis hadde of no mon doute
her folke þei scatered al aboute
Abraham þat was in troupe strong
heþen men he met among
Fro hem he delyuered loth
Wiþ al þe catel vche grot
Slayn were þo kny3tis þat ny3t
þour3e þe grace of god al my3t
þe folk of sodom was ful fayn
Wheñ abraham was comen a3ayn
þey saw her frendes hol & sounde
And wist her foos brou3te to grounde

TRINITY

Melchisedech, wit-uten baide, 2535
Offrand o bred and wine þan made,
O ierusalem and all þat land
Was prist and king al weldand;
Tru he was, and wise, and hind,
O þair conquest he tok þe tend; 2540
Abram his beneson gaue he
And badd al til him tentand be;
O prai wald abram nathing haue
Bot ilk man he his auen gaue. 2544
Mikel it was þat luffeword þan [16, col. 1]
þat abram gat o mani man;
And said it sceud was wit right 2547
Vr lauerd in him suld fill his hight.
¶ Abram went hame and wit him ledd
His folk; wen he was laid in bedd,
Slepped and herd our lauerd steuen
Sothli till him spak in sueuen, 2552
And said, "abram, thar þe noght drede,
I sal þe help in all þi nede
O þat i haue þe hight to mede, 2555
At wyn þou may be traist to spede."
"Lauerd," he said, "hu may þis be,
Quat es þi wil to giue to me?
þou wat child haue i self nan,
Bot mi-seruand sun allan 2560
þat serues me, eleazar;
Min air þan wald i þat he war,
Sin þou me gaue na noþer barn."
"Nay," said vr lauerd, "i sal him warn
þat he þi nere sal noght be, 2565
Bot sal þe sede þat coms o þe."
"Abram," said he, "cum now vte,
Behald þou þe þi liue a-boute! 2568
þe barns þat o þe sal bred
Namar sal þou þam cun rede,

COTTON

Melchisedeche wiþ-uten bade.
offerrande of brede *and* wyne þai made
of ierusalem *and* alle þat lande
was he lorde *and* king alweldande
trew he was wyse *and* hende.
of þaire conquest he toke þe teynde
Abraham his benysoun gaf he
and bad alle til him entendaunt be.
of pray walde abraham na-þing haue
bot ilkan he awen gaue
Mikel was þe worshiþe abraham wan.
and alle him loued baþ wyfe *and* man.
and saide shewed was in siȝt.
þat in his kyn our lorde walde liȝt. [led.
Abraham went hame *and* with him
his folk quen he was laide in bed.
sleþand herde our lorde of heyuen.
soply til him spac in steyuen.
and sayde abram thar þe noȝt drede
I. sal þe help in alle þi nede.
þat I. haue heȝt þe to þi mede.
to wyn þou may be trayste to spede
¶ lorde he saide how may þis be
quat ys þi wille to gif to me.
þou wate wele childe haue I. nane
bot my seruande sone allane.
þat seruys me eleazar
Myne ayre I. walde atte he ware.
Syn þou me gaf nane oþer barne
nay saide our lorde I. sal him warne
þine ayre sal he noȝt be
bot oþer sal þat comys of þe.
¶ abram saide he! come now þer-oute.
be-halde þou þe liȝt a-boute
þe barnes þat of þe sal brede
na mare saltow ham con rede.

FAIRFAX

Melchisedech, widuten bade,	2535	Melchisedech wip wille glade
Offrand of brede and wine he made,		Offryng of wyn & breed made
Of ierusalem and all þat land,		þat of ierusalemes londe
was king and preist allweldand.		was kyng & prest & had in honde
Treu he was, wise and hend,		Trewe he was wys & hende
Of þair conquest he toke þe tend,	2540	Of her conquest toke þe tende
Abram his benison gaf he,		Abraham his benison 3af he
And all bad till him tendand be.		And bad alle to him tentinge be
Of pray wild abram na-thing haue,		Of pray wolde Abraham nou3t haue
Bot ilk man he his aune gaue.	2544	But vche mon his owne 3aue
Mekil it was þat loueword þan		Muche was þe loue word þon
þat abram gat of mani a man ;		þat Abraham gat of mony mon
þai said it was scheud in sight.	2547	þei seide hit was he in sizt
vr lauerd in him suld þe holde his hit.		Oure lord in him wolde holde his hizt
Abram went ham a[n]d wid him ledd		¶ Abraham went home & with him ledde
His folk ; quen he was laid in bedd		his flocke & when he was in bedde
Slepan, he herd vr lauerdes steuen		In slepe he herde oure lordis steuen
Sothly til him spac in sueuen,	2552	Sopely to him spake in sweuen
And said, " abram, thar þe nogh drede,		And seide Abraham þar þe not drede
I sal þe helpe in all þi nede,		I shal þe helpe in al þi nede
Of þat i haue þe hight to mede,	2555	þat I haue þe in dede hizt
To winne may þu be traist to sped."		To wynne þou shalt not faile my3t
"Lauerd," he said, "hu may þis be,		Lord he seide how may þis be
Quat es þi will to giue to me?		What is þi wille to 3yue to me
þu wat wele child nou haue i nan,		þou wost wel childe haue I none
Bot mi seruantes son alan	2560	But my seruauntis son allone
þat seruis me, Eleazar,		þat serueþ me eliazar
Mi ayr wald i þat he war,		Myn eire wolde I þat he war
Sin þu me gaf nan oþer barn."		Sip þou me 3af noon oþer barn
"Nay," said god, "i sal þe warn	2564	Nay seide god I shal þe warn
þat he þin ayr sal noght be,		þat he þin eire shal not be
Bot a sede þat comis of þe."		But a seed þat comeþ of þe
"Abram," he said, "þu cum here vte,		Abraham he seide com þer oute
Bihald þe skey ouer all aboute !	2568	Biholde þe sky al aboute
þe barnies þat of þe sal brede,	[col. 2]	þe childer þat of þe shal brede
Na mar sal þu þaim kon rede		No more shal þou con hem rede

þan sterns on light and sand in see,
þat it sal selcut be to see ; 2572
Bitraist þis thing þat i þe hight,
þe to vndo sal haue na might."
Abram hild þis word in thoght 2575
Vr lauerd to serue for-gat he noght :
þan mad abram¹ his sacrifice, [¹ MS. adam]
Godd him tald on on quatkin wise ;
Quen it was don als was poruaid,
A uoice þan thoru a clod said, 2580
"It be efter a wel lang quille,
In egipte suld his sede exile
In tharldon four hundret 3ere,
Bot þai suld bij it sipen dere ; 2584
þai þat suld hald þam in þat thrang
Wroken on þaim sal be þat wrang ;
þan suld þe oxspring of abram
Vn-to þair land cum frelik ham 2588
To bruke þair heritage in pais,
Als it was hight be for þaa dais."
Sar was barnles yit wit þis, [col. 2]
þof sco gun 3ern þer-efter wiss ; 2592
Sco had hir wit a hand womman,
þat agar hight, agapcian ;
Sco said til abram priueli, 2595
"Nan barns ber, þou seis, mai .i. ;
And sipen i mai na barns ber
I sal agar mi maiden ger
Bi-side þe lij, if þou wil sua,
For i am geld þat es me wa ; 2600
If ani barn of hir war þine,
I might hald it als for mine."
Sare, als sco had for-wit said,
Wit hir husband agar sco laid. 2604
Agar was made wit child in hi
And heythlik lete of hir lauedi ;

COTTON

þen sternes of heyuen : *and* sande of see.
þat hit sal selcoupe be to se.
be-trayste atte na mon : as I. þ^e hizt.
þe to vndo : ne salle haue mizt.
¶ abram helde. þis worde in þo3t
and thonked our lorde : I wyte him no3t.
þen made abram his sacrificise.
god talde his self : of quatkin wise
quen hit was done as was puruayde
a voyce þorou a cloude saide.
¶ hit sal be-tide wiþ-in a quyle.
In egipte sulde his sede exile.
in þraldome iiij. hundreþ 3ere.
bot þai sulde by hit sipen dere.
þai þat sulde halde ham in þat þrange.
wrokyn on ham sulde be þat wrange.
þan sal þat ospringe of abraham
vn-to þat lande come frely hame.
to haue þaire heritage in pays.
als hit was he3t be-for þa days
Sare was childeles 3et wiþ þis.
Sal if ho 3orne ofter hit con wys.
ho had a seruande a faire womman.
þat he3t agar agapcian.
and sayde til abraham preuely
na childer bere : 3e se may .I.
and syn .I. may : na childer ber.
I. sal agar my mayden ger.
to-gedir lye. salle 3e twa.
for I. am baren : þat ys me wa.
if any barne of hir ware þine.
me walde þink þat hit ware myne.
¶ sare als ho be-fore had sayde.
wiþ hir housbande : agar ho layde.
agar was made wiþ childe in hye
and hethely lete of hir lauedy.

FAIRFAX

þan sterris on sky or sand in see,
To knau it sal ful selcuth be. 2572
Be traist in þis þat i þe hyt,
þe to reue sal nan haue might."
Abram þis word forgat he noght, 2575
Vr lauerd to serue was all his thoght,
þan made abram his sacrifice,
As godd him teld on quat-kin wise.
Quen it was done and all þoruayd,
A uoice þan thoru a cloud said, 2580
"It suld be efter a wel lang quile,
In egypt suld his sede exile,
In thraldam foure hundrid 3ere,
Bot þai suld sipen bi it dere, 2584
þai suld þaim hald in þat thrang,
Wrokin on þaim suld be þat wrang.
þan suld þe ospring of abraham,
vnto þair land cum freli ham, 2588
To hold þair eritage in pais,
As it was hite bifor þas dais."
Sare was barnles 3it wid þis, 2591
And scho gan 3erne þar efter, i-wis.
Scho had wid hir an hand womman,
þat agar hite, egipcian,
Scho said to habram priueli,
"þu seis na barnis bere mai i; 2596
And sipen þat i mai bere na barn,
Agar mi womman i þe warn
Bi þe sal lig, if þu wil sua,
For i am geld, me es ful wa. 2600
If ani barn of hir war þine,
I now it held it als for mine."
Sare, as scho bifor had said, 2603
Biside hir husband agar scho laid.
Agar was mad wid child in hiy, ^[lf 19, col. 1]
And lithly lete bi hir leuedi. 2606

GÖTTINGEN

þen sterres or sky or sonde in see
To knowe hit shal ful selcoup be
Be trust in þis þat I þe hizz
þe hit to refe shal noon haue mizz
Abraham þis word for3aat nou3t
Oure lord to serue was al his þou3t
þenne made Abraham his sacrificise [lf 17]
As god him tolde on what wyse
Whenne þis was don & al purueide
A voys þenne þour3e a cloude seide
þat þer aftir a wel longe while
In egypte shulde his sede exile
In þraldome foure hundride 3ere
But þei shulde aftir bye hit dere
þei shulde hem holde in þat þrong
But wroken on hem shulde be þat wrong
þenne shulde þe seed of abraham
A3eyn com to her londe þan
In pees her heritage to holde
As to fore was hett & tolde
Sare was childeles 3itt wiþ þis
þat myche þeraftir 3erned I wis
She serued hir þis womman
þat Agar hett Egipcian
She seide to Abraham priuely
þou seest no childer bere may I
And sipen I may bere no barn
Agar my womman I þe warn
Bi þe shal ligge if þou wol so
For I am bareyn me is wo
If any childe of hir were þine
I wolde holde hit as for myne
Sare as she before had seid
Bi hir hosbonde agar leid
Agar was wiþ childe in hy
And lizztly let of hir lady

TRINITY

Til abram þan dame sare said,
 "Yone lasce þat i biside þe laid, 2608
 For-þi þat sco has barn o þe,
 Als in despit sco haldes me."
 Abram said, "sco es in þi hand,
 þou chasti hir sco has þe wand." 2612
 Sua chastid sare hir fra þat dai
 þat sco was fain to fle a-wai,
 Bot in hir fleing þar sco yode,
 An angel hir befor stode, 2616
 In wildernes al bi a well ;
 Wit hir sli spece gun he spell :—
 "Quen," he said, "agar coms þou,
 Or quider-ward wilt þou ga now ?"
 "Fra mi lauedi," sco said, "i gan[g],
 For sco me halds fast in thrang."
 þe angel hir said, "do wend agayn,
 þou sal hir serue wit mode and mayn,
 þou wend agayn bou hir for-þi ; 2625
 O þi sede sal yeit multipli
 Mikel folk, and i þe warn
 þou es wit child of a knaue barn ;
 þou kal him ysmael, agar, 2629
 For godd will herken to þi car ;
 He sal be cruell, fers, and wrath
 Agains alkin lede brath ; 2632
 Egain [him] all, o-gain all he,
 A wight man þan sal he be."
 Again ham til hir lauedi went
 And serued hir wit god entent. 2636
 Son after þis, þat i herd tell, ^[leaf 16, bk, col. 1]
 Was sco lixter of ysmael ;
 Quen he was born abram had þan
 Sex and fourscor yeir ouergan, 2640
 And o þis child he wex sa blith
 Alls þof his fader war broght o liue.

til abram þen dame sare sayde
 allas I. hir be-side þe laide.
 for-quy ho ys wiþ barne wiþ þe
 al in dispite ho letes of me.
 abram sayde þou vnderstande.
 chasty hir þou has þe wande.
 ¶ squa chastid sare hir : fra þat day
 þat ho was gane to wende away,
 bot in hir fleyng : þer ho ȝode.
 an angel hir be-fore stode.
 In wildernes alle by a welle
 wiþ hir suche speche con he spel.
 quidder agar he sayde comys þou.
 or quidder-warde wil þou ga now.
 fra my lady ho sayde I. gange
 for ho me haldis in mykil þrange
 ¶ þe angel sayde : þou wende agayne
 þou sal hir serue wiþ mode *and* mayne
 wende agayne *and* boghe for-þi.
 of þi sede sal ȝet multiply.
 Mikel folk : *and* þi warne. [leaf 17, baek]
 þat þou art wiþ an knaue barne.
 þou calle him ysmael agar.
 for god sal herkin to þi care.
 he sal be cruel fers *and* wraþe
 agayne alle ledis he salle be braþe
 agayne him alle : alle halle.
 a wiȝtter mon sal naure be.
 ¶ agar hame til hir lauedy went.
and serued hir wiþ gode entent.
 Sone efter þis þat I. here telle.
 was ho liȝter of ysmael.
 quen he was borne abram was þan.
 vj. *and* iiij. skore ȝere ouergan.
and of þis childe he wex so bliþe
 as his fader ware broȝt to lyue.

Til abram dame sare þan said,
 “3on wenche þat i bi-side þe layd,
 For scho has a barn bi þe, 2609
 Gret despit scho lathes of me.”
 Abram said, “scho es in þi hand,
 þu chastis hir, þu has þe wand.” 2612
 So chastisd sare hir fra þat day,
 þat scho was fain to fle away;
 Both in hir fleing as scho 3ode,
 An angel com bifor hir stode, 2616
 In wilderness right bi a welle,
 Wid hir suilk speche gan he spelle.
 “Agar,” he said, “queþen comes þou,
 Or queþerward wil þu ga nou?”
 Scho said, “fra mi leuedi i ga, 2621
 For me scho dos ful mekil wa.”
 þe angel said, “þu wend egain,
 þu sal hir serue wid mith and main.
 Wend again, bou hir for-þi, 2625
 Of þi sede 3eit sal multipli
 Ful mekil folk, and i þe warn,
 þu art wid child wid a knaue barn.
 þu cal him ysmael, agar, 2629
 For godd sal couer þe of þi care;
 He sal be fers and cruel bath,
 Again all ledis wonder wrath, 2632
 Egain him all, egain all he,
 A wonder with man sal he be.”
 Agar ham til hir ladi went, 2635
 And seruid hir wid gode entent.
 Sone efter, as i 3ou tell,
 was scho lither of ysmael; 2638
 Quen he was born habram had þan,
 Four skor and sex 3er ouer gan, [col. 2]
 And of þis child he was sua blith,
 As his fader were broght to liue. 2642

GÖTTINGEN

To Abraham dam sare saide
 þat wenche þat I bi þe layde
 For she is wiþ childe bi þe
 Greet spit she leteþ bi me
 Abraham hir sone vnswerde
 Chastise hir þou hast þe 3erde
 So chastised sare hir þat day
 þat she was fain to fle away
 But in hir flizte as she 3ode
 An aungel coom biforn hir stode
 In wildernes bi a welle
 þus gan he to hir spelle
 He seide Agar whennes comes þou
 And whodirwarde woltou go now
 Fro my lady she seide I go
 For me she doþ mychel wo
 þe aungel seide wende a3eyn
 Hir to serue þou be feyn
 Wende a3eyn I saye for þi
 Of þi seed 3itt shal multepli
 Muchel folke and I þe warn
 þou art wiþ a knave barn
 þou calle him Ismael Agare
 God wol couer þe of þi care
 He shal be fers & cruel boþe
 A3ein alle ledes wondir wroþe
 A3ein him alle. a3ein alle he
 A wondir wizte mon shal he be
 Agar hoom to hir lady went
 And serued her wiþ good entent
 Soone aftir for to telle
 She was lizter of ismaelle
 Whenne he was born abraham had þon
 Foure skore & six 3ere ouer gon
 Of þis childe he was as bliþe
 As his fadir were brougt to lyue

TRINITY

¹ de addiscione nominis abram

[¹ If 16, bk, col. 1]

Quen abram was fuescor and nine
til him þan spak our lauer drightin :—
“Abram,” he said, “for me þou ga
I sal ga forwit þe al sua ; 2646
Multipli þi sede i sall.”
He luttand thanked him wit-all. 2648
þan did our lauerd at ek his name,
And said he suld hatte abraham ;
Abram forwit als he was calld
þat nam suld he na langer hald. 2652
þis nam sua mikel es to rede
Als fader o mani serkyn lede.
“And if þou halds mi techeyng ; 2655
O þe sal com bath prince and king
þat sal þou weld and haue þis contre,
Als i haue forwit hight to þe ;
þat þou has had in pelrimage
þine sal it haue in heritage, 2660
Al þe kyngrike o þis land
At haue and hald to þam lastand.
Bot now i wil a couenand new,
O þe and þine be halden tru ; 2664
A theuful takynyng for to ken
At tuin yow wit fra oþer men.
Hald 3ee þe couenand o þis wi[s],
Do your knauebarns to circumces
þe aghtand dai þat þai are born, 2669
þat is to sai þat þai be scorn
O þat ilk lime for-with
þat þai are kend fra wommen wit ;
Lok 3ee do þus, als i sai þe, 2673
Als 3ee your sauls wil saued be ;
Qua es not sua þai mai be bald,
þai sal not o mi folk be tald ; 2676

COTTON

quen he was .v. skore 3ere and .ix.
til him spac our lorde of heyuen.
abram he sayde be-for me ga.
and I. salle ga wiþ þe al-squa.
Mu[1]tiply þi sede I. salle
he louted doun and þonked him with-
þen dide our lorde eke his name [alle
and saide he sulde hat abraham.
[¹ Abraham hast þou yore by cald
That name no lengger shalt þou hald]
þis name ys so mykil to rede [¹ from Laud
MS. 416]
as fader of mony diuerse lede.
and if þou halde my teyching
of þe salle come baþ prince and king
þou salle haue al þis cuntree.
als I. be-fore hezt. hit þe.
þat þou has hadde in pilgrimage
þou sal hit haue in heritage.
al þe kingrike of þis lande.
to haue and halde ay lastande
¶ bot now I. wille a couenande new
of þe and þine be-halden trew.
a selcoupe takeninge for to ken.
to knaw 3ow fra oþer men.
halde 3e þe couenaunde on þis wise
3our knauebarnys 3e circumsise
þe aghtande day at þai ar borne
þat ys to say þat þai be shorne.
of þat lime at 3e wele ken.
ham to knaw. fra wymmen.
loke 3e do þus : as I. say þe
als 3our sawles saued sal be
qua ys nozt squa : þai may be balde
þai sal nozt of my folk be talde.

FAIRFAX

[*Of the addition to Abraham's name.*]

Quen he was fyue skor 3ere and nine,
God spac to him a littel tine,
"Abram," he said, "for me þu ga,
I sal ga bifer þe alsua, 2646
Multipli þi sede i sall."

He louted and thankid him wid-all.
þan did vr lauerd to eke his name,
And said he suld hate abra[ha]m;
Abram as he bifer was caled 2651
þat nam suld he na langer hald.

So mekil es þis name to rede,
As fadir of many serekin lede;
"And if þu hald mi teching, 2655

Of þe sal cum bath prince and king,
þat sal weld al þis contre,
Als i bifer has hith vnto þe;
þat þu has had as in knaulage,
þin sal it haue in eritage, 2660
All þe kingdam of þis land
To haue and halde til þaim lastand.

Bot nou i wil a couenand neu
Of þe and þine be halden treu,
An hali takning for to ken, 2665
To part 3ou wid fra oþer men.

Hald 3e couenand on þis wise,
To 3oure knaue barnis to circumsise
þe eytend day fra þai be born, 2669
þat es to say þat þai be schorn
Of þat ilke lym quar-with
þat þai er kend fra wimmen kith.

Loke þat 3e do als i say þe, 2673
As 3e 3our saulis wil saued be.
who es noght sua þai may be bald,
þai sal nogh of mi folk be tald; 2676

Whenne he was fyue skore 3ere & nyne
God spak to him a litil tyme
Abraham he seide for me þou go
I shal go for þe also

Multeplie þi seed I shal
He louted & þanked him of al
þenne dud oure lord to eche his name
And seide þou hettest now abrahame
Abraham hastou 3ore be calde
þat name no lenger shaltou halde

þi name is þus myche to rede
As fadir of mony folke in dede
And if þou holde my techyng
Of þe shal com prince & kyng
þat shul welde al þis cuntre [leaf 17, bk]

As I bifer haue hette to þe
þat þou hast had in knowleche
þine as heritage shul hit reche

Al þe kyndome of þis lond
To haue & holden in her hond
But now I wol a couenant new

Of þe & þine be holden trew
An holy token for to ken

To parte 3ou from oþere men
Holdeþ forwarde on þis wise
3oure knaue childre 3e circumeise

þe eizteþe day fro þei be born
þis is to say þat þei be shorn
On þat ilke lymme wher wip
þei be knowe fro wymmen kip

Loke 3e do as I say þe

As 3oure soulis shul saued be
Who so is not so. þei may be bolde
þei shul not of my folke be tolde

SARA'S NAME SHALL BE INCREASED TO SARAH, HER SON SHALL BE KING.

þou and þi childer it sal bigin
 And þat wons þi house wit in.
 Lok he fra þe be don a-wai 2679
 þe man þat wil noght hald þis lai;
 For-qui þe werk of circumcising
 Bers in it-self gret for-biseyng.
 Ne þi wijf, þat now hat sara, [col. 2]
 Sco sal fra now hat sua na mare, 2684
 Hir nam it sal be eked sua,
 þat sco fra now be cald sarra;
 Suilk a sun sal sco þe bere
 þat king scal brede and caiser; 2688
 He sal serue me al to queme,
 Ful wel þis lagh sal he yeme."
 þe couenand was wel fest wit þis 2691
 Our lauerd him went in-til his blis.
 ¶ Abram tok for[th] his men
 And did als drightin can him ken;
 Him self and ismael he scare, 2695
 And siþen all his þat car-men were.
 O thritti yeir fra he was born
 Was ysmael wen he was schorn;
 His fader nineti and nine þat day
 þai vnder-fang þis neu lai, 2700
 Quarbi þai ar all kid and knaun,
 þe folk þat o þar kind er draun.
 Quen it was hate a-pon a tide
 Abram satt his hus be side, 2704
 Bi-side þe wale of mont mambre,
 Loked him far and nere; sagh he
 Toward him com childir thre,
 Liknes o god in trinité; 2708
 Bot an allan he honired o þaa,
 Als anfald godd and in na ma;
 þe trinité he sagh bi þat sight, 2711
 And gestend þam wit him þat night.

COTTON

þou *and* þi childer 3e sal be-gynne.
 and þai þat wonis þi hous wiþ-in.
 loke fra 3e be done¹ as I. sai. [¹ MS. away.
 as I. sai.]
 þe mon þat wil noȝt halde þis lay
 do him out of 3our company.
 and lete him stande to his foly.
 ¶ al-so þi wife þat now hat sare.
 ho sal fra now. hatte squa na mare
 hir name hit salle be eked squa.
 þat ho fra now? salle hatte sarra.
 suche a sone ho salle þe ber
 þat kinge salle of brede *and* cayser.
 and he salle serue me ful queme
 and wele my laghe. he sal hit 3eme
 þe couenaunde was wele. fest with [þis]
 our lorde went vp. vn-til his bl[is]
 ¶ abraham toke forþ his men.
 and dide as criste con him ken.
 his-self *and* ysmael he shere
 and siþen al ys þat caremen were.
 xiiij. 3ere fra he was borne.
 was ysmael quen he was shorne
 his fader .v. skore bot ane þat day.
 quen þai toke þe new lay. **sodome**
 quar-by þai ar kid *and* knawen. **gomor**
 þe folk þat of þat kinde ys drawen
 Quen hit was hate a-pon a tide
 abraham satte his sone bi-side
 be-side þe dale of monte manbre
 lokid him fra. *and* nere saghe he.
 liknes of god in trinite
 towarde him come childre þre.
 bot an allane? he honoured of þa.
 als ane-falde gode *and* na ma.
 þe trinite saghe he? bi þat siȝt.
 and gestened ham wiþ him al niȝt.

FAIRFAX

þu and þi childer it sal biginne, ^[lf 19 bk, col. 1]
And al þat wons þi hous widin.

Loke fra þe be don away 2679

þe man þat wil noght hald his lay,

For-qui þe werk of circumsising,

Beris in it-self gret for-bisining.

Ne þi wijf þat nou hat sare

Fra nou sua sal scho hat namar, 2684

Hir name it sal be ekid sua,

þat scho sal be called sara.

Suilk a sun scho sal þe bere,

þat sal be king and caiser, 2688

He sal serue me to queme,

þis laue ful wele þan sal he 3eme."

þe couenand was wel fest wid þis,

vr lauerd went him to heuen blis.

Abraham tok wid all his men,

And did as god him did ken,

Himself and ismael he schare, 2695

And siþen all his þat carmen ware.

Of thritti 3ere fra he was born,

was Ismael quen he was schorn ;

His fader nyneti and nien þat day,

þai vnder-tok þis neu lay, 2700

Querbi þan er þai all kid & knaun,

þe folk þat of þair kind er draun.

Qven it was hat apon a tide, 2703

Abraham satt his huus bisyde,

Biside þe dale of mont mambre,

He loked him fra and nere ; sau he

To-war him come childer thre

In liknes of godd in trinite. 2708

Bot an alone he onered of þa,

Als anfald god and in na ma.

þe trinite sau he bi þat sith, 2711

And gestind þaim wid him þat nith ;

GÖTTINGEN

þou & þi childer hit shul bigynne

And al þat woneþ þi hous wiþynne

Loke fro þe be done away

þe mon þat wol not holde his lay

For þe werke of circumcisyng

Bereþ greet bitokenyng

Ne þi wif þat hette sare

Fro now shal she hett so no mare

Hir name shal be eched so

Bi hir shal mychel good be do

Suche a son she shal þe bere

þat shal be kyng & caysere

He shal serue me to queme

þe lawe ful wel shal he 3eme

þis couenaunt was faste wiþ þis

Oure lord went to heuen blis

¶ Abraham toke his men in sau3t

And dud as god him hadde tau3t

Him self & ismael he share

And siþen alle his þat men ware

Of þritty 3eer fro he was born

was Ismael when he was shorn

his fadir nynty & nyne þat day

þei vndirtoke þis newe lay

Wherby þei are kud & knowen

þo folke þat of her kynde are drawen

¶ Whenne hit was hoot vp on a tide

Abraham sat his hous bi syde

Biside þe dale of mount mambre

he loked him fro & þenne say he

Toward him com childre þre

In likenes of god in trinite

But as oon he honoured þo

As o god & no mo

þe trinite say he bi þat sizt

And gestened hem wiþ him þat ny3t

TRINITY

First he self þair fete wesse,
 And siþan þam fedd wit calf flesse,
 Buttur and brede þai ete alsua ;
 þan asked þai quare was sarra. 2716
 Abraham said, "yonder wit-in."
 þa[n] said þat lauerd, "i wil yow min
 At mi gain-com, if i haue lijf,
 A sun sal haue sarra þi wijf." 2720
 Sarra þar-bin quare sco satt
 Herd þis word and logh þar-at,
 And said in hething, "quare we sal
 Cum again to childer tale !" 2724
 For eild sco wend to bere na barn.
 "And quat thing es," he said, "may
 þat godd ne may his will of do? [warn
 Bi i eftsones cum yow to, 2728
 þou sal haue barn in litel quile, ^[lea 17, col. 1]
 thar þe noght in hethyng smylle."
 Sco said, "for soth smild i noght,"
 And if sco did it hir for-thoght. 2732
 quen þai war rest wel vp-ras þai
 And abraham þam ledd þe wai.
 þe louerd loked tilward sodomam,
 And þus he said til abraham :— 2736
 "Abraham," he said, "fra þe
 Wil i noght helle mi priueté ;
 þou and þine es me sua dere
 þat i will ʒee mi consail here ; 2740
 O sodome haue i herd þe cri,
 þe smike it reches to þe scki ;
 þe word es wers þan man mai neuen,
 þe reke es raght vn-to þe heuen ;
 To see wil i me-self ga, 2745
 Als es þe cri, if it be sua
 þar-of sal i ta wengance strang,
 Ant þer-to sal it be noght lang." 2748

COTTON

first him-self þaire fete he wesshe
 and þan ham fedde wiþ calf flesshe
 butter and brede þai ete alsqua. ^[nota in margin, hou god et botter & botter (sic)]
 þen asked þai quare was sarra.
 abraham sayde ho ys wiþ-in.
 and sayde þai hardly soþ to Myn.
 at salt gayne come if I. haue life
 a sone sal haue sarra þi wife
 ¶ Sarra wiþ-in þer ho satte.
 herde þis worde : and loghe þer-atte
 and saide in heping queþer we sale
 come agayne to childer tale ^[1 leaf 18]
¹ for I ne may ber na barne for elde
 bot ihesus criste atte alle may welde
 na mon may warne his wil to do.
 I warne þe wele leue riȝt so.
 þou salle haue a barne in a quile
 ne þar þe noȝt wiþ heping smyle
 ¶ ho sayde þat ho smyled noȝt
 and if ho dide hir hit for-þoȝt.
 quen þai ware rest up-rase þai.
 abraham ham led þe riȝt way.
 ¶ þe lorde loked towarde sodomam
 and þus he saide til abraham.
 abraham he saide now fra þe.
 wille I. noȝt hide my priuite.
 [þou] and þine ar me sa dere **sodome**
 I wille þat ʒe my consail here **sanke**
 of Sodome haue I. herde þe cry **here**
 þe stink hit rekys to þe sky.
 þe worde ys wors þen mon may neuen
 þe reke hit reychis vn-to heyuen.
 to se I. wil my-seluen ga.
 to here þe cry if hit be squa.
 þer-on sal I. take veniaunce strange
 þar-to salle hit noȝt be lange.

FAIRFAX

First him self þair fete he wess, [col. 2]
And syden þaim fedd wid calf fless,
Butter and bred þai ete al-sua,
þan asked þai quare was sara? 2716
Abraham said, "3onder widin."
þan said þat lauerd, "i wil þu minne
At mi gaincum, bi mi lijf,
A son sal haue sare þi wijf." 2720
Sare wid ine þar scho satt,
Herd þis word and lohu þar-att,
And said, o skorn, "quar we nu sal
Com e-gain to childer tale!" 2724
For eld scho wend to bere na barn.
"And quat thing es," he said, "may
þat godd ne may his will all do? [warn,
Bi i efsoins cum þe to, 2728
þu sal haue barn in a litil quile,
Ne thar þe noght for skorning smile."
Scho said, "for-soth ne smile i noght;"
And if schoe did it, hir ouerthoght.
Quen þai wore restid, vp ras þai, 2733
And abraham þaim ledd þe way.
vr lauerd loked to sodomam,
And þus he said to habram, 2736
"Abraham," he said, "fra þe
wil i noght leyne mi priuite,
þu and þine er me sua dere
þat i wil 3e mi consail here. 2740
Of sodom haue i herd þe cri,
þe stinc it rises vnto þe sky,
þe world es wers þan man mai neuen,
þe reke it rechis into heuen. 2744
To se wil i mi seluen ga,
Of þat cri if it be sua;
þar sal i take vengans strang,
And þar-to sal it noght be lang." 2748

GÖTTINGEN

Furst him self her feet wesshe
And sip hem fed wiþ calues flesshe
Butter & breed þei eet also
þei asked sare where is sho
Abraham seide 3ondir wiþ ynne
Oure lord seide I wol þou mynne
At myn 3eyncome bi my lif
A son shal haue sara þi wyf
Sare wiþynne þere she sat
herde þis word & low3e þer at
And seide on scorne wher we shal
Bicom a3eyn to childer smal
For elde she wende to bere no barn
But no þing she þou3t may warn
But þat he may his wille do
Bi þat he com a3eyn vs to
þou shalt haue chide in litil while
þar þe not for scorne smyle
She seide for soþe smyle I nou3t
And if dude hit hir for þou3t
Aftir þis rest vp roos þei
And abraham led him inwey
Oure lord loked to sodomam
And þus seide to Abraham
Abraham he seide fro þe [leaf 18]
Wol I not hele my priuete
þou & þine are me so dere
þat I wol 3e my counsel here
Of Sodom haue I herde þe cry
þe stinche rechep to þe sky
þe world is wors þen men neuen
þe reech rechep into heuen
To se wol I my seluen go
Of þat cry if hit be so
þere wol I take vengeaunce strong
þerto shal hit not be long

TRINITY

“Lauerd,” said abraham, “þi nare
Sal þou þine auin sua-gat for-fare?
It semes not to be þi will
For þe wik þe dughti spill; 2752
þi rightwisnes may not thole
For þe wike þat þou þe dught cole.”
Our lauerd said til abraham:— 2755
“Wenis þou i wil sua for-do man
If þou þar findes fiue sith tene,
Fifty or fourte o þi lele men,
Tuenti mai fall, or tuis fiue, 2759
Ne sal þai alle haue þar for liue?”
þus said our lauerd; bot þar was nan
Was funden lele, bot loth allan. 2762
Our lauerd went forth, and abraham
til his huse þan went him ham.
¶ At euentide, in to sodome, 2765
To loth huse tua angels come;
þai fand loth sitand be þe yate,
Gayns þam ras fra þen he sate; 2768
He praid þam in gods nam[e]
þai wald to gestening com hame,
Als for þat night, and þai said nai,
Bot in the stret þar duell wald þai:
And loth til his huse þam ledd, 2773
Wit suilk als he hade þam feedd.
Bot ar þai to þeir bedd ware boun [col. 2]
þe folk þam gedir o þe tun,
þaa foles feluns þat war fuus, 2777
All vmlapped loth huse,
yong and ald, bath barn and man,
All thoght þam late þai þeder wan;
On loth þai cried þaa huse a-boute,
And bad þat he suld send þam oute
þe gestes him com wit nighter tale,
For soth, þai said, knau þam we sale.

COTTON

lorde saide abraham þi nare.
sal þou þine hande-werke for-fare.
hit semys noȝt to be þi wille.
for þe wikked þe gode spille. ^[¹ from Laud MS. 416]
[¹Thy rightwysnes wille not so
ffor the wyckyd the good to slo]
[.
. *no gap in the MS.*]
¶ if þou þer findes. fiue sithe ten
xl. or .xxx. trew men.
xx. may falle or twyes fiue.
sal þai alle þar-fore. haue liue
þus saide our lorde. bot was þer nane
fundyn lele bot lothe allane.
our lorde went forþ *and* abraham.
til his hous he went him hame.
at euen-tide to sodome.
to lothes hous ij angels come.
þai fande lothe sytande bi þe fire
agayne ham he rase *with-out* ire
he prayed ham in goddis name.
al niȝt to dwelle wiþ him at hame.
als for þat niȝt *and* þai saide nay.
bot in þe strete dwelle walde þai
neuerles til hous he ham ledde.
and wiþ suche as he had he ham fed
bot or þai to þaire bed ware boun
þe folk ham geddered of þe toun.
þa fals felounes þai ware corous
alle vmbelappit lothes hous.
ȝonge *and* alde baþ barne *and* man.
al þoȝt ham late þai þidder wan.
¶ on lothe þai cried þat hous aboute
and bad ham he sulde sende ham out
þe þeues þat him be niȝt come
for-til bringe ham til þaire dome

FAIRFAX

1“**Lauerd**,” said abraham, “ þin are,
Sal þu þin aun sua forfare? [¹ If 20, col. 1]
It semis noght it es þi wille,
For the wick þe gode to spille. 2752
þi rightwisnes may noght thole sua,
For þe wic þe gode to sla,
[.
. *no gap in the MS.*]
If þu þar findes fiue sithes ten, 2757
Fourti or thritti of þi lele men,
Tuenti may fall, or tuis fyue,
Ne sal þai all þar-fore liue?” 2760
“**yis**,” said vr lauerd, bot was þar non
was funden lele, bot loth alon.
vr lauerd went forth, and abraham
vnto his hous went him ham. 2764
At an euyntide into sodom,
To lothes hous tua angeles com,
þai fand loth sittand bi þe 3ate, 2767
Again þaim he ras fra þar he sate.
He praid þaim in godes name,
To gestin þaim suld cum hame. 2770
As for þat night, & þai said nay,
Bot in þat strete duell wold þay.
Bot loth to his hous þaim ledd, 2773
wid suilk as he hade he þaim fedd.
Bot ar þai to bedd war boune,
þe folk þaim gadrid vte of þe toune,
þe foule feluns wid wic entent, 2777
Aboute lothes huus þai went,
3ong and alde, bath child and man,
All thoght þaim late þai diþer wan.
On loth þai crid þat hous aboute,
And badd he suld send þaim vte,
þe gestis him cam bi nighter tall, 2783
For soth, þai said, knau þaim we sall.

GÖTTINGEN

¶ Lord seide Abraham þin are
Shal þou þine owne so forfare
hit semeþ not to be þi wille
For þe wicked þe gode to spille
þi ri3twisnes wol not so
For þe wicked þe gode to slo
[.
. *no gap in the MS.*]
If þou þere fynde fyue siþe ten
Fourty or þritty trewe men
Twenty or elles twyes fyue
Shal alle þerfore haue her lyue
3us seide oure lord but þere was noon
Trewe founde but loth al oon
Oure lord went forþ þon
Abraham to his hous hoom
At oon euentide two aungels coom
To Lothus hous in to sodom
þei fond loth sitting bi þe 3ate
To hem he roos fro þere he sate
He preyed hem in goddes nome
To gestene wiþ him & com home
As for þat ny3te & þei seide nay
But in þat strete dwelle wolde þay
But loth to his hous hem ledde
Wiþ suche as he hadde hem fedde
But or þei to bedde were boun
Folke gedered out of þe toun
Foule felouns wiþ wicked entent
Aboute lothus hous þei went
3onge & olde childe and man
hem þou3te late þei þider wan
On loth þei cryed þe hous aboute
And bad he shulde sende hem oute
þe gestes him cam bi ny3t tale
For soþe þei seide knowe hem we shale

TRINITY

þat soruful sin on þam þai thoght
Wit þaim to haue don, if þat þai moght.
Bot loth befor, ar þai war warr,
Fast þe dors þan did he sparr; 2788
þern on þaim he cried merci!
þat þai suld lete þair fule foly.
“I haue,” he said, “doghtres tua,
Tas and dos your will wit þaa; 2792
Mi gestes late þee liue in pees,
For scam ne dos þam na males.
þe þerner þat loth þam be-soght, 2795
þe mare on him with strenght þaisoght;
Bot al his praier had ben als noght
If godd self his might had wroght,
þat made þat sinful folk sa madd,
þat þai ne wist war þai war stad; 2800
Our lauerd might þam made sua blind
þat dor on huse ne might þai find;
þair aune wite þan wist þai noght,
Quen þai come ne quar þai thoght.
To loth it spak þis angels þan— 2805
“Has þou her,” þai said, “ani man,
Sun or doghter, mik or mau,
to þe langand, or hei or lau,
þou lede þam suith out o þis tun,
Are þat hit be sunken don.” 2810
Loth went and til his maues spak,
þar vte þat suld his doghters take.
“Rises vp,” he said, “and fle þee sone,
þis tone to day sal be for-done.” 2814
Bot al þat loth to þaim can sai
þam thoght it was not bot in plai.
Bot arli, ar men well moght see,
þe angls badd loth do him flee. 2818
“Vp loth,” þai said, “and þi meyne,
þat þee ne be tint wit þis cite.”

COTTON

þaire sorful sin on ham þai soȝt.
to do ham harme hit helpet noȝt.
bot lothe be-hinde or þai ware war.
faste þe doris he dide ham bar.
þorne on ham! he cried mercy.
atte þai sulde lete þaire foule foly
I. haue he saide doghters twa.
take an *and* do þour wil of þa.
My gestes lete þe liue in pes.
for shame ne dose ham na males
þe þorner lothe ham be-soȝt.
þe mare on him wiþ strenght þai wroȝt;
bot alle his prayer had bene noȝt
ne god him-self his miȝt had wroȝt
þat made þa sinful folk so madde
at þai wiste neuer quere þai were stad
our lordes miȝt made ham so blinde
þat doer on hous miȝt þai noȝt finde
þaire awen witte wiste þai noȝt
queyþen þai come ne quat þai soȝt
¶ to lothe spac þat angel þan.
has þou here þai sayde any man.
Sone or doghter eme or maghe
or any trew frende be þi saghe
þou lede ham squyþe out of þe toun.
or þat hit be sunkyn down.
lothe went *and* til his maghes spac.
þat out þai sulde his doghters tak.
Rise vp he sayde *and* fle þe sone
þis toun to-day sal be for-done.
bot al þat lothe miȝt til ham say.
ham þoȝt hit was noȝt bot in play
bot erly at morne quen men miȝt se
þe angel bad lothe him do to fle.
vp lothe þai saide *and* þi meyne
þat þe ne be-tint in þis cite.

FAIRFAX

þair sari sine on þaim þai soght
wid þaim to haue don it if þai moght.
¹Bot loth be-heinde or þai were war,
Fast þe doris þan did he bar, [1 col.2]
þerne on þaim he crid merci, 2789
þat þai suld lete þair foli.
And said, "i haue here dohutris tua,
Takes þaim and dos þour will wid þa.
Mi gestis lat þe ley in pes, 2793
For godis luue do þaim na malis."
þe mare þat loth þaim dus bisoght,
þe mare þai presid and sesid noght,
All his praier mith noght help, 2797
Warn godes might þar wald þelp,
þat made þa sinful folk so madd.
þai wist neuer quar þai war stad, 2800
vr lauerdes miht made þaim so blinde,
þat dor ne hous coud þai noght finde ;
þair aune witt ne wist þai noght, 2803
Queþen þai cam ne quat þai soght.
Til loth it spac an angel þan,
And said, "has þu here any man,
Son or dohutir or ani mohw
To þe longand, hy or law, 2808
þu lede þaim suith vte of þis tun,
Ar þan it be sunken dun."
Loth went and til his mohwes spac,
þar vte þat suld his dohutris tac, 2812
"Rise vp," he said, "and fle þe sone,
þis cite to-day sal be for-done."
Bot al þat loth til þaim miht say,
þaim thoght it was noght bot a play.
Bot arli or men miht wele se, 2817
þe angelis bad þat loth suld fle,
þai said, "loth fle wid þi meyne,
þat þe be noght tint wid þis cite."

GÖTTINGEN

Her sory synne on hem þei souzt
To haue done hit if þei mouzt
But loth ar þei were ware
Faste þe dores gon he bare
þerne on hem he cryed mercy
þat þei shulde leue her foly
He seide I haue here douzteres two
Take & do þoure wille wiþ þo
My gestes lete þe lye in pees
For goddes loue wiþoute males
þe more loth on hem souzt
þe more þei pressed & ceesed nouzt
Al his preyere myzt not availe
Nadde ben goddes good counsaile
þat made þo synful folk so mad
þei nuste where þei were bi stad
Oure lord made hem so blynde
þat dor ny hous couþe þei not fynde
her owne witt wist þei nouzt
wheþen þei coom ne what þei souzt
To loth spak on aungel þen
And seide hastou here any men
Son or douzter þat þou owe
To þe longynge heze or lowe
lede hem swiþe out of þis toun
Ar þat hit be sonken doun
loth went & to his frendes spake
þeroute þat shulde his douztren take
Rise vp he seide & fle þe soone
þis cite to day shal be for done
Al þat loth myzt to hem say
hem þouzt hit was not but play
But erlyer men myzt se
þe aungels bad loth to fle
þei seide fle wiþ þi meyne [leaf 18, back]
Lest þe be lost wiþ þis cite

TRINITY

Quen þai sagh loth be to litand, [1f 17, bk]
þai tok him-self be þe hand,
Hijs wijf and his doghtres tua, 2823
þat moght vp lok was þar na ma.
Quen þai had led þam fra þe doute
þat þai þe time war broght wit-oute,
Bi þat began þe light o dai, 2827
þai badd þam ai hald forth þar wai,
Bot þai ne wild þam self for-fare,
to loke bi hind þam neuer mare;
“Ne mak 3ee in þe plain na duell,
Till 3ee be comme in to þe fell; 2832
O-manges þaim ar 3ee be tane
And for þair felunne be slaine.”
“Lauerd,” said loth, “wit þe leue o þe,
In littel segor wald i be.” 2836
“Haste,” he said, “þan þeder yaar,
for i do noght til þou come þar.”
Bi þat þe sun risen was
Strang cri in þaa tuns ras. 2840
Our lauerd rained o þam o-nan,
Dun o lift, fire and brinstan;
Sodome and gomor wit al þe land
þat our a-boute þam lai ner hand,
Wit all þe woning þat þar was, 2845
es noþer leued, ne tre, ne gress,
Ne nathing of þat land vn-sonken,
Suilk als þai brued now ha þai dronken.
Sir loth wijf þis cri sco hard, 2849
Hir langed to see how þai fard,
For ferli sco was fus to find;
Als sco loked hir be hind
A stan sco standes be þat way, 2853
And sua sal do to domes-day.
In a salt stan men seis hir stand
þat bestes likes o þat land, 2856

COTTON

¶ quen þai saghe lothe vprisande.
þai toke him-self first bi þe hand
his wyfe *and* his doghters twa.
þat mu3t vp-loke: was þer na ma.
¶ quen þai ware led: fra al þe doute
þat þai þe toun bro3t ware *with*-out
be þat bi-gan þe li3t of day. [1 leaf 18, bk]
þai haldeforþ ay þe way.
and bot þai walde ham-self for-fare
to loke be-hinde þai sulde na mare
ne make 3e in þe playne na dwel
til 3e come to þe hey felle.
a-mong ham come 3e no3t gayne.
and for þaire felony3e to be slayne.
¶ lord saide lothe wiþ leue of þe
in litel segor walde I. be.
haste þe fast wiþ-uten mare.
for I do no3t or þou come þare.
be þat þe sunne risen was.
Strange cry in þe toun a-ras.
our lorde rayned on ham ilkane.
doun of þe lift fyre *and* brimstane
¶ Sodome *and* gomor wiþ al þe lande
þat lay a-boute þer nere hande.
wiþ al þe wonynges at þer wesse
nys nauþer left tre ne gresse.
ne na-þinge of þat lande vn-suukyn
suche as þai brew suche haue þai dronkyn
¶ Lothes wife þis cry ho herde.
hir langed to se how þai ferde.
for ferly madhede con ho finde.
and als ho loked hir be-hinde.
as stane ho standes bi þe way
and euer salle do til domesday.
in a salt stane men seyse hir stande
þat bestes likkis of þat lande.

FAIRFAX

Quen þai sau loth be to lytand, 2821
 þai tok him seluen first bi þe hand,
 His wijf all and his dohutris tua, ^[lf 20, bk, col. 1]
 þat miht vp loke was þar no ma. 2824
 Quen þai had ledd þaim fra þe doute,
 þat þai þe toun war broght widute,
 Be þan bigan þe light of day, 2827
 þai badd þaim hold forth þair way,
 And bot þai wold þaim-self forfare,
 To loke bihind þaim neuer mare.
 "Make 3e in þe plain na duelling,
 Til 3e bi comen to 3one felling, 2832
 Amanges þaim þat 3e ne be tan,
 And for þair folijs to be slain."
 "Lauerd," said loth, "wid leue of þe,
 In littel segor wald i be, 2836
 þu hast þe þan diþer 3are,
 For i do noght or þu cum þare."
 Bi þe time þat þe sune ras,
 Strang cri in þa tounes was, 2840
 vr lauerd rained on þaim onnon,
 Fra þe sky fir and brimston.
 Sodome and gomor wid al þe land,
 þat aboute þaim lay nerhand, 2844
 wid all þe woninges þat þar was,
 Es nouþer left, tre no griss,
 Ne na thing of þat land vnsunke;
 Suilk as þai breu nou haue þai drunke.
 Lothes wijf þis cri scho herd, 2849
 And longed to se hou þai ferd,
 For ferli fain wald scho find;
 And als scho loked hir bihind, 2852
 A stan scho standis bi þe way,
 And sua sal do to domes-day.
 Als a salt stan men seis hir stand,
 þat bestis lickes of þat land, 2856

Whenne þei se3e loth be lettonde
 þei him toke bi þe honde
 his wyf & his dou3tres two
 þat my3te vp loke þer was no mo
 Whenne þei were fro þe doute
 And brou3te feire þe toun wipoute
 Bi þenne bigan þe lizt of day
 þei bad hem holde forþ her way
 And but þei wolde forfaren be
 To loke bihynde hem forbede he
 No dwellyng here þat 3e make
 Til 3e þe 3ondir feld to take
 lest 3e be take þese among
 And slayn al for her wrong
 ¶ Lord seide loth wip leue of þe
 In litil segor wolde I be
 þou haste þen þider 3are
 For I do nou3t til þou com þare
 Bityme þat þe sonne ras
 Stronge cry in þo tounnes was
 Oure lord let reyne on hem anoon
 Fro þe sky fyre & brimston
 Sodom & gomor wip al þe lond
 þat aboute hem lay ny3e hond
 Of alle þo wonyngis þat þere was
 Is nouþer lafte tre ny gras
 Ny no þing of þat lond vnsunke
 Suche as þei brew þo þei drunke
 Loth wif þis cry herde
 And longed to se how þei ferde
 Wondres fayn wolde she fynde
 And as she loked hir bihynde
 A stoon she stondeþ bi þe way
 And so shal do til domes day
 As a salt stoon men seen hir stonde
 þat beestis licken of þat londe

172 WHERE THE FIVE CITIES STOOD IS NOW A STINKING SEA, IN IT NO FISH
CAN LIVE; A CLOUD IS OVER IT, A BRAND CAST IN WILL BURN.

þat anes o þe wok day,
þan es sco liked al a-way,
And þan þai find hir on þe morn,
Hale als sco was ar be-forn. 2860

¶ þar þaa fiue cites war won to be
es noght now bot a stinkand see,
þat semes als a lake of hell; 2863

Na liuand thing mai þar-in duell,
For if ani fische þar-in bigane,
Wit leding o þe flum iordane,
þe lijf it es for-don wit stink
Fra it in to þat watur sink. 2868

Men findes lumpes o þe sand, [col. 2]
O þer nan finer in þat land,
þat standes euer and ipenli

A cloyd þar fra vp to þe sky; 2872
If þou a brand þar-in wil cast,
þe fire it haldes þar stedfast,
thoru brennyng of þe brinstane,
Quare-of þar es sa mikel wan. 2876

þar-bi groues sum apell tre,
Wit appuls selcut fair to se,
Quen þai ar in hand, als a fise bal,
To poudir wit a stink þai fal. 2880

¶ All cristen men, i rede yow take
Ensaumple bi þis waful wrake,
þat al for licheri was tan,
Sua wile was neuer funden nan; 2884

þat it was wil it was wel sene,
Be þe wrak þat was sa kene.
Hate and stikand es þe lake, 2887

And fire and brinstan was þe wrak;
Oute of kind þe sin was don,
For-þi þair kind it was for-don;
Fleis þat sin ouer all þis werld,
þe wrak þat folus, als 3ee herd, 2892

COTTON

þat onys in þe woke day.
þan ys ho likked al a-way.
and siþen þai finde hir on þe morne
hale as ho was her be-forne.

þare v. 3ates ware wonte to be
nys noȝt now bot a stinkand see.

þat semys als a lake of helle.
na lyuand þing may þer-in dwelle.
if any fisshe þer-in be-gan.

wip ledinge of þe flume iordan.
þe life of hit ys lost wip stink
fra hit in-to þat water sink.

¶ Men findes lumpes on þe sande
ofter nan finer in þe lande
þer standes euer *and* Ipenly
a clowde þer-fra vp to þe sky.
if þou a brande þer-in wille cast.

þe fire haldes hit stille *and* stedefast
þorou brinnyng of þe brimstane
quar-of þer ys sa mykil wane

¶ þar-by growes an appeltre.
wip appels selcoupe faire to se
In hande þai ar as a pis balle
to poudir wip a stink þai falle

al cristen men I. rede 3e take
ensaumple bi þis waful wrake
þat alle for licchery was tane.
sa vile was funden neuer nane.

¶ at þis was vile hit was wele sene
bi þe wrake þat was sa kene.
hate *and* stincande ys þe lake.

and fire *and* brimstane ys þe wrake
oute of kinde þe sinne was done
for-þi þaire kinde was fordone.
fle þat syn ouer al þis werlde
þis harde wrake now haue 3e herde.

FAIRFAX

And anis in þe wouke day,
Is scho licked all a-wai,
And siþen þai find hir on þe morn, [col 2]
Hal als scho was þar biforn. 2860
þar þa fyue cites war won to be
Nou es noght bot a stinkand se,
þat semis als a lake of hell, 2863
Na lyueand thing may þar-ine duell ;
If ani fiss þar-ine be gan,
wid leding of þe flom iordan,
þe lijf it es for-done wid stinc
Fra it into þat watir sink. 2868
Men findis lompis on þe sand
Of ter, nan finer in þat land.
þar standis euer wonderli,
A cloud þar fra vp to þe sky ; 2872
If þu a brond þar-in wil cast,
þe fire it holdis þer stedfast,
Thoru brining of þat brymston,
Quarof þar es sua mekil won. 2876
þar-bi it groues sum appil tre
wid applis selcuth fair to se,
Quen þai in hand er like a bal,
To poud^{er} wid a stinc þai fall. 2880
All cristen men ! i rede 3e take
Ensample bi þis waful wrak,
þat al for lycheri was it tan,
So foule was neuer funden nane ; 2884
þat it was wic it was wele sene,
Bi þat wrake þat was sua kene.
Hot and stinkand es þe lake,
Fir and brimstan was þe wrake, 2888
vte of kind þe sine was don,
For-þi þair kind it was for-don.
Fleis þat sine ouer al þis erde, 2891
þe wreche þat foluis haue 3e herd,

GÖTTINGEN

And ones in þe wike to say
Is she clene likked away
And siþ þei fynde his on þe morn
hool as she was biforn
þere þo fyue citees were wont to be
Is nouzt now but stynkyng^e see
þat semeþ as lake of helle
No lyuyng þin may þerynne dwelle
If any fisshe þerynne be gon
Bi ledyng of þe flum iordon
þe lif is soone fordo wiþ stynke
Fro hit into þat watir synke
Men fyndeþ lumpes on þe sand
Of teer no finer in þat land
þere stondeþ euer wondirly
A cloude þer fro vp to þe sky
If þou a brond þerynne wolt cast
þe fire hit holdeþ þere studfast
þour3e brennyng of þat brymstoon
Wherof þer is mychel woon
þerby groweþ sum appel tre
Wiþ apples selcoupe faire to se
Whenne þei in honde are like a bal
To poudir þour3e þat stynke þei fal
Alle cristen men I rede 3e take
Ensaumple bi þis woful wrake
þat al for lecchery done was
þe foulest þat euer coom on plas
þat hit was wicked was wel sene
Bi þat wreche þat was so kene
hoot & stynkyng^e is þat lake
Fyre & brymston was þe wrake
Out of kynde her synne was done
þerfore her kynde lost was soone
Fleeþ þat synne al þis werd
For þis wreche þat 3e haue herd

TRINITY

Godd wit schild 3e do þat sin,
þat 3ee in hell fire for-brin;
And if 3ee sin alगत sal do
þe sin o kind 3ee hald yow to, 2896
þe kindly sin and wit womman;
Bot sibbe ne spused tak yee nan,
Sua ferr your lust yee folu noght,
þat yee for-gete him þat yow wroght.
Mani man, for ouer-wele, 2901
þam-self can noþer faand ne feil,
Bituixand þai sink in þat wele
þar neuer man sank þat was o sele;
Sua did þe wrechis o sodome. 2905
For welth þai duted neuer þe dome,
þair welth þam did of all and alle,
Als dos man oft in filthes fal, 2908
Bot þan com dome, witouten spare,
To þaa þat lang was spared are;
Sua tin þai þam wit-outen end 2911
þat wil noght þam in time mend.
Loth, 3ee herd me ar of tell,
For dred he drou vnto a fell;
In a caue he did him þare 2915
Wit hijs doghteres and namare.
¶ Abraham went him, on þe morn,
To þat sted þar he be-forn [118, col. 1]
Had fra our lauerd tane his leue, 2919
And sagh þat can him sare greue.
Tilward þaa cites loket he,
þat sari sight was on to se;
He sagh þat cuntre, al bidene,
þat sua feir had forwit bene, 2924
Wit sparcand reke and couerd abouen,
Als it war a brinand ouen;
For it was rightwis goddis wreke
þar again durst he not spek. 2928

COTTON

¶ ihesu criste 3ou kepe fra syn.
þat 3e in helle fire ne bryn.
if 3e syn al-gate wil do
þe syn of kinde draghe 3ou to.
þe kindely syn *and* wiþ wommon.
bot sibbe *and* spoused 3e lete an.
¶ so ferre 3our luste folow 3e noȝt
þat 3e for-gete him þat 3ou wroȝt
mony mon for þaire awen wil
þaire body *and* þaire saule wil spil.
bi-twix at þai sink in þat wele
þer neuer man sanc þat was of sele.
¶ so did þe wrecches of sodome
for welþe dred þai noȝt þe dome
þaire welþe ham sloghe baþ an *and* al
for hit dose mony in syn to fal.
for þen come dome wiþ-out spare
to ham he lange! had spared are
squa do þai ham wiþ-outen ende
þat wille noȝt ham in time amende
¶ loth 3e herde me er-of telle
for drede he droghe vn-to þe fel
In a caue he hidde him þare
and his doghters *and* na mare.
Abraham went him on þe morne
A to þat stide he was be-forne
he had fra our lorde his leue
he saghe þat con him sare greue
toward þa cites loket he [leaf 19]
þat sary siȝt was on to se
he saghe þe cuntree al bedene
þat be-fore so faire had bene
wiþ spark *and* rike al couered a-bouen
als hit ware a brynnande ouen.
for hit was goddis riȝt-wis wreke
þar agayne durst he noȝt speke.

FAIRFAX

God forbede 3e do þat sin
þat 3e in hell þarfor brin.
And if 3e sine nede sal do, [leaf 21, col. 1]
þe sine of kind 3e hald 3u to, 2896
þe kindli sin and wid womman,
Bot sibb ne spousid ne take 3e nan.
Sua ferr 3our lust ne foluis noght,
þat 3e forgete him þat 3ou wroght;
Mani a man for ouer wele, 2901
Himself can neþer fonde na fele,
Betuix and þai sink in þat pitt,
þat neuwer man sank þat þaim miht flitt.
Sua did þe wrechis of sodome, 2905
For þai ne doutid noght þe dome,
þair welth þaim made of þaim all,
In sine and soru forto fall; 2908
Bot þan com a dom widuten spare,
To þaim þat lang were sparid are,
Sua þai þaim tyne widuten end, 2911
þat wil þaim noght in time amend.
Loth 3e herd me ar of tell,
For drede he drou him to þe fell,
In a caue he hid him þare
And his dohutris, and no mare. 2916
Abraham went him on þe morn
To þat stede þe he biforn
Had fra vr lauwerd tan his leue,
And sau þat sore gan him greue, 2920
To þa cytes lokid he,
A sorful sight was on to se.
He sau þat contre al bidene,
þat sua fair bifor had bene, 2924
wid spark and reke couerd abouen,
Als it war of a brinand ouin;
For it was godes rightwis wreke,
þar again durst he noght speke. 2928

GÖTTINGEN

God forbede 3e do þat synne
þat 3e in helle þerfore brynne
But if 3e nede synne shal do
þe synne of kynde holde 3ou to
þe kyndely synne wiþ wommon
But sib ne spoused take 3e noon
So fer 3oure synne folweþ nouȝt [leaf 19]
To forȝete him þat 3ou wrouȝt
Mony men for ouer wele
him self couþe nouþer se ny fele
Til þei synke into þat pit
þat no man may hem þennes flit
So dud þese wrecches of ioȝe tome
þei doutid not goddes dome
her welþe made hem oon & alle
In synne & sorwe for to falle
þen coom a doom in hastite
To hem þat longe had spared be
So shal deȝe wiþouten ende
þat in tyme wol not amende
¶ loth 3e herde telle of eer
Into þe felde he drouȝe for feer
In a caue he hud him þo
He & his douȝtris & no mo
Abraham went on þe morn
To þat stude þere he was biforn
had of oure lorde taken his leue
And say þat sore gan him greue
Towarde þo citees lokid he
A sorweful siȝte hit was to se
he say þat cuntre al bidene
þat so fair biforn had bene
Wiþ sparcles & smeke couered abouen
As hit were a brennyng ouen
For hit was goddes riȝtwis wreke
þer aȝeyn durst he not speke

TRINITY

¶ Bot loth him held þat caue wit-in,
He and his doghtres tuin ;
For þai nan bot þair fader sau 2931
þai wend all men ware don o dau,
Thoru þat ilk waful wrak.
þe elder to þe yonger spak,
“ Sister, to þe in dern i sai,
þou seis þe folk er all a-wai ; 2936
Bot loth our fader es carman nan,
Bot we tua left es na womman ;
I think man-kind sal perist be,
Bot it be stord wit me and þe, 2940
þe werld es broght til end, me think ;
Giue we our fader inogh to drink,
And, wen he es drunken witerly,
We sal in bedd ga lig him bi, 2944
For moght we any barn[e]s brede
Me think þe werld þar-of had ned.”
Als sco for spak, right sua þai wroght,
þe fader his auen dede wist noght ;
He fand noght wen he bi þam lai,
Bot bath alson wit child were þai ;
Amon. and moab. wer geten sua,
Tuix fader and doghters tua ; 2952
O þaim becom sua wiked lede,
þat noþer drou to dughti-hede ;
Til a sted þat hight damas
þiderward þair wonnyng was ; 2956
O mani man, þof þai war gode,
þai reft þam aght and spilt þair blode.
¶ Abraham had his hert ful sare,
Fra þepen he tok talent to fare ; 2960
Til a contre cades he flitt,
Abimalech was lauerd of hitt ;
His sister he cald sarra his wijf, 2963
For þare for hir suld rise na strijf.

COTTON

Lothe him helde þat caue wiþ-in.
L bot he *and* his doghters twyn.
for þai nane bot þaire fader sawe
þai wende al men ware done of daw.
þorou þat ilk waful wrake
þe elder to þe 3onger spake
Sister to þe in derne I. say.
þou sese þe folk ys al a-way.
bot lothe our fader ys carmen nane
bot we twa left nys na womman.
¶ I. þink mankinde sal lorne be
bot hit be stored wiþ me *and* þe
þe werlde ys bro3t to ende me þink
gif we our fader I-noghe to drink
and quen he ys drunkyn witerly.
we salle in bed ga ly him by.
for mu3t we any barnes brede
me þink þe werlde þer-of had nede
als ho forspac so þai wro3t
þe fader his awen deide wist no3t
ne fande no3t quen he bi ham lay.
bot baþ alsone wiþ barne ware þai.
¶ Amon *and* moab ware gytin squa.
bi-twix þe fader *and* his doghters twa
of ham come so wikked lede.
þat neuer droghe til dughti hede.
til a stede þat he3t damas.
þidderwarde his wonynge was.
of mony mon þat ware ful gode
þai robbed ham *and* spilt þair blode
Abraham had his hert ful sare.
A fra þeipen toke him talent to fare
to a contre walde he flit.
abymalec was lorde of hit.
his sister sarra : calde he his wife.
and abraham dred him for strife.

FAIRFAX

Loth him held þat caue wid-ine,
Himself and his dohutris tuine.
Bot þair fader þat þai þar sau [col. 2]
þai wend all men war don o dau,
Thoru þat ilk waful wrake. 2933
þe elder to þe 3onger spake,
“Sister, to þe in derne i say,
þu seis þis folk es all away, 2936
Bot loth vr fader and we ta,
Aliue es nou left na ma ;
I leue manking sal perischt be,
Bot it be storid wid þe and me, 2940
þe world es broght to end me thinc.
Giue we vr fader enogh to drinc,
Quen he es drunken witterli,
we sal in bedd ga ligg him bi, 2944
For miht we ani barnis brede,
Me thinc þe world þar-of had nede.”
Als þai had spokin, right so þai wroght,
þe fader his aune dede wist noght,
Ne wist noght quen he bi þaim lay,
Both bot wid barn sone war þay.
Amon and Moab war getin sua, 2951
Bi-tuix loth and his dohutris tua ;
Of þaim it com sua wicked lede,
þat neiþer drou to worthi dede.
Til a stede þat hith damas
þiderward þair woning was, 2956
Of mani man, þou þai were gode,
þai reft þair catel and sched þar blode.
Abraham syhid in his hert ful sare,
Fra þaim him tok talent to fare,
Till a contre cadades he flitt, 2961
Abimalech was lauerd of itt.
His sister he cald sarra his wijf,
þat for hir suld rise na strijf, 2964

¶ Loth him helde þe caue wiþynne
himself & his douztres twynne
But her fadir þat þei þere sawe
þei wende alle men were don of dawe
þourze þat ilke woful wrake
þe elder to þe 3onger spake
Sister in priuete to þe I say
þou seest þis folke is al away
But loth oure fadir & we two
Alyue now is lafte no mo
I leue monkynde fordone be
But hit be stored bi me & þe
þis world is brouzte to ende me þinke
3yue we oure fadir ynouze of drinke
Whenne he is dronken witterly
In bed we shul go lye him by
For myzte we any barnes brede
Me þinke þe world þerof had nede
As þei had spoke so þei wrouzt
þe fadir his owne dede wist nouzt
he wist not whenne he bi hem lay
But boþe wiþ childe soone were þay
Amon. & moab were geten so
Bitwixe loth & his douztres two
Of hem coom so wicked lede
þat nouþer drowze to worþi dede
To a stude þat hett damas
þidurwarde he wonyng was
Of mony men þat were gode
þei refte catel & shedde blode
¶ Abraham siked in herte sore
Fro þenne he wolde þat he wore
To a cuntre cadades he flit
Abimalech was lord of hit
his sister he calde sara his wif
þat for hir shulde rise no strif

He dred þe folk was ful o pride, [col. 2]
 Quils he war lendand þam biside ;
 Bot herd it es to kepe, iwise, 2967
 þe thing þat ilk man wald war his,
 And, namlik, i sai it o þat thing
 þat 3ernd es o gret laueding.
 Abimalech ne fined noght
 to þat sarra was to him broht. 2972
 Bot godd on night com to þe king,
 In slepe, and said him sli talking—
 “þou king,” he said, “loses þi lijf,
 þou has anoper man[ne]s wijf.” 2976
 “Lauerd,” he said, “wil þou me sla,
 I wist not for soth þat it was sua ;
 þai tald bath here, til an and oþer,
 Sco was his sister and he hir broþer ;
 And alsua, lauerd, wel þou wat 2981
 þat I. haf halden clene hir stat.”
 “I wat,” he said, “þat þou art clene,
 War it not sua if i ne had bene, 2984
 Fra toche of hir i saued þe,
 þat þou suld not sin in me ;
 Yeild hir to hir husband schet,
 For hir husband es a prophet ; 2988
 And if þou dos anoper red
 þou and þine all sal be dede.”
 ¶ Vp ras þe king, on nighter tale,
 And cald his men be for him hale ;
 O þis warning he þam tald, 2993
 And þai þam dred both yong and ald.
 He did to cal habraham son,
 And said, “qui has þou þusgat don ?
 Quat haue i don, or mi kingrike, 2997
 þat þou suld þus us be-suik ?”
 “Parfai for i me vm-bithoght
 Yee war men þat godd duted noght ;

COTTON

he dred þe folk ware ful of pride
 þe quylest he dwelled ham bi-side
 ¶ bot harde hit ys to kepe I.-wys
 þe þinge þat ilkman walde ware his
 and namely say I. of þat þinge
 þat 3orne ys couet of lordinge
 abymalec stynt he no3t
 til atte sarra was til him bro3t.
 ¶ bot god of heyuen come til þe king
 slepande saide suche talkyng.
 þou kinge he saide þou leses þi life
 þou has a-noþer monnys wife.
 ¶ lorde he saide wil þou me sla.
 I. wiste no3t at hit was squa.
 and he talde wele þe tane and þe toþer
 ho was his sister. and he hir broþer.
 ¶ a lorde he saide wele þou wate
 þat I. haue halden clene hir state
 I. wate wele þat ho ys clene
 ware hit no3t squa if I. ne had bene
 fra touche of hir I. saued þe
 at þou sulde no3t syn in me.
 gif hir til hir housbonde skete.
 for his housbonde ys a prophete.
 and if þou do agayne my rede
 þou and þine sal be dede.
 ¶ vp-rase þe king on niztter-tale
 and calde vp his men grete and smale
 of þis warnyng sone he ham talde
 and þai ham dred baþ 3onge and alde
 and dide to calle abraham ful sone
 and sayde quy has þou þus-gates done
 quat haue I. done þe to myslike
 at þou sulde þus-gates me bi-squyke
 ¶ parfay for I. me wele be-þo3t
 3e ar men doutes god ri3t no3t.

FAIRFAX

He dredd þe folk was ful of pride,
 Quiles he was liuand þaim biside.
 Bot hard it es to kepe, i-wis, ^[1f 21, bk, col. 1]
 þat thing þat ilk man wald war his,
 And namli i say it of þat thing, 2969
 þat ʒernid es of gret lording;
 Abimalech ne fyned noght,
 Til sarra was bifore him broght, 2972
 Bot god on nyth com to þe king,
 In slepe, and said suilk taking,
 "þu king," he said, "þu schortis þi lijf,
 þu has anoper manes wijf." 2976
 "Lauerd," he said, "wil þu me sla
 þat wist noght þat it was sua?
 þai tald bath til an and oper, 2979
 Scho was his sister & he hir broþer.
 And alsua, lauerd, wele þu wate,
 þat i haue clene halden hir state."
 "I wot," he said, "þat þu art clene,
 It war noght sua had i ne bene. 2984
 Fra touche of hir i saued þe,
 þat þu suld noght sinne in me:
 þu ʒeild hir to hir husband wight,
 He es a prophete, hali and right.
 And if þu do anoper rede, 2989
 þu and þine sul all be dede."
 Up ras þe king bi nightertale,
 And cald his men bifor him al hale,
 Of þis warning he þaim tolde,
 And þai þaim dredd bath ʒong and olde.
 He did to call abraham sone, 2995
 And said, "qui has þu dusgat done,
 Quat haue i don, or mj king Rike,
 þat þu suld vs þus bisuike?"
 "Parfay for i me vmbithoght,
 þat goddes au ʒe douted noght. 3000

GÖTTINGEN

he dredde þe folke ful of pride
 Whil he lyued hem bisyde
 But harde hit is to kepe I wis
 þing þat vche mon wolde were his
 And namely suche a þing
 As is desired of greet lordyng
 Abimalech fined nouȝt
 Til sara was to fore him brouȝt
 But god on nyȝt coom to þe kyng
 In sleep & seide þis tokenyng
 Wolt þou kyng short þi lyf
 þou hast anoper monnes wif
 Lord he seide wolt þou me slo
 þat wist not þat hit was so
 þei tolde boþe to oon and opere ^[1f 19, bk]
 She was his sister & he hir broþere
 And also lord wel wost þou
 She is clene as she was ar now
 I woot he seide ʒitt be ʒe clene
 hit were not so had I not bene
 Fro touche of hir I saued þe
 þat þou shuldes not synne in me
 ʒelde hir to hir husbonde wiȝt
 he is a prophete holy and riȝt
 And if þou do any opere rede
 þou & þine alle shul be dede
 Vp roos þe kyng anoon bi nyȝt
 And calde his men in to his siȝt
 Of þis warnyng he hem tolde
 þei were aferde boþe ʒonge & olde
 he dude to calle Abraham soone
 And seide whi hastou þus done
 What haue I done aȝeyn þi like
 þat þus woldes me biswike
 Sir he seide I me biþouȝt
 þat goddes awe dredde ʒe nouȝt

TRINITY

Your harm sa wend i best to fle
And said mi sister suld sco be."
Til abraham þan gaue þe king,
In wirscipp, mani riche thing, 3004
And him he made þan his priue
And taght to weld al þat contre.

¹De ortu & int[er]p[re]tacione ysaac
[¹ leaf 18, back]

¶ Bi þis come sarra to þe tide,
O birth sco moght not ouerbide ; 3008
þan ysaac þair sun was born,
þat lang was hight to þam biforn ;
Was circumcised þe aghtand dai,
Als was þair heing in þair lay. 3012
Isaac wel es for to sai [col. 1]
A man þat takens ioy and plai.
For, for þe birth of ysaac,
Gret ioi can his frendes mak. 3016
þat freli child, þat ful of hap,
Quen he was spaned fra þe pap,
His fader slou bath scepe and nete,
And made a fest to frend[e]s gret[e] ;
Mete and drinc he gaue þam all 3021
þat wald cum al til his call.
¶ Ysaac was yonger þan ysmael.
Bitide apon a dai it fell
þat þir breþer þam plaijd samen, 3025
Sarra beheled and thoght na gamen.
Sco sceud abraham, "yon bastard
Do him a-wai, þat he ne has partd
Wit mi sun of our heritage, 3029
For elles, me thinc, þou dos outrage.
I wil, quat-sum man thinc or sai,
His moder and he be don a-way."
Abraham hit tok til hert, 3033
And thoght þis wordes war to smert ;

COTTON

for doute of harme þus saide we.
þat my sister sulde ho be.
tille abraham þen gaf þe kinge.
for worshepe mony riche þinge.
and made him his counsalour priue
and bad him rewle al þat cuntree.

Be þis was done wiþ-in a tide
of birþ miȝt sarra na lenger bide
and þer ysaac þaire sone was borne
þat lange was heȝt ham be-forne
and was circumsised þe viij. day.
þat waste þe heuinge of þaire lay
ysaac ys als myche for-to say.
a name þat takenys ioy and play.
for. for þe birþ of ysaac.
grete ioy con his frendis make.
þat frely childe and ful of hap [1r 19, bk]
quen he was sponed fra þe pap.
his fader sloghe baþ shepe and nete
and made a feste til frendis grete
mete and drink he gaf ham alle
þat walde come vn-til his calle.
ysaac was ȝonger þen ysmael.
¶ be-tidde apon a day hit felle.
at þer breþer played samme.
sarra be-helde and þoȝt na gamme
ho saide ysmael þou bastarde
of our gode þou getes na part.
he playes wiþ my sone of heritage
and þat me þink grete outrage
I. wil quat men þink or say.
his moder and he be-done a-way.
[¹Abraham this toke to hert [¹ from Laud MS. 416]
And thoght her wordis fulle smert]

FAIRFAX

3ur harm so wend i best to fle,
And said scho suld mi sister be."
Til abraham þan gaue þe king, [col. 2]
In worschip mani a riche thing, 3004
And made him mast of his priue,
Bitok him to weld all þat contre.

3oure harm wende I so best to fle
And seide she shulde my sister be
To Abraham þo 3af þe kyng
In worshepe mony a riche þing
And made him moost to him priue
Toke him to welde al þat cuntre

[*Of the birth of Isaac, and of Ishmael.*]

Bi þis com sarra to þe tyde [bide,
Of birthe, scho miht na langer
þat ysaac hir sun was born, 3009
þat lang was hith him biforn;
And circumscised þe eytend day,
It was þair heuing in þair lay. 3012
þe name of isaac es to say
A man þat takines ioy and play,
And for þe birth of ysaac,
Gret ioy gan his freindis mak. 3016
þat ferly child, þat ful of hap,
Quen he was spaned fra þe pap,
His fadir slow bath schep and net,
And made a fest to freindes gret;
Mete and drinc he gaf þaim all, 3021
þaim bihoued cum to his hall.
Isaac was 3onger þan ismael,
Be-tid apon a day it fell,
þat þise breþer þai plaid samen, 3025
Sarra biheld and thought na gamen.
Scho said, "abraham, 3on bastard,
Do him away þat he haf na part
wid mi sun of vre eritage, 3029
Or ellis me thine þu dos vtrage.
I wil, quat-sua men thinc or say,
His moþer and he be done away."
Abraham it toke to herte 3033
And thought hir wordes to smert,

GÖTTINGEN

¶ Bi þis coom sara to þe tide
Of birþe myzte she no lengur abide
þenne was ysaac hir son born
þat was longe bihet to forn
And circumcised þe eiȝteþe day
Aftir þe custom of þat lay
þe name of ysaac is to say
A mon þat tokenep ioye & play
And for þe burþe of ysaace
Greet ioye dud his frendes make
þat wondir childe ful of happe
Whenne he was wened fro þe pappe
His fadir slowȝe sheep & neet
And made a feest to frendes greet
Mete & drynke he 3af hem alle
þat wolde com to his halle
Isaac was 3ongir þen ismael
On a day bitidde & fel
þat þese breþeren pleyed same
Sara bihelde & þouȝt no game
She seide abraham þat bastard
Do him away he haue no part
Wip my son of oure heritage
Or elles þou dost greet outrage
I wol what so euer men say
his modir & he be done away
Abraham þis toke to herte
And þouȝte hir wordis ful smerte

TRINITY

For his sun him ful heui thoght
 til þe angel had him word broght.
 "Abraham," he said, "giue þe not ill,
 þou most now do þi wijf[es] will 3038
 O þi maiden and o þi barn,
 Hir bidding do sal þou not warn ;
 For ysaac sal bere þe nam
 O þi sede, sir abraham ; 3042
 þof ysmael be noght o spus
 O him sal gret men cum and crus."
 Sun on þe morn, quen it was dai,
 Bath war þai don vnto þair wai ;
 Oute of þe hus was pute agar,
 Hir sun a-pon hir bak sco bar ; 3048
 Water and brede, wit outen mare,
 Sco trused hir wit, and weped ful sare.
 Now gas sco for þat wreche allan,
 Wandran[d] in wildernes hir an. 3052
 þam wanted brede, þeir water es gan,
 Hope o lijf ne had þai nan.
 Biside a wel, vnder a tre,
 þe barn sco laid, did hir to fle, 3056
 For soru þar-of moght sco not se,
 Bot waited quen it ded suld be ;
 ¶ Quils sco hir mened of hir mode
 Comfort had sco son ful gode. 3060
 An angel com and said, "agar, [col. 2]
 Quat dos þou, wi mas þou sli car ?
 Drightin has herd þi barn cri,
 Rise and tak it up for-þi ; 3064
 þou lede him yonder er yon lind,¹
 For þar a wele þan sal þou find ;
 On þat tre hinges frut ful gode,
 For þe and þi child fode ; 3068
 Her þan sal þou wit him won
 And foster her þou sal þi son."

¹ originally blind] COTTON

[¹here-fore he was in hevy thoght
 Tylle an angille hym word broght
 Abraham he seid thynk not ylle
 þou must do thy wyfes wille
 Of thy maydyn and hir barne
 hir byddyng shalt þou not warne
 ffor Isaac shalle bere þe name
 Of thy sede sir Abraham [¹—¹ from Laud
 MS. 416]
 Of ysemaell out of spowsage
 Shalle many come kene & sage
 On the morne when yt was day
 Boþe were they done a-way¹]
 ¶ out of þat hous was putte agar
 hir sone a-pon hir bak ho bare.
 dry brede wit-out mare
 ho trusset wiþ hir *and* wepet ful sare
 now gase ho forþ þat wil of wane
 wandrande in wildernes allane.
 ham wantes brede hir water ys gane
 hope of life ne had þai nane.
 hir barne ho laide *and* dide hir fle.
 for sorou on hit durste ho noȝt se
 bi a welle vnder a tree.
and waytet quen hit dede sulde be
 ¶ þe quylist ho hir mynde of hir mode
 conforþ had ho sone ful gode.
 an angel come *and* saide agar.
 quat dos þou quy makis þou suche car
 crist has herde þi barne cry
 Ris *and* take hit vp for-þi
 lede him ȝonde ar to blinde.
 for þare a tree sal þou finde
 a-pon þat tree hinges frute ful gode
 for þe *and* for þi childes fode.
 here þou salle wiþ him wone.
and foster here þou sal þi sone.

For his sun him heuy thoght,	Herfore he was in heuy þouȝt
Til þe angel him bodword broght,	Til oon aungel him worde brouȝt
"Abraham," he said, "gif þe noght ill	Abraham he seide þinke not ille
Nou most þu do þi wijfes will. 3038	þou most do þi wyues wille
Of þi mayden and of þi barn, [1f 22, col. 1]	Of þi mayden & hir barn
Hir bidding do sal þu noght warn,	hir biddying shal þou not warn
For ysaac sal bere þe name	For ysaac shal bere þe name
Of þi sede, sir abraham. 3042	Of þi seed sir Abrahame
þou ismael be noght of sposage,	Of Ismael out of spousage
Of him sal cum men kene and sauage."	Shul mony com kene & sauage
Apon þe morn quen it was day,	On þe morwe whenne hit was day
Bath þan war þai done away, 3046	Boþe were þei done away
Out of þat hous was put agar,	Out of þat hous was put Agar
Hir sun apon hir bac scho bar,	hir son on hir bak she bar
watir and bred widuten mar 3049	Watir & breed wiþouten more
Scho tok hir wid, and spac ful sare.	She toke hir wiþ & wept ful sore
Nou gas þat wreche wille of wane	Now goþ þat wrecche wille of wone
wandrand in wildernes alane, 3052	In wildernes wandrynge allone
þaim wantand bred, þair water es gan,	her breed wantide he watir is gon
Hop of þair liues had þai nan.	hope of her lyues had þei noon
Bi a welle vnþer a tre	Bi a welle vndir a tre
þe child scho laid and gan to fle, 3056	þe childe she leide & gon to fle
For soru þar-on mith scho noght se,	For sorwe she myȝt not þeron seen
Bot waited quen it dede suld be.	But waited when hit dede shulde ben
Quilys scho menynd in hir mode,	And whil she mened þus hir mode [1f 20]
Confort com hir sone ful gode, 3060	Coumfort coom hir soone gode
An angel com and said, "agar,	An aungel coom & seide Agare
Quat dos þu, qui mas þu car?	What dostou whi makestou care
Godd has herd þi chilles cry,	God haþ herde þi chilles cry
Ris and tak it vp for-þi; 3064	Ris & take hit vp for þi
Lede him ȝender and haue in minde,	lede him ȝondur & haue in mynde
þere a welle þan sal þu find,	A welle þere þou shalt fynde
And a tre wid frouit ful gode	And a tre wiþ fruyt ful gode
For þe and for þi chilles fode. 3068	For þe & þi chilles fode
Here þan sal þu wid him won,	here shal þou wiþ him wone
And forster here þu sal þi sun."	& foster forþ here þi sone

þe barn sco dide drinc o þat wel,
 In þat wast þan can þai duell; 3072
 Togeder duell þai samen þar,
 Til ysmael was waxen mare;
 Ananli liuelade þar þai ledde,
 O wildernes þan war þai fedde; 3076
 For quen he throded was to yoman,
 He was archer wit best of an;
 Sipeu quen he was of age and witte
 A wijf he spused of egipte, 3080
 And wond als a wildren man,
 In a desert þat hight faran.
 ¶ þis abraham o mikel bade
 Was, and of clene liuelade. 3084
 O lagh our lauerd him gaue þe lade,
 Of him his patriak he made,
 And said, "abraham, i sal þe giue
 þe lagh þat þou agh in to liue." 3088
 "Lauerd," he said, "mi self and mine,
 At þi wil lauerd all es þine,
 I and mi wijf ar al þin aun,
 And þar-of ar we wel a-knaun; 3092
 þi biding wil we do fulfayn,
 For we sal neuer do þer again,
 Quat sal i do, lauerd, þou me tell."
 "Bot þou sal wend vnto yon fell,
 þar sal þou find mi messenger, 3097
 þou mak of erth þer an auter;
 Bath of þi corn and of þi fee
 þar sal þou offrاند mak to mee."
 "Gladli, lauerd, als þou has said."
 Son was abraham puruaid; 3102
 O corn, o crop, agh an[d] catell,
 To godd his tend þar gafe he lele;
 It brend, þe reke raght vp euen, 3105
 þe smel was suette þat soght til heuen.

COTTON

þe childe ho did drink of þat welle
 and in þat waste con ho dwelle.
 ¶ To-samyn dwelled þai þare.
 til ysmael was waxen mare.
 wiþ myche care þaire liuelade led
 of wildernes þen ware þai fed.
 and he þat xij. 3ere was gane
 þen was he archer best of ane.
 and quen he was of elde and witte
 a wife he spoused of egipte.
 and woned als wildrin man.
 in þat desert at he3t pharan.
 ¶ þis abraham of mykil bade
 was of a clene liuelade.
 of laghe our lorde gaf him þe lade.
 of him his patriarche he made
 and saide abraham I. sal þe gyue
 þe laghe atte þou sal in liue.
 ¶ lorde he saide my-self and myne.
 atte þi wille lorde al ys þine.
 I. and my wife ar alle 3our awen.
 and þar-of ar we wele knawen.
 þi bidding wil we do ful fayne
 for salle we neuer do þar a-gayne.
 quat salle I. do lorde þou me tel.
 þou salle wende vp on 3one hil.
 þare sal þou finde my messenger
 and make of erþe an awter.
 baþ of þi corne and of þi fee
 þar sal þou offerande make to me
 ¶ gladly lorde astow now saide
 and sone abraham. was puruayde
 of corne and crop and catele
 to god his teynde þer gaf he lele
 hit brinde þe reke razt vp til heyuen
 þe smelle was squete and stodeful eyuen

FAIRFAX

þe child scho did drinc of þat welle,
And in þat wilderness gan þai duell,
Lang duelled þai samen þare, 3073
Til ismael was waxin mare.
An elenge lijf þare þai ledd [col. 2]
In wildernes þan war þai stedd;
For quen he was waxyn to man, 3077
An archer was he best of an.
Sone quen he was of elde and witt,
He spoused a wijf of egipt,
And wouid þar as a wild man,
In þat desert þat hight pharan. 3082
Þis abraham was of mekil bode,
And als of ful clene liuelade,
Of lau vr lauerd him gaf þe lade,
Of him his patriarche he made, 3086
And said, "abraham, i sal þe giue,
þe lau þat þu aue in to liue."
"Lauerd," he said, "mi self and mine
At þi wille, lauerd, all es þine.
I and mi wijf es al þine aune, 3091
And þat er we ful wele apon knaune;
þi bidding we wil do ful fain,
Ne sal we neuer do þar egain.
Quat sal i do, lauerd, þu me tell?"
"Bo þu sal wend in to 3one fell, 3096
þar sal þu find mi messenger,
þu make of erde þar an auter,
Bath of þi corn and of þi fe,
þar sal þu offrand make to me." 3100
"Gladly, lauerd, als þu has sayd;"
Sone was abraham puruayd,
Of corn and crop and oþer catell
To god his tyde þar gaf he well: 3104
It brint, þe reke ras vp ful euen,
þe smel was suete and soght to heuen.

GÖTTINGEN

She dud þe childe drynke of þe welle
In þat wildernes gon þei dwelle
Longe dwelled þei so þore
Til Ismael was waxen more
An elynge lif þere þei ledde
In wildernes were þei fedde
Whenne he to man waxen was
Archere was he beste in plas
Whenne he hadde good elde kipte
he spoused a wif egipte
And woned þere as wilde man
In þat desert þat hett pharan
¶ þis abraham was of longe abode
And also of ful clene liflode
Oure lord him 3af his lawe to hede
And made him patriarke in dede
he seide Abraham I shal þe 3yue
þe lawe þat þou owe in to lyue
Lord he seide my self & myne
At þi wille al is þine
I & my wif are þyne owen
þat are we wel aknowen
þi biddying wol we do ful fayn
Shul we do neuer þer azay
What shal I do lord þou me telle
þou shal go into þat felle
þere shal þou fynde my messangere
Of erþe make þou oon autere
Boþe of þi corn and of þi fe
þere shal þou offringe make to me
Gladly lord as þou hast seide
Soone was abraham purueide
Of crop of corn & oþere catel
To god his tiþe 3af he wel
hit brent reche roos vp ful euen
þe smel was swete & souzte to heuen

TRINITY

In þat siquar þat i of mene
þe werd was gode, þe folk was clene.
¹ Sua god ne bes it neuer i-wiss, 3109
Sua mikel welth, sa mikel bliss; ^[¹ leaf 19, col. 1]
þof man moght neuer sa mikel weild
Sua fast it draus to dun heild; 3112
In wrechedom er now all went,
To lare o godd gif þai na tent;
þe barn bers now þe wil a-wai,
To foli giues him man to dai. 3116

De immolacione ysaac [leaf 19]

¶ Herkens o godd þat all weldand,
How he wald faand his lel seruand.
Wel luued abraham ysaac,
His seli sun, wit-uten saac. 3120
He lered him first drightin do dred,
And siþen all gode theus o lede.
He began to luf him sua 3123
þat he moght na quil him for-ga.
Als was his wil, our lauerd dright
To faand abraham don he light,
Til abraham þat lauerd spac. 3127
“Quar es þi sun,” he said, “ysaac?”
“All at þi will, lauerd,” said he,
“I will þou offer him to me.” 3130
“Blythly, lauerd, þou me him gaue,
Gode skill es þat þou him haue.”
¶ Quat he was to his lauerd tru 3133
þat moght na reunes do him reu,
þat he ne wald leuer his child¹ cole
þan of his lauerd wrath to thole, 3136
þat child þat was sa mani yere,
Ar it was send, soght wit praiyer;

[¹ originally schild] COTTON

In þat cuntre þat I. of mene
þe folk was trew þe werlde was clene:
so gode bes hit neuer I. wisse
so mykil ioi so mekil blisse. [welde
[¹Thogh man might nevir so muche
So fast yt drawyth to doune helde]
fornowinwicchedome þe werdeys went.
to lare ne god men gyues nan entent
þe barne beris þe wite a-way.
fole hede ys giuen al men to pay.

[¹ from Laud MS. 416]

how abram offerred Isaac his sone.

¶ Herkyn of þis al weldande.
How he walde fonde his lel
wele loued abraham ysaac [seruande
his cely sone wiþ-uten lak.
and tazt him first god to drede
siþen alle gode thewes of lede.
he be-gan to loue him squa
þat na quyle mizt he fra him ga
¶ doun our lorde to erþ he lizt
to fonde abraham him þoʒt rizt
til abraham our lorde spac. [leaf 20]
quar ys he saide þi sone isaac
I. wille certayne þat hit so be.
atte þou offre. him to me.
¶ bleþely lorde þou me him gaue.
best skille ys at þou him haue.
quat he was to his lorde trew
þat mizt na sorow make him rew
þat he ne ware leuer his childe cole
þen his lorde wrap þole. ^[² from Laud MS. 416]
[²This childe was by-hete many a yere
Ar he were sent sowght with praiere]

In þat time þat i of mene, 3107
þe folk was gode, þe world was clene,
So gode ne bes it neuer i-wiss,
Sua mekil welth, so mekil bliss. 3110
¹þou man miht neuer sua mekil welde,
So fast it draus to doune helde. [¹lf 22, bk,
col. 1]
In wrechedam es nou al went 3113
To lere na gode giue þai na tent,
þe child beris nou þe wit away,
Foli es gouyn to man to day. 3116

Of ysaac nou wil i neuen [heven].

²That louyd was with god in

Herkin of godd þat al es weldand,

Hou he wild proue his lete seruand,

wele louede habram Isaac, [² from Laud
MS. 416]

His sely sun widuten sak, 3120

He lerid him first godd for to drede,

And syden all gode theues in lede.

He bigan to loue him sua,

þat he miht him naquile for-ga, 3124

vr lauerdes will, all mithi king,

It was to proue habram wid sum thing.

Til abraham vr lauerd spac, 3127

“Quere es þi sun,” he said, “ysaac?”

“All at þi will, lauerd,” said he,

“I wil þat þu offre him to me.”

“Gladli, lauerd, þu me him gaf, 3131

Gode resun it es þat þu him haf.”

To vr lauerd he was sua treu,

þat miht na pite do him reu, 3134

þat he ne hadd leuer his child to spill,

þan wrik egain his lauerdes will,—

þat child þat was sua many 3ere, 3137

Or he was sent, sohut wid prayere;

GÖTTINGEN

In þat tyme þat I of mene
þe folke was good þe world was clene
So good beþ hit neuer I-wis
So mychel of welþe so mychel of blis
þouze man myzt neuer so mychel welde
So faste hit draweþ to doun helde
To wrecched doom al is went
To lerne god 3iue fewe entent
þe childe bereþ now þe witt away
Foly is gomen now a day

Of ysaac now wol we neuen

þat loued was wiþ god of heuen

Hereþ of god al weldonde

how he asayed his trewe ser-

Wel loued Abraham Isaac [uonde

his sely sone wiþouten lac

he tauzte him furste god to drede

And so to leue al wickedhede

he bigon to loue him so

þat myzte he no while him for go

Oure lorde wolde as myzty kyng

Asaye Abraham wiþ som þing

To Abraham oure lord spac

And seide where is þi son Isaak

Al at þi wille lord þenne seide he

I wol þat þou offer him to me

Gladly lord þou me him 3aue

Good skil hit is þat þou him haue

To oure lorde he was so trewe

þat myzte no pite make him rewe

But he had leuere his childe spille

þen do a3eyn his lordis wille [³ lf 20, bk]

³ þis childe was bihett mony a 3ere

Er he were sent souzte wiþ preyere

TRINITY

“And now wend i wit-uten wene
 þat suld mine air ha bene.” 3140
 Bot now es he asked, on þis wise,
 Til godd til make of sacrificise.
 þat þof it grisli war, or gril,
 He left noght do his lauerd wil, 3144
 Bot asked him, wit-uten bade,
 How suld þe sacrifice be made.
 And he bigan him for to tell. 3147
 “Yonder vp,” he said, “on yon fell
 Sal þou bren þi sun for me.”
 “Gladli, mi lauerd, sua sal it be.”
 Now sal i tell yow how it was.
 þe child he kest a-pon a nass, 3152
 He bad cum wit him knaues tua,
 Bot þai ne wist quider þai suld ga;
 He welk þat fell ner dais thre
 To sek þe sted quar he wald be. 3156
¹ Quen he þe sted sagh þar he tight,
 þe child he dide o þe ass light, [1 col. 2]
 And tok him wit him and na mare;
 His men he bade ha bide him þare,
 His consail will he naman tell; 3161
 þe barn he broght a-pon þe fell,
 Suerd and fire forgat he noght,
 And yong ysaac þe elding broght.
 “Sir,” he said, “quer sal we take
 þe beist of sacrifice to make, *hic immolatur*
 Sin we wit hus now broght has nan.”
 He said, “drichtin sal send us an.”
 Wit þis he stod þe child nerhand,
 And dernlik he drou þe brand 3170
 þat þe child was not *parceueid*
 Ar þe suerd him hade *deceueid*;
 He liftd his hand him to smyte, 3173
 Bot godds help him come fultite,

sum tyme he wende wip-out wene
 þat his ayre he sulde haue bene.
 bot now he askis on þis wise.
 how he sulde do his sacrificise.
 bot al if hit was grisly *and* gril.
 he left nozt his lordes wille.
 bot asked him wip-outen bade.
 how sulde þat sacrificise be made.
 ¶ *and* he be-gan him for-to telle.
 vp hey a-pon 3one felle.
 sal þou bren þi sone for me.
 gladly lorde so sal hit be.
 ¶ now sal I telle 3ou how hit was
 þe childe he kest a-pon an asse.
and bad come wip him knaues twa
 bot þai wiste neuer quidder to ga.
 he welk þat felle wel days þre
 to seche þat stede quare he sulde be
 quen he had funden hit ful rízt.
 of þe asse þe childe dide he lízt
and toke him wip-outen mare
 his men he bad a-bide him þare
 ¶ his counsayle walde he na mon tel
 þe barne he brozt a-pon þe fel.
 þe squorde *and* fire for-gatte he nozt
and his sone him eldyng brozt.
 sir saide þe childe quar sal we take
 a beste þis sacrificise to make.
 syn þat we haue brozt nane.
 he saide our lorde may sende vs an
 wip þis he stode his childe nerehande
and derfly he droghe his brande.
 [þat] þe childe was nozt *perceyued*
 [or] þe squorde had him disseyued
 ¶ he lift his hande him for to smyte
 bot goddis help come him ful tite

And nou he wend widuten wene,
þat he suld his ayr haue bene. 3140
Bot nou es he askid on þis wise
Til god to make of sacrificise,
And þou it ware grisli and grill,
He left noght vr lauerdes will, 3144
Bot asked him, widuten bade, [col. 2]
Hou [t]he sacrificise suld be made.
And he bigan him for to tell,
“3onder, hey apon 3on fell, 3148
Sal þu brin þi sone for me.”
“Gladli, lauerd, sua sal it be.”
Nou sal i tell 3ou hou it was;
þe child he kest apon an asse,
And tok wid him knauis tua, 3153
Bot þai ne wist queþer to ga.
He welk þat fell [ner] dais thre,
To seke þe stede quare he wild be.
Quen he cam þar has him tyht, 3157
Of þe ass þe child did he to lyht,
And toke him wid him and no mare,
His meyne he bad abide him þare,
His consail wild he na man tell. 3161
þe child he broght apon þat fell,
Suord ne fir forgat he noght,
And 3ong ysaac a fagett broght.
“Sir,” he said, “quar sal we take
þe best, 3our sacrificise to make, 3166
Sipen we wid vs broght hiþer nan?”
“Godd,” he said, “sal send vs an.”
wid þis he stod þe child nerhand,
And priueli he drou his brand, 3170
þat þe child were noght percaýued,
Ar þe suord him had dicayued.
He lift his hand him for to smite,
Bot godes angel com ful tite, 3174

GÖTTINGEN

Abraham wende wiþouten wene
þat he shulde his heire haue bene
Now is he asked on þis wise
To god to make of sacrificise
þou3e hit were grisly & grille
he lasfe not oure lordes wille
But asked him wiþouten abide
how he him shulde sacrificise þat tyde
And he to telle þo bigon
3ondir he3e hille vpon
Shal þou brenne þi son for me
Gladly lorde þenne seide he
Now shul 3e here how hit wasse
þe childe he caste vpon an asse
And toke wiþ him knaues two
But þei nuste whider to go
þat felde he welke dayes þre
To seche þe stude þere he wolde be
Whenne he coom þere as he ti3t
Of þe asse þe childe dud he li3t
Toke him wiþ him no mon more
his meyne he bad abide him þore
his counsel wolde he no mon say
Whi he þat childe brou3te þat way
Swerde ny fuyr for3at he nou3t
3onge ysaac a fagot brou3t
Sir he seide where shal we take
þat beest oure sacrificise to make
Sip we wiþ vs brou3te noon
God he seide shal sende vs oon
Wiþ þis he stood þe childe ny
And drow3e his swerde priuely
þat þe childe were not war
Ar he had done þat char
he lifte his hond him to smyte
But goddes aungel coom ful tite

TRINITY

Ar þat he moght haue giuen þe dint ; His suerd be-hind þe angel hint 3176 And bade him þar biside him tak A scepe his sacrifice to mak : He loked bi him tuyx þe thorns, And sagh it hing þar wit þe horns ; þis angel held ai still þe suerd 3181 And spak of comforth suilk a word. “ Abraham,” he said, “ hald still þin And to þi sun do þou no harm, [arm Our lauerd forbedes þe to sla 3185 þi dere sun þou loues sua ; þou loues him mare, wit-uten wene, þan þi son þat es now sene ; 3188 Bath þou luues him well and dredes Ful wel he sal þe yeild þi medes, 3ee sal his blissing haue for-þi ; Mikel he sal yow multipli. 3192 For luue o þi freli fai Sal ilk lede com to þi lai ; Godd has þe visited here to-dai, þi dede in minnyng sal last ai, 3196 þi buxsumnes, als folk sal find, þat sal be bred out of þi kind.” O þis letting was he ful glad And did als him þat angel badd. 3200 þat scepe he slogh, and sipen it brent, And hamward on his wai went. þe fader can þen þe son for-bede Til animan at tell þis dede. 3204 1“ Fader,” he said, “ be þou ful bald, For me sal it neuer be tald.” ^[1 leaf 19, bk, col. 1] þai went again to bersabee þar þai had left þair meigne. 3208	or þat he miȝt haue gyuen þe dint his squorde bi-hinde an angel hent <i>and</i> bad him þare bi-side to take. a shepe his offerrande for to make ¶ he loked bi-side him in þe þornes he seey þe shepe hinge bi þe hornes þis angel helde ay stil þe squorde <i>and</i> spac til abraham squilk a worde abraham he saide halde stil þine arme <i>and</i> do þou now þi sone nane harme þi lorde for-bedes þe to sla. þi sone at þou louys squa. þou louys god mare wiþ-out wene þen þi sone þat ys wele sene. baþ þou louys him <i>and</i> þou dredis ful wele salle he quyte þi medis 3e salle his blessinge haue for-þi. mykil he salle 3ou multiply. for loue of þi frely fai. sal ilk mon come to þi lay. god has viside þe to-day þi dede in Mynnynge sal be ay. þi buxumnes al folk sal finde þat sal be brede out of þe kinde. ¶ of þat lettinge was he glad. <i>and</i> dide as þe angel badde. þat shepe he sloghe <i>and</i> sipen hit brent <i>and</i> hamwarde on his way he went. þe fader con þan þe sone for-bede. til any mon to telle þis dede. fader he saide be þou ful balde for me hit salle neyuer be talde. þai went a-gayne to bersabe. þer þai had laft þaire meyne.
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Ar he mith giue him þe dint,
His suord bihind him he hint,
And [bade him] þare bi-side him take
A schep his sacrificise to make. 3178
He loked bisyde him in þe thornis,
And sau it hange þar wid þe hornis.
þis angel held ay still þe suord, <sup>[lf 23,
col. 1]</sup>
And spac of confort suilk a word.
“ Abraham, hald still þin arme, 3183
And to þi son þu do na harme,
vr lauerd þe for-bedis him to sla,
þi dere son, þat þu loues sua ;
þu loues him mare widvten wene
þan þi sone, þat es nou sene. 3188
Ful wele þu loues him and dredis,
And wele he sal 3eild þe þi medis.
3e sal his blissing haue for-qui,
Mekil he sal 3ou multepli, 3192
For luue of þi ferli fay,
Sal ilk a lede cum to þi lay.
God has þe uysited so to-day,
þi dede in mening sal last ay ; 3196
þi buxumnes all folk sal find
þat sal be bred out of þi kind.”
Of þis letting he was ful glad,
And did as þe angel him bad, 3200
þat schepe he slow and siþen he brent,
And hamward on his way he went.
þe fader gan þe sone for-bede,
Til ani man to tell þis dede, 3204
“ Fader,” he said, “ be þu ful bald,
For me ne bes it neuer tald.”
þai went again to bersabe,
þare þai had left þair meyne. 3208

Ar he myȝt 3yue þe dynt
his swerde bihynde him he hint
And bad him þere biside him take
A sheep his sacrificise to make
he loked bisyde him In þe þornes
And say hit honge bi þe hornes
þe aungel helde stille þe swerd
And seide of coumfort sicke a word
Abraham holde stille þin arm
To þi son þou do no harm
Oure lord forbedeþ him to slo
þi dere son þat þou louest so
þou louest him more wiþouten wene
þen þi son þat is now sene
Wel louestou him & drede
Wel shal he quyte þi mede
3e shul his blessing haue for why
Mychel he shal 3ou multiply
For loue of þi feiþful fay
Shal vche lede com to þi lay
God hap to day þe visited so
þi dede shal neuer of mynde go
þi buxomnes al folke shal fynde
þat shul be bred of þi kynde
¶ Of þis lettyng he was ful glad
And dud as þe aungel him bad
þe sheep he sacrificised & brent
And siþen homwarde he went
þe fadir gon þe son forbede
To any mon to telle þis dede
Fadir he seide be ful bolde
For me beþ hit neuer tolde
þei went aȝeyn to Bersabe
þere þei hadde lefte her meyne

De etate & fine Sarre vxoris abrahe
 [leaf 19, back]

¶ Sex scor and seuen yeir liued sarra
 And deid wit-uten childer ma,
 þan ysaac nanma sco bar,
 And abraham can for hir car ; 3212
 In ebron groue hir abraham,
 þar formast was grauen adam.
 Abraham wald in his lijf
 þat ysaac had wedded a wijf, 3216
 And wald sco war if sua mocht be
 Bath of his kind and his contre ;
 Men suld her seke wit-in þat land
 þare his frendes were wonand. 3220
 A sargiant call þan comand he
 þat mast wist of his priuete,
 þat had ben als of his fostring,
 Ai siþen he was a barn ying ; 3224
 Apon his kne he did him suere
 þat he suld be lel errand berer,
 And þat he suld giue hal entent
 For to ful-fil his comament. 3228
 “Frend,” he said, “þou wend in hij
 vntil mesopotani,
 þar þou wat our frendes won,
 To seke a wijf to mi sun ; 3232
 And if sco mai be funden þare
 þou bring hir ham wit mikel fare ;
 Bot i wil þat þou bring him nan
 þat es kind of chanaan.” 3236
 ¶ “Sir,” said sargant, “quat sal i do,
 þe mai þat 3ee wald haue, if sco
 Wil not hider com wit me ?”
 “O þi trout þan mak i þe fre, 3240
 For ysaac, wit na forward,
 Wil i þat weind þaderward.”

COTTON

Sex skore *and* vij. 3ere liued sarra.
S *and* dyed wiþ-uten childer ma.
 þen ysaac na ma sho bare.
and abraham con for hir care.
 In ebron dalue hir sir abraham.
 þer formast was dollyn alde adam.
 ¶ abraham walde in his liue
 þat Isaac had wedded a wiue.
and walde ho ware if so miȝt be.
 baþ of his kinde *and* his cuntree.
and made ga siche hir in þat lande
 quere his frendis was mast dwelland
 a seriaunt calde *and* comande he.
 þat maste wiste of his priuate.
 þat had bene als his fosteringe.
 ay syn he a barne was 3inge.
¹a-pon his kne he made him squire.
 atte he sulde lele errande bere. [¹ If 20, bk.]
and atte he sulde gif hale entent.
 for to ful-fille his comaundement.
 ¶ frende he saide þou wende here-by.
 vn-til mesopothamy.
 þer þou wate my frendes wone.
 to seke a wife vn-to my sone.
and if ho may be funden þare.
 þou bringe hir hame wiþ mykil fare
 for i wille at þou bring him nane
 þat ys of kinde of chanan.
 ¶ sir saide þe seriaunt quat sal I. do
 if þe mayden þat 3e walde haue if ho
 wil noȝt hidder come wiþ me.
 of þi traup I. make þe free.
 for isaac wiþ na forward
 wil I. þat wende þidder-warde.

FAIRFAX

[*Of the death of Sarah, and the search for Isaac's wife.*]

Sex skor 3ere and seuen liued sara, And died widuten childer ma; þan ysaac no ma scho bare, And abraham for hir had care, 3212 In ebron hir grof abraham, þar first was grauen hali adam. Abraham wald in his liue, 3215 þat ysaac had wed a wiue, [1 col. 2] ¹And wal scho ware, if sua miht be, Bath of his kind and of his contre; Men suld hir seke wid-in þat land, þar his frendes ware weldand. 3220 A sergaunt þan comandid he, þat mast wist of his priuete, þat had ben ay at his finding, 3223 Euer siþen þat he was child 3eing; Apon his kne he did him suere, þat he suld þan lele erand bere, And þat he suuld giue hal talent, To fulfille his comandment. 3228 "Freund," he said, "þu wend in hy vn-til mesopothani, (þar þu wat vr frendes won,) To seke a wijf vnto mi sun. 3232 And if scho may be funden þare, þu bring hir ham wid mekil fare; Bot i wil þu bring him nan þat es of þe kind of canaan." 3236 "Sir," said þe sergant, "qual sal i do? þe may þat 3e wild haue, if scho wid noght hider cum wid me?" "þan of þi trouth i make þe fre, 3240 For ysaac, wid no forward, wil i þat he wend thyderward."	¶ Sara had six score 3eer & seuen þe And de3ed wiþouten childre mo þen Isaac no mo sho bare And Abraham for hir hadde care In ebron buryed hir Abraham þere furste was buryed olde Adam Abraham willed in his lyue þat Isaac hadde weddede a wyue And wolde she were if hit mi3t be [1f 21] Of his kynde & his cuntre Men shulde hir seche in þat land þere his frendes were weldand A seriaunt soone commaundide he þat moost knew of his priuete þat euer had bene at his fyndyng Fro he was a childe 3ing Vpon his kne he dud him swere þat he shulde trewe eronde bere And þat he shulde 3yue hool entent To fulfille his commaundement Frende he seide wende in hye vnt[o] mesopothanye þere þou woot oure frendes wone To seke a wif to my sone And if she may be founden lele Bringe hir hoom wiþ mychel wele But bringe þou him no womman Of þe kynde of canaan Sir he seide what shal I do þis ilke mayde if þat sho Wiþ no catel com wiþ me þenne of þin oop I holde þe fre For Isaac wiþ no forward Wol I he wende þiderward
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“Blithli, sir, it sal be don.”
 þe sargant made him bun fulsun, 3244
 Bun was he made til his buskyng,
 Wit tresur grette and riche ring,
 Suilk als maiden had of mister,
 Al þat ten camels moght ber, 3248
 Ring and broche, war selli prude,
 Bath gold and stan for maiden scrude,
 þat qua him sagh moght vnderstand
 He stird was of a riche land. 3252
 to mesopotany suith come he, [col. 2]
 And son he fand þe soght cite.
 Quen he him fra sagh nere þe tun
 Biside a well he lighted dun; 3256
 þar he made his oresun,
 And þus wit drightin can he run.
 ¶ “Lauerd,” he said, “þat al wel mai
 þat now lauerd leues night and dai,
 for quas luue he wild not warn 3261
 To sacrificise his auen barn,
 At seke a wijf to wam i fare;
 Lauerd,” he said, “send me squilk a
 And sua mi seruis sitt at seme, [fare,
 þat to þi wirschippe mai be queme;
 And suilk a wijf til ysaac 3267
 þat mai be gainand him to take,
 Him to ioy and menske to þe;
 Lauerd þou grant þat it sua be,
 And do me be þis well here
 Traist to be o my praiyer; 3272
 For be þis well sal i habide
 Quat o mi nerrand mai be tide;
 Her sal i bide til þat i see
 þe maydens come fra yon cite, 3276
 þair watur at þis well to drau,
 þar sal i mi womman knau;

COTTON

¶ Bleþely sir hit sal be done
 þe seriaunt made him boun ful sone
 boun was made til his buskinge
 tresour I.-noghe wiþ riche ringe.
 suche as maydenes had mister
 al atte camels x. muþt bere.
 ringe and broche ware selli. proude
 golde and stane for mayde shroude
 þat qua him saghe muþt vnderstande
 þat he was of a riche lande.
 ¶ to mesopothani squyþe come he.
 and sone he fand þat riche cite.
 quen he saghe he come nere þe toun.
 bi-side a welle he sette him down.
 þer he made his orisoun.
 and þus wiþ wordes con he roun.
 ¶ lorde he saide þat alle may.
 þat my lorde lyues on; nigt and day.
 for þi loue he walde noþt warne
 to sacrificise his awen barne.
 to suche a wife to quam I. fare.
 gif me grace if þi wille ware.
 þat my seruis so site and seme.
 at to þi worshepe mai be-queme.
 and suche a wife þou sende Isaac.
 þat may be confort him to take.
 him to ioy and menske to þe.
 lorde þou grante hit squa may be
 and do me bi þis welle here.
 traiste to be of my prayer.
 for bi þis welle I salle a-bide.
 quat of myne errande may be-tide
 here salle I. bide til atte I. se
 þe maydenes come out of þe cite
 atte þis welle water to draw.
 þar salle I. my wommon knaw.

FAIRFAX

“Gladli, sir, it sal be don.”

þe sergaunt made him redi son, 3244

And boune was mad to his busking,

Tresur gret wid *precious* thing,

Slik als maydens has of mister,

All þat ten chamelis miht ber, 3248

Ring and broche þat war selli proud,

Gold and ston for mayden schrud,

þat qua him sau miht vnderstand

He comen was fra a riche land. 3252

To mesopothamie suith cam he, ^[lf 23, bk, col. 1]

And sone he fand þe soth cyte,

And quen he com nerehand þe toun,

Bi a welle he lithed doun ; 3256

A prayer made he in þat place,

And þus he bisoght god of his *grace*,

“Lauerd,” he said, “þat all welde may,

þat my lauerd honors euer and ay,

For quas loue he wild noght warn,

To sacrifice his aune barn, 3262

Til quam to seke a wijf i fare,

Lauerd þu send me an sum-quar,

And sua mi seruis sett at seme, 3265

þat to þi worschip may be quene,¹

And suilk a wijf to ysaac ^[¹ read queme]

þat may be gaynand him to tak, 3268

Him to yoi and mensk to þe ;

Lauerd, þu grant it sua may be.

And graunt me bi þis welle here,

Traist to be of my praiere, 3272

For bi þis welle sal i abide,

Quat of mine erand may bytide ;

Here sal i abide til þat i se

Maidens cum fra þis cyte, 3276

þair watir at þis welle to drau,

þar sal i mi womman knau ;

GÖTTINGEN

Gladly he seide hit shal be done

þis mon made him redy soone

Faste he hyzed to his goyng

Wip tresour greet & *precious* þing

Suche as maydenes han of mistere

Al þat ten cameles myzte bere

Ringe & broche þat were proude

Golde & stoon for maydenes shroude

þat who him say myzte vndirstonde

he comen was fro a riche londe

To mesopothanie soone coom he

And soone he fonde þat cite

Whenne he coom neze honde þe toun

Bi a welle he lizt doun

A preyere made he in þat place

And þus bisouzte god of grace

lorde he seide þat al welde may

þat my lord honouereþ euey day

For whoos loue he wolde not warn

To sacrificise his owne barn

To whom to seke a wif I fare

lord þou sende me oon sum whare

And so my seruyse set to seme

þat to þi worshepe may be queme

And suche a wif to ysaace

þat may be good him to take

him to ioie & menske to þe

lord þou graunte þat hit so be

And graunte me bi þis welle here

Trusti to be of my preyere

For bi þis welle wol I bide

What of myn eronde wol bityde

here wol I be til þat I se

Maydenes com fro þis cite

her watir at þis welle to drawe

þere shal I my womman knawe

TRINITY

Sco þat sal bete me my thrist
I sal hir hald als for þe best." 3280
Had he noght rested bot a thrau,
O maidens sagh he cum on raw ;
þe formast was vnlaghter milde,
Hir semed na wight to be wilde, 3284
Ne was sco not oletes light ;
Rebecca was þe nam sco hight,
Hir fader was cald batuel.
Hir semed all hir werkes wel, 3288
Sittandlik hir watur toke.
þe sargant yern can on hir loke,
þat bath avisi was and wise,
And said til hir o þiskin wise ;— 3292
" Maiden," said he, " þou giue me drinc,
For i ha ben sumdel in suinc ;
I am a man farand þe way,
Mi hernes dun heir did i lai, 3296
O my passage was i in doute,
For naman knau i here aboute ;
Me war lath if i might me were 3299
þat men scath did me on my geyre."
1 " Leue freind," sco said, " þine asking
Es noght bot a litell thing, [¹ leaf 20, col. 1]
þou sal it haue wit ful god will ; 3303
And þine camels sal drinc þair fill,
For wantes vs here na uessel,
Ne mele, ne bucket, ne funell."
Sco drogh þam all inogh to drinc,
Left sco nawight for na suinc ; 3308
Bot ai þe quils he ne fan
To be-hald þat leue maidan,
How all hir dedes can hir seme.
þe sargant thocht it selli queme. 3312
" Say me now," he said, " be þi hand,
Has þou any fader liuand ?"

COTTON

ho þat salle bete me of þreste
I. salle halde hir for þe best.
¶ had he nozt rested bot a þraw
of maydenes saghe he come on raw
þe formaste was vnlaghter milde
hir semed nozt to be wilde.
was ho nozt of lates list
rebecca was þe name ho higt.
hir fader was calde batuel.
hir semed alle hir werke ful wel.
sitandly hir water ho toke
¶ þe seriaunt on hir 3orner con loke.
he was bap war *and* wise.
and saide til hir on suche a wise.
mayden saide he þou gif me drinke
for I. haue sumdel bene in squynke
.I am *trauaille* in my way.
my hernes doun here con I. lay.
of my passage was I. in doute.
for na mon knaw I. here a-boute.
me ware lap if I. muzt were
men me skape dide on my gere.
¶ leue frende saide ho þine askinge.
hit nys potte a litel þinge.
þou sal hit haue wiþ ful gode wil
and þi camels salle drink þaire fille.
for wantes vs here na vessel.
ne meel ne boket ne fonel.
ho droghe alle I.-noghe to drinke.
left ho na wete for na squynke.
¶ bot ay þat quyle walde he nozt blyn
to be-halde þat maydyn.
how alle hir dedis con hir seme.
þe seriaunt pozt hit selly queme.
say me he saide may bi þe hande
has þou fader any liuande.

FAIRFAX

Scho þat sal bete my threst,
I sal hir hold as for þe best." 3280
Had he noght rested bot a thrau,
Of maydens sau he com a rau,
þe formast was unlauthir milde,
Hir semed na thing to be wilde, 3284
Ne was scho noght of lath thing liht,
Rebecca was hir name scho hiht,
Hir fadir was cald batuel.
Hir semed all hir werkes wel, 3288
Sittandli hir watir tok, [col. 2]
þe sergant fast gan apon hir loke,
þat was bath witti and deuyse,
And said to hir on þis kin wise; 3292
"Mayden," he said, "giue þu me drinc,
For i haue þe sumdele in suink,
I am a man farand þe way,
Mi harnays dun here did i lay, 3296
Of mi passage was i in doute,
For na man kneu I here aboute;
Me war loth if i miht me were, 3299
Men did me harm of mi gere."
"Leue fremd," scho said, "þin asking
Ne es noght bot a littel thing,
þu sal it haue wid gode will, 3303
And þin chameyles sal drinc þair fill,
For vs ne wantis here na vessel,
Bolle ne bockett, ne na fonel."
Scho drow þaim al enogh to drinc,
Left scho noght for hir suynk, 3308
And euer ilk fote miht he noght blinne,
To bihold þat fair maydene,
Hou all hir dedis bigane hir seme,
þe sergaunt thoght þaim selcuth queme.
"Say me," he said, "bi þi hand, 3313
Has þu ani fadir liueand?"

GÖTTINGEN

She þat shal bete my þrest
I shal hir holde as for best
he nadde rested but a þrowe
Of maydenes he say com a rowe
þe formast was vnlaũter mylde
hir semed no þing to be wilde
Was she not of semblaunt liȝt
Rebecca hir name hiȝt
Batuel het hir fadir snel
hir semed alle hir werkes wel
Sittyngly hir watir she toke
þis mon faste dud on hir loke
he was witty & deuyse
he seide to hir on þis wise
Mayden he seide ȝyue me drynke
Mychel I haue on þe to þinke
I am a mon faryng þe wey
Myn harneys dud I here doun ley
Of my passage I was in doute [lf 21, bk]
For no mon knew I here aboute
Me were loþ If I myȝte were
Men dud me harm on my gere
Frend she seide þin askyng
Nis not but litil þing
þou shal hit haue wiþ good wille
And þi camailes to drynke her fille
For here vs wanteþ no vessel
Bolle ny boket ny no fonel
She drouȝe hem alle ynouȝe of drynk
Lefte she not for no swynk
þis opere mon myȝte not blin
To biholde þis fair maydin
how alle hir dedes dud hir seme
þis mon þouȝt hem to queme
Maide he seide bi þi honde
hastou any fadir lyuonde

TRINITY

"Sir, ya," sco said, "and moder wit al,
Til hous gladly þai wil yow call ;
Fodder and hai þou sal find bun 3317
Na roummer sted in al þe tun."

De nupcijs ysaac & rebecca [leaf 20]

And he hir gaue a gift onan,
A gold ring þat wit brightnes scain,
Thancand god, til erth he fell. 3321
þe may ran ham, tipand to tell,
Sco had a broþer þat hight laban,
He ran oute son a-gains þe man ; 3324
Wit talking war þai sammen knaun,
To riche gestning war þai draun ;
þan wist þai bi þis messagere
Abraham was þam sib ful nere. 3328
Ete ne drinc noþer he wald
Til he þam had his errand tald,
Til þat þe sikernes was tan.
Licknes to corbin had he nan ! 3332
Sa welworth suilk a messenger,
To send a nerrand for to ber,
þat reckes of him self als noght, 3335
To do his lauerd nedes be wroght.
þe mariage þen did he mak
Bituix rebecca and ysaac ;
Ilkan gaue he giftes sere,
Efter þat þai worthe were, 3340
And cled þe may wit riche weede,
Als þe lagh was o þat lede,
Ilk man gaue he sumkin thing,
And batuel made fair waiting. 3344
On morn wit godds beniscon
Was mai rebecca lede o ton ;
Hir foster moder wit hir sco ledd
And rade til þai come ner þe stedd,

COTTON

Sir 3a ho saide wiþ alle.
til house gladly þai wil þe calle.
prouande *and* hay þou sal finde boun
na romer place in alle þis toun.

and he hir gaf. a gift onane.
a golde ringe wiþ a briȝt stane.
þancande god to erþe he felle. [leaf 21]
þe maydyn ranne hame tipandus to tel
ho had a broþer þat heȝt laban.
he ranne him forþ a-gaynys þis man.
wiþ talkinge ware þai sammyn knawen.
to riche gestes ware þai drawen.
¶ þen wiste þai bi þis messenger.
abraham was ham sibbe ful nere.
ete ne drink nauper he walde.
til he his message had ham talde.
til þat sicurenes was tane.
liknes to þe rauen had he nane.
wel worþ suche a messenger.
to sende a message for to ber.
þat rekkes of his self riȝt noȝt.
til his lordes dede be wroȝt.
¶ þe mariage dide he þer make
bi-twix rebecca *and* ysaac :
ilkane gaf he giftes sere
ofter at þai worþi were.
and cled þat mayden wiþ riche wede
als þe laghe walde of þat lede.
ilk mon gaf he sumkyn þinge.
and batuel made faire gestenyng.
on morne wiþ goddes benysoun
was rebecca led of toun.
hir foster moder wiþ hir. ho led
and rade til þai come nere þat stede

FAIRFAX

BUT HE WOULD NOT EAT TILL HE HAD TOLD HIS ERRAND (HE WAS NOT 199
LIKE THE RAVEN !). THE MARRIAGE WAS MADE, AND REBECCA LED AWAY.

“Sir,” scho said, “ȝa, and moȝer wið al, Til hous gladli þai wil þe call, 3316 Fodder and hay þu sal find boune, Nan fayrer Innes in all þe toune.”	ȝe she seide & modir wið al To hous gladly þat wol þe cal Fodder & hey þou shal be boun No feirere In in al þis toun
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[*Of the marriage of Isaac.*]

And he hir gaf a gifte on-ane, A gold ring þat brihtly schane, 3320 Thankand godd te erde he fell; þe mayden ran hom tiþand to tell. Scho had a broȝer hight laban, And he ran forth egain þe man, 3324 wið taking wer þai samen knaun, ^[leaf 24, col. 1] To riche gestnyng was he draun. þan wist þai bi þis messenger, Abraham him was sibb ful nere; 3328 Ete no drinc nouȝer he wolde, Til he him had his erand told, Til þat þe sekirnes was tane, Licnes to reuyn had he nane. 3332 Sua wele worth suilk a messenger! To send a message for to bere, þat reckes of him seluen right noght, Til þat his lauertes nedes be wroght. þe mariage þan did he make, 3337 Bi-tuene Rebecca and ysaac, Ilkan gaf he giftes sere, Efter þat þai worthi were, 3340 And cledde þe may wið riche wede, Als þe lau was in þat lede. Ilk man gaf he sumkines thing, 3343 And Batuel mad him fair gestning. At morn wið goddes benisun, Rebecca was ledd vte of þe tun, Hir moder als wið hir scho ledd, 3347 And rad til þai com nere þat stedd,	he hir ȝaf a ȝifte anone A golde ring þat briȝte shone þankyng god to erþe he fel þe mayde ran hoom of him to tel She had a broȝer het laban he ran forþ aȝeyn þe man Bitokne soone were þei knawe To riche gestenyng was he drawe þenne wisten þei bi þis messangere Abraham was sib him ful nere Ete ne drinke nouȝer he wolde Til he hadde his eronde tolde And þe sikernes was made Likenes to rauen he not hade Wel be suche a messangere his message forþ to bere þat of him self reccheþ nouȝt Til his nedes be ful wrouȝt þe mariage dud he þenne make Bitwene rebecca and Isaake To vchone ȝaf he ȝiftis sere Aftir þat þei worþi were And clad þe may in riche wede As was lawe in þat lede To vchon he ȝaf sum þing Batuel made him good gestenyng A morwe in goddes benesoun Rebecca was ladde of toun hir modir as witt hir lad Til þei coom nyȝe þere hir rad
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þar þe wonning was of abraham ;[col. 2]
And ysaac was not fra hame, 3350
Ysaac him yode to rone,
Thoght on thing he had to done ;
He yode þar walkand be þe strete
And come agains þam to mete. 3354
þan said rebecca, “ quat man es he
þat cumand tilward us i se ? ”
He drogh hir ner and still spak, 3357
“ Yon es mi lauerd ysaac,
Yon es þi keiser sal be þin,
Of him now sal þou ha sesin ;
Til his behoue haue i þe soght, 3361
In seli time, and wit me broght.”
þe sargant did hir dun to light ;
For to tak hir better dight, 3364
Sco belted hir bettur on hir wede,
Wit mantel clad o bouen o rede ;
And þof sco scamful was, i-wiss,
Sco tint na contenance wit þis. 3368
Rebecca and ysaac er samen
Mette, wit mikel gle and gammen ;
Wit mikel mirth thar naman wene,
Was broght til hus þat maiden schene ;
And þen þai made þe mariage 3373
Als fel to riche heritage.
þe mikel luue o rebecca
þan feld þe soru o dame sarra ; 3376
Suilk er in þis liue ful thike,
Forgetes þe deid for þe quick ;
Bot þai it did for sum reson, 3379
And thoru significacion. *Hic incipit ysmael*
¶ Ysmael had wijfs thrin
þat kinges tuelue þar come of him,
þai held, als men war mightiest, 3383
þe landes þat war til-ward þe est,

COTTON

þer wonynge was of abraham.
and ysaac was noȝt fra hame
¶ Isaac went him forþ to rone.
and þoȝt on þing he had to done.
he ȝode walcande bi þe strete.
and bi þe way he con ham mete.
þan saide rebecca quat mon ys he
þat comande tawarde vs I. se.
¶ he droghe hir nere and stilly spac.
ȝonde ys my lorde sir Isaac.
ȝonder ys þe mon þat sal be þine
a better body drank neyuer wine
til his by-houe I. haue þe soȝt.
and in sely time þe broȝt.
¶ hir seriaunt dide hir doun to liȝt.
on fote ful semely was ho diȝt.
ho belt hir better on hir wede.
wiþ mantel cled a-bouen of rede
al if ho shamful was I.-wys.
ho tynt na countenance wiþ þis
¶ rebecca and ysaac ar mette samme.
wiþ mykil mirþ ioȝ and gamme.
wiþ squete wordis þaire way þai went
til hous þai broȝt þat maydyn gent
and þen þai made þat mariage.
as felle to riche heritage.
þe mykil loue of rebecca.
stynt þe sorow of dame sarra.
and so ar ȝet in life fulle þike
for-ȝetyn þe dede. for þe quike.
bot þai hit dide for sum resoun.
and for sum significacioun.
Ismael had wiues þrinne.
þat kinges xij. come of him.
þat helde as men alder myghtest
þe landes lyand towarde þe est.

FAIRFAX

þar wonand was sir abraham ;
And ysaac was noght fra ham,
ysaac went him forto ro, 3351
And thoght on thinges he had to do,
He 3ede þar walkand bi þe strete,
And com egaynes him to mete.
þan said Rebecca, "quat man es he,
þat tilward vs comand i se?" 3356
He drow hir nere and still spac,
"3on es my lauerd, sir ysaac,
It es þe kayser þat sal be þin,
Of him nou sal þu haue sesin. 3360
Til his bihoue i þe soght, [col. 2]
In seli time and wid me broght."
þe sergaunt did hir dun to liht,
In better aray hir forto dyht, 3364
Scho hir arayed in better wede,
A mantel aboue clad in rede ;
And þou scho schamful was, i-wis,
Scho tynt na contenanse wid þis.
Rebecca and ysaac er samen 3369
Mete wid mekil gle and gamen,
wid mekil mirth thar no man wene,
was broght to hous þat mayden schene.
And þan þai made þe mariage 3373
þat fell vnto riche eritage.
þe mekil loue of Rebecca
Feld þe soru of dame sarra ; 3376
Suilk er in þis lijf ful thic,
For-getis þe dede for þe quic :
Bot þai it did for sum resun,
And thoru significacion. 3380
Ismael had wiues thrin,
þat kinges tuelue com of him,
þai held as men war mihtiest,
þe landes þat lay in to þe est, 3384

GÖTTINGEN

þere wonynge sir Abraham was
Isaac was not fer fro plas
As Isaac went him to ro
And þou3t of þingis he hadde to do
he 3eode walkynge bi þe strete
And coom a3eynes hem to mete
Rebecca seide what man is he
þat towarde vs comynge I se
he drou3e hir neer & stille spak
þat is my lord sir ysaak
hit is þe caisere shal be þin
Of him shal þou soone haue seisyn
To his bihoue I þe sou3t
In sely tyme & wiþ me brou3t
þis seriaunt dud hir doun to li3t
In better aray for to di3t
She hir in better wede arayed
A mantil of reede aboue she layed
And þou3e she shemeful was I wis
She lost no countenaunce wiþ þis
Rebecca & Isaac are samen
Mett wiþ myche ioie & gamen
wiþ mychel myrþe for to mene
was brou3te to house þat may shene
þenne þei made þe mariage
þat fel to riche heritage
þe mychel loue of rebecca
Falde þe sorwe of dam sare
Suche are now a lyue ful picke [leaf 22]
For3ete þe dede for þe quike
But þei hit dud for som resoun
And þour3e significacioun
Thre wyues had Ismael
Twelue kynges coom of him to tel
þei helde as mi3tiest þat day
þe londes þat in þe eest lay

TRINITY

Gret ferly was þe kin to tell
Was multiplid of ysmael. De secundis
nupcijs abra
ham cum
cethura
¶ Abraham, efter dame sarra,
tok a wijf hight cethura ; 3388
Of hir he had a sun madan
And a noiþer hight madian ;
Noght for na lust of licheri
Bot þat his sede suld multipli, 3392
Als godd him had lang be-for hight,
Tok wijf for-þi þat sua was right.
Bituix his childer he delt his aght,
His land til ysaac he taght. 3396
For he was born o mariage, [leaf 20, back,
col. 1]
Wit right he had his heritage.
A hundreth yeir seuenti and fiue
Quen abraham had left his liue ; 3400
He deid in trouth and halihede,
His suns dughti ware o dede ;
þai wepe his ded and sua did ma,
And laid him be his wijf sarra ; 3404
In drightin was his fayth ai fest.
Our lauerd vs bring in til his rest ;
Suilk a rest in for to cum
þat we mai wit him-self won. 3408
[.
. *no gap in the MS.*]

De ysaac filio abrahe [leaf 20, back]
Now es god at vnder tak
þe store tell of ysaac :
vr lauerd þat es o bunte bun
Til him he gaue his benesun. 3412
Wiss he was, drightin he drede,
Gladli his biding he didd.
Wit-uten child his wijf was lang,
And þat thoght ysaac ful strang. 3416

COTTON

þe kinde ware ferly grete to tel.
what multiplied of ismael.
Abraham ofter serra
toke a wife þat hezt cethura.
of hir he hadde a sone madan.
and a-noþer hezt madian.
nozt for þe luste of lecchery
bot for his sede sulde multiply.
als god him be-fore had higt
he toke a wife and þat was rzt.
¶ his childer twa. he gaf his aght.
his lande tille Isaac he taght.
for he was childe of first mariage.
wip rzt he had his heritage.
a hundreþ 3ere seuenti and fiue.
quen abraham had lad his liue.
he dyed in traup and halyhede
his sonas dughti ware of dede.
and weppet his dede and squa dide ma.
and laide him bi his wife sarra.
In crist was his faythe ay fest
our lorde vs bringe in-til his rest.
suche a reste in to come
þat we may wip his-seluen wone
wip him to wone wip-uten ende.
þer ioy and blis nys nozt at amende.

þe stori of Isaac abraham sone
Now ys gode atte vnder-take.
and þe story telle of Isaac.
our lorde þat ys of bounte boun.
til him he gaf his benysoun.
ful wyse he was god to drede. [1f 21, bk]
gladly his bidinge euer he bede.
wip-uten childe his wife was lange
and þar-of þuzt isaac ful strange.

FAIRFAX

Gret farli was þe kin to tell,
was multeplied of ysmael.
abraham efter dame sarra,
Tok a wijf hight cephura, 3388
Of hir he had a sone hith madan,
And a-noþer hight madian ;
Noght for lust of licheri,
Bot for his sede suld multipli, 3392
Als godd him had biforn and hiht,
Tok a wijf, for sua was riht.
Tuix his childer he delt his auht,
His land to ysaac he bitauht, 3396
For he was born of mariage, [lf 24, bk, col. 1]
wid riht he bade his eritage.
An hundred 3ere seuenti and fyue,
Quen abraham had ledd his lyue, 3400
He deyed in treuth and in halihede.
His sones dohuti were of dede ;
þai wepe his dede and sua did ma,
And laid him bi his wijf sara. 3404
In godd was euer his feith feste,
vr lauerd vs bring in to his reste !
Suilk a rest in for to cum, 3407
þat we may wid him seluen won. Amen.
[.
. no gap in the MS.]

**Nou es gode to vndertake,
þe stori to tell of sir ysaace.**

Ovre lauerd, þat es of bounte bone,
Til him he gaf his benisone,
wijs he was & godd he dredd, 3413
And gladli his bidding he didd.
widuten child his wijf was lang,
And þat thoght ysaac ferli strang,

GÖTTINGEN

Wondir hit were þe kyn to tel
þat multeplied of Ismael
Abraham aftir dam sara
Toke a wif het Cephura
Of hir he gat a son madan
And anoþer het madian
Not for lust of lecchery
But his seed to multeply
As god him had to fore hiȝt
he toke a wif for hit was riȝt
Bitwene his childre he delt his auȝt
his londe to Isaac he bitauȝt
For he furst born was in mariage
Bi riȝt he hadde his heritage
An hundride 3eer seuenti & fyue
Whenne Abraham had lad his lyue
he deȝed in troupe & holy hede
his sones douȝti were of dede
þei wepte his deep & so dud mo
Bi sara þei leide him þo
In god was euer his feiȝ fest
Oure lorde bringe vs to his rest
Suche a reste to to come
þat we may wiȝ him seluen wone
[.
. no gap in the MS.]

**Now is good to vndirtake
þe story to telle of sir ysaake**

Oure lord þat is of godenes boun
To ysaac ȝaf his benesoun
wyis he was & god he dradde
And gladly dud þat he him badde
Wipouten childe his wif was longe
þat þouȝte him ful stronge

TRINITY

He praid til him þat al mai mend
 þat he wald him sun child send,
 For his wijf he dred ful sare
 Sco suld be geld for euer mare. 3420
 þe gode childer geten o grace
 Vnnethes cum þai forth in place,
 Bot quen þai forth cum, well es kend
 þat þai o godds grace er send. 3424
 Child vnnethes had dame sarra
 Rebecca / Rachel / And anna alsua,
 No yeit þe haly helizabeth, 3427
 To haf hir hirth come sco not eth,
 [¹That was Iohn the baptyst ^[¹ from Laud MS. 416]
 That to men shewid Cryst]
 Alsua semis, *qua* right can deme,
 Bes o rebecca barn-teme. 3432
 Sco had þam noght, for-þi i sai,
 Ar þai war soght so mani dai,
 Godd hight þam childer no for-þi
 þat of his sede suld multipli. 3436
 And said, “ysaac, ai sal i be
 Als wit þi fader alsua wit þe.”
 Ysaac gaue to godd his tent 3439
 And praid he suld him childer sent;
 Sua lang he praid þat his praiyer
 Wel was herd wit drightin dere.
 His wijf þat lang had child for-gane
 Now sco bredes tua for ane, 3444
 Tuinlinges þat hir thoght na gamen,
 þat in hir womb oft faght samen.
 ²Sua herd wit-in hir wamb þai faght
 þat sco ne moght rest, dai ne naght;
 At pray to godd ai was sco prest 3449
 To rede hir quat þat hir was best,
 þat hir war best he wald hir rede;
 Hir lijf was lickest to be ded. 3452

he prayed him þat al may mende
 þat he walde a childe him sende.
 for his wife he dred ful sare.
 ho sulde be baren for euer-mare.
 þe gode childer getyn of grace.
 vneþe come þai forþ in place.
 bot quen þai forþ come wele ys kend
 at þai wiþ goddis grace ar sende.
 childe vnnethes had dame rebecca.
 I. mai nozt telle 3et of þa.
 ne 3et þe hali elizabeth.
 to haue hir birthe come ho. nozt ethe
 of seint Iohn Baptist.
 þat til man sende Ihesu criste
 al-so semys *qua* ri3t con deme
 al þes sal be of rebecca teme
 bot ho had ham nozt for-þi I. say.
 or þai ware sozt sa mony a day.
 god heght ham childer. nozt for-þi.
 þat of þaire sede sulde multiply.
 and saide Isaac I. sal be.
 als wiþ þi fader al-so wiþ þe.
 ¶ Isaac to god gaf his entent
 and prayed he sulde him childer sent.
 so lange he prayed at his prayer
 was wele herde wiþ criste so dere
 his wife þat lange had childe for-gan.
 now ho breidis twa for ane.
 of twynlynges þat hir þu3t na gam.
 þat in hir wombe ar stadde samme
 so harde wiþ-in hir wombe þai fa3t
 atte ho ne mote reste! day ne na3t
 wiþ alle hir hert ay was ho prest
 to pray to god quat hir ware best
 quat hir was best he sulde rede.
 ri3t was ho like ho sulde be dede

He praid to him þat all may mende,
þat he wild him sum childer sende,
For his wijf he dredd ful sare,
Scho suld be geld for euermare. 3420
þe gode childer getin of grace,
vnne[the]se cum þai forth in place,
Bot quen þai cum forth, wele es kend
þat þai of goddes grace er send. 3424
Child vnethes had dame sare,
Rebecca, Rachel, and anna,
Ne 3it þe hali Elizabeth, 3427
To haue hir birth com scho nohut eth,
Of saint iohn þe baptist,
þat til man scheud iesu crist.
Alsua semes, qua right can deme,
Bes of Rebecca barn-teme, 3432
Scho had noght þaim for-þi i say, [col. 2]
Ar þai were sohut many a day.
Godd hiht þaim childer noght for-þi,
þat of his sede suld multipli, 3436
And said, "ysaac, i sal be,
Als wid þi fader, alsua wid þe."
Ysaac gaf to godde his tende, 3439
And prayd he suld him childer send,
Sua lang he praid þat his praier
Wele was herd wid god sua dere.
His wijf þat lang child had forgan,
Nou scho bredis tua for an ; 3444
Of tuynlinges hir thoght na gamen,
þat in hir wombe faght oft samen,
Sua hard in hir wombe þai faght,
þat scho ne had rest day ne naght.
To pray to godd ay was scho prest,
To consail hir quat were best, 3450
Quat hir war best he suld hir rede,
Hir lijf was lickes to be dede ;

GÖTTINGEN

he preyed him þat may al mende
þat he wolde him childre sende
For of his wif he dredde sore
She shulde be bareyn euermore
þe gode childre geten of grace
vnneþe coom þei forþ in place
But whenne þei coom wel is knowe
þat þei of goddes grace are sowe
Childe but oon had dam sara
Rebecca hadde rachel & anna
Nor 3itt holy Elizabeth
To haue hir childe coom not eeth
þat was Ion þe baptist
þat to men shewed crist
Also semeþ ri3t to deme
Beþ of rebecca barn teme
She hadde hem not soþ to say
Ar þei were sou3t mony a day
god het hem childre not for þi
þat of her seed shulde multepli
And seide I shal 3itt be
As wiþ þi fadir so wiþ þe
Isaac 3af to god his tende
And preyed he shulde childre sende
So longe he preyed þat his preyere
wel was herde wiþ god so dere
She þat longe had childe forgone
Now she bredeþ two for oone
Of twinlinges hir þou3te no gamen
þat fau3te ofte in hir wombe samen
So faste in hir dud þei fi3te
þat she had rest day nor ny3te
To preye to god ay was she prest
To counsel hir what were best
What were best hir to rede
hir lif was licly to be dede

TRINITY

Strang weird was giuen to þam o were þat þai moght noght þair strif for-bere, Til þay had o þam seluen might To se quarfor þat þai suld fight. 3456 Fra biginning o þe werld O suilk a wer was neuer herd, Ne suilk a strijf o childir tuin þat lai þer moder wamb wit-in; 3460 þair strut it was vn-stern stith, Wit wrathli wrestes aiper writh, Bituix vn-born a batel blind, Suilk an was ferli to find. 3464 He þat on þe right side lai þe toper him wraisted oft away; And he þat lay a-pon þe left þe toper oft his sted him reft. 3468 ¶ þe leuedi was ful ferli drad, Als womman þat ful hard was stad. Bot oure lauerd o suthfastnes Had don hir in to sikernes, 3472 Thoru his werrai prophecie, Quat suld be þaa childer vie, O þair weird and o þair lijf, 3475 And quat for besening bar þe strijf; For-þe buxsum baret sco bare, And kneu comforth suld com o care; Hir breeding was ful selcut sare, 3479 Bot hir chiltting was mikel mare. þan wex þe fight mare þan be-forn, Quilk o þir tua suld first be born; Strait es for to stere þe stat þar might o kind es funden mat. 3484 O þir tua breþer, þat i mote, þe less þe mare laght be þe fote In trauelling and drogh a gain, Ful herd it was þair moder pain. 3488	¶ strange wired. was ham giuen of were at þai muȝt noȝt þaire strif for-bere til þai had of ham-seluen miȝt to se quar-fore þai sulde fiȝt fra þe be-gynnyng of þe werde of suche a weer was neuer herde ne suche a strife of childer twyn. atte lay þaire moder wombe <i>with-in</i> þaire strife hit was sturen <i>and</i> stiþe aiper wraisted oþer oft siþe. bi-twix vnborne a batail blinde suche an ware ferly for-to finde. ¶ he þat a-pon þe riȝt side lay. his broþer wraisted him a-way. <i>and</i> he þat lay a-pon þe left his broþer stede oft he reft. ¶ þe lauedy was ful ferly drad. as wommon þat harde ware stadde. bot our lorde of soþfastnes. hadde done hir in sikernes. þorou his verray prophase of quatkin life þa childer sulde be. of faire wirde <i>and</i> of þaire life. <i>and</i> al-so quar-fore was þat strife. for-þi buxumly baret ho bare. <i>and</i> knew conforte sulde come of care hir breeding was ful selcouþe sare bot hir chilinge was mykil mare. ¶ þen wex þe fiȝt mare þen be-forne queþer of ham sulde er be borne. straite ys for to stere þe state. þer miȝt of kinde ys fundyn mate of þer twa breþer þat I. mote. þe lesse þe mare laȝt bi þe fote. In <i>trau</i>alyng <i>and</i> droghe him a-gayne. ful harde hit was þaire moder payne
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Sua wonder strang it was, þair were,
þat þai miht nohut þair strijf forbere
Til þai had of þaim seluen might
To se quere-for þat þai suld fight.
Fra þe biginyng of þe world, 3457
Of suilk a were was naquar herd,
Ne suilk a strijf of childer tuine,
þat lay þair moder wombe wid-ine.
þair strut it was vnsterne stithe, 3461
wid wrethly wraystes oþer wreche,
Betuix vnborn a batayle blind,
Suilk on was ferli to find. 3464
He þat on þe right side lay,
His broþer oft him wraisted away,
And he þat lay apon þe left, 3467
His broþer oft his stede him reft.
þe leuedi was ful ferli dradd, ^[leaf 25, col. 1]
As womman þat ful hard was stad,
Bo[t] vr lauerd of sothfastnes
Had don hir into sekernes, 3472
Thoru his verra propheteye,
Quat suld be þa childer enuye,
Of þair werre and of þair lijf, 3475
And quat ensample bar þair strijf.
For-þi buxum baret scho bar,
And kneu confort suld cum of care.
Hir breeding was ful selcuth sare,
And hir childing mekil mare, 3480
þan wex þe fight more þan beforne,
Queþer of þaim suld first be born.¹
¶ Strang es for to schere þe schar,
þe miht of kinde es funden mare;
Of þir tua breþer þat i of mote, 3485
þe less þe mare laght bi þe fote,
Intrauayling, and drew egayn;— ^[lf 25, bk, col. 1]
Ful hard it was þair moþer pain. 3488

GÖTTINGEN

wondir strong was hir were
þei wolde not þat strif forbere
Til þei had of hem self myȝt
To se wherfore þei shulde fiȝt
Fro þe bigynnyng of þe werd ^[lf 22, bk]
Of suche a werre was neuer herd
Ne suche a strif of childre twynne
þat lay þe modir wombe wiþinne
[.]
no gap in the Trinity & Laud MSS.
Bitwene vnborne a batail blynde
Suchon was wondir to fynde
he þat on þe riȝt syde lay
his broþer ofte him wrast away
And he þat lay on þe left
his broþer ofte his stud him reft
þe lady was ful myche a drad
As wommon þat was harde stad
But oure lorde god þat es
hade done hir in to sikernes
þourȝe his verrey prophecie
þat shulde be þo childre uye
Of her were and of her lif
And what ensauple bare þat strif
þerfore buxomly she hit bare
And knew coueryng to com of care
hir bredyng was ful sore
And hir childyng mychel more
þo wex þe fiȝt more þen to forne
whiche shulde be firste born
[.]
no gap in the Trinity & Laud MSS.
Of þese two breþeren þat we mote
þe lasse þe more toke bi þe fote
In trauelynge & drowȝe aȝeyn
Muchel was þe modir peyn

TRINITY

¹ Lines 2569 to 2622 have been here repeated by mistake, and then crossed through.

JACOB WAS LOVED BY HIS MOTHER, HE KEPT HOME AND COOKED THE MEAT.

þe first was born was rogh as hare,
 þe toþer child was smeth and bare.
 He þat was rugh was rede wit-al,
 Esau þai did him call. 3492

Iacob hight þe yonger broþer, [toþer.
 His moder him luued mare þan þat

¹For-þi ne was he noþer *quar* sent
 Bot to þe huse ai tok he tent, [¹ leaf 21,
 þe hus to kepe and ma þe mett, 3497
 Mast to þat mister was he sett.

þe fader luued esau for fode,
 For-qui þat he was archer gode, 3500
 And, quen he wald, ai was he bun
 To fete his fader venison,
 And he was als þe for-mast born.

He delt als wit tilth o corn, 3504
 He cuth well als o waith sere,
 O best o wode, o foghul riuer;
 His fader þat old was and vnfere
 Oft he fed wit gode dinere. 3508

God was þe werld in þat sesun
 And mikel it bar o benisun,
 On god men þat well held þe lai
 On childer þat he it wald on lai; 3512
 O blesing mai man bisin take
 Bi childer of þis ysaac,

How yonger o þir tua
 þe blissing stal his broþer fra; 3516
 Bot first es gode þat it be tald
 How esau his forbirth sald.

¶ Esau went for till hunt,
 A day, sum he was oft wunt, 3520
 Bath on fer and ner he soght,
 Bot þat dai wayth þan gatt he noght,
 For haf man neuer sa gode graith
 It es noght ilk dai, dai o waith, 3524

COTTON

þe first was borne was rughe of hare
 þe toþer childe was ballede *and* bare
 ¶ he þat was rughe *and* rede wip-alle
 esau to name þai con him calle.

Iacob heȝt þe ȝonger broþer.

þe moder him loued mare þen þe toþer
 for-þi was he nawre-quare sent

bot to þe hous toke ay entent
 þe hous to kepe *and* make þaire mete
 þer-to was he maste to sette

¶ þe fader loued esau for fode.
 for-quy þat he was archer gode
and quen he walde ay was he boun
 to fette his fader venysoun.

and he was als þe formast borne
and delt ay wip tilþe of corne.

he was happy to gammys sere
 of beste of wode of fowels of riuer.

his fader wex alde *and* vnfere
and oft he made him gode dinere

²¶ gode was þe werlde in þat sesoun
and mykil hit bare of benysoun [² 11 22]
 of godemen at helde þe lay.

on childer atte he loued ay.
 of blessinge may men ensauple take
 bi þe childer of þis Isaac. **esau salde**
 how þe ȝonger of þe twa. **his lande to**
 þe blessinge stale his broþer fra. **Iacob.**

bot first ys gode atte hit be talde
 how esau his forbirthe salde.

Esau went forþ to hunt.
 a-pon a day as he was wont.

baþ fer *and* nere he soȝt
 bot þat day waiþe fande he noȝt
 for haue man neuer so gode graiþe
 hit ys noȝt iche day oþer waiþe³

FAIRFAX

[³ MS. waire]

þat first was born was rohw wid har,	þe firste born was row3e of hare
þe toþer child was sleyth and bar ;	þe opere childe slei3te & bare
He þat was rohw was rede wid-all,	he þat was row3e was reed wiþ alle
Esau þai did him to call ; 3492	Esau men dud him calle
Iacob hight þe 3onger broþer,	Iacob hett þe 3onger broþer
His moder him loued mare þan þe toþer.	þe modir him loued more þen þe toþer
For-þi was he noquer sent,	þerfore nowhere was he sent
Bot to þe hous ay tok he tent, 3496	But to þe hous toke he tent
þe hous to kepe and tent þe mete,	To tente þe mete & hous to kepe
Mast to þat mister was he sett.	þerto was he good and meke
þe faþer loued Esau for fode, 3499	þe fadir loued esau for fode
For-þi þat he was an archer gode,	For he was an archer gode
And quen he wald ay was he bone,	Whenne he wolde euer was he boun
To gete his fadir venisun.	To gete his fadir venisoun
And he was als þe formast born,	And als he was as formast born
He delt al wid tylth of corn, 3504	he dalt al wiþ tilþe & corn
He delt alsua w[id] oper thinges sere,	wiþ opere þingis delt he sere
Of best, of wode, of foul, of reuere ;	Wip beestes wode foule of ryuere
His fader þat ald was and vnfere,	his fadir olde & vnfere
Oft he fedd wid gode dinere. 3508	Ofte he fedde wip good dynere
Gode was þe world in þ[a]t sesun,	Good was þe world in þat sesoun
And mekil it uayled þe benisun	Muche availed benisoun
Of gode men þat wele held þair fai,	Of fadres þat wel helde her fay
On childer þat þai wald it on lay.	On childre whenne þei wolde hit lay
Of blissing may men bisening tak,	Of blessing may men ensauple take
Be þir childer of ysaak, 3514	Bi þose childre of ysaake
Hou þe 3onger of þa tua,	how þe 3ongir of þe two
þe blissing stale his broþer fra.	þe blessing stale his broþere fro
Bot first es gode þat it be tald,	But furste is to be tolde
Hou esau his broþer sald. 3518	how esau his broþer hit solde
Esau went for to hunt	Esau went forþ to hunt
A day, as he was oftin wont,	A day as he was ofte wont
Bath fer and nere he has sohut, 3521	Fer & nere hadde sou3t
Bot þat day gamen fand he noght ;	þat day gamen fonde he nou3t
¹ For haue men neuer so gode graith,	For haue mon neuer so mychel nede
Ilk day es noght tyme of waith, [¹ col. 2]	vche day is not tyme of spede

Bot riueli þat dai þat men failes
Abute his waith most *trauailles* ;
Quen he al weri was for-gan
Ham he tok his wai o-nan ; 3528
For hauk es eth, als i here say,
To reclaym þat has tint his pray.
His broþer he fand giueand his tent
To grayth a riche pulment ; 3532
“ O þis kin mete now, broþer,” he said,
“ Giue me sum part þat þou has graythid,
Mette and drinc þou has to will,
Bot lang es sipen I ete my fill.” 3536
Iacob þan said, “ godd wit it,
To þe haf noght now graythid it ;
þe mete mi moder me bi-taght,
For þou and i er selden saght, 3540
Abute our forbirth er we wrath ;
Bot þou sal suere me a nath, [1 col. 2]
1¶ þat þou sal neuer forth fra to night
In þi forbirth do claim na right.”
“ For-birth,” he said, “ quat serues me?
Broþer, atty will all sal be, 3546
For hunger loo i dei right now.”
þan suer a nath him esau, hic iurauit
And for his fill o þat potage, 3549
Als a wreche, has sald his heritage.
He ete and dranc and went his wai
And tint his blissing fra þat day ;
Na bote it was þof him for-thoght,
Godd wild it ware his þat it boght.
¶ Sir ysaac þat dughti man, 3555
Vnfere and eld a-pon him ran,
O bodi failles him þe might,
And of his eigen alsua þe sight ;
þe man þat sua wit eld es dight
His dai es turned him to night, 3560

COTTON

bot riuely þat day. at men falles
a-boute his waiþe maste *traualles*.
quen he al wery was for-gane.
ham he toke his way an-nane.
for hauke ys ethe as I. here say.
to reclayme þat lost has his pray.
his broþer he fand sone in sizt.
a riche soper for to dizt.
of þi mete broþer he sayde.
gif me part of þat þou grayde
mete *and* drink þou has atte wil.
bot lange ys syn I. ete my fille.
¶ Iacob saide nay god wate hit.
þi mete ys nozt dizt zet.
þe mete my moder me bi-tazt.
for þou *and* I. ar selden sazt.
a-boute our forbirþe ar we wrap.
bot þou salle square me *with* an aþe
atte þou sal neuer fra to nizt
in þi forbirþe clayme na rizt.
fforbirthe he saide quat seruis hit me
broþer atte þi wille sal hit be.
for hunger he saide I. dye rizt now
he square þat athe *and* made his vow
and for his fille of þat potage.
he salde þer his heritage.
he ete *and* drank *and* went his way
and tynt his blessinge fra þat day.
na bote ware of him for-þoxt.
god walde hit ware his at hit boxt
Ysaac þat vnfare man.
Yelde *and* heuenys on him ran.
of body falis him þe mizt.
and of his eyen al-squa þe sizt.
þe mon þat squa wiþ elde ys dizt
his dayes ar turned vn-to nizt.

FAIRFAX

Bot riuely þat dai þat men failes,
About his gamen mast trauayles. 3526
Quen he al weri was for-gan,
Ham he tok his way on-an,
For hauke es eth, as i here say, 3529
To reclaime þat has tint his prai.
His broþer he fand giuand his tent
For to make a riche pulment, 3532
“Of þis mete mi broþer,” he said,
“Giue me sum part þat þu has grayd ;
Mete and drinc þu has at will,
And lang es sipen i ete mi fill.” 3536
Iacob said, “nay, god it witt,
To þe haue i nohut graithid itt,
þe mete my moþer me bitaght,
For þu and i er seldom saght ; 3540
Aboute vr for-birth er we wrath ;
Bot þu sal suere me an ath,
þat þu sal neuer fra þis night
In þi for-birth clayme na right.” 3544
“For-birth,” he said, “quat seruis it me?
Broþer, at þi will all sal it be.”
wid þat forward he made a vou, 3547
And said, “for hunger i dey riht nou ;”
And for his fille of þat potage,
As a wrecche he sold his eritage, 3550
He ete and dranc and went his way,
And tynt his blissing fra þat day.
Na bote it was þou him forthoght,
Godd wold it were his þat it boght.
Ysaac, þat dohuti man, 3555
vnfere and elde apon him ran,
Of bodi fayled him þe miht
And of eyen al sua þe siht. [¹leaf 26, col. 1]
þe man þat sua wid elde es diht,¹
His day es turned into nyht, 3560

GÖTTINGEN

But ofte þat day þat men faile
Moost aboute hit þei trauaile
Whenne he was wery for gon
hoom he toke his weye anoon
hauke is esy I here sey
To recleyme þat hap lost his pray
his broþer he fonde þat toke tent
To diȝte a noble mete present
Of þis mete broþere he seide
ȝyue me som þat here is greiþed
Mete & drinke þou hast at wille
And long is sip I eete my fille
¶ Iacob seide nay god hit witt
For þe haue I not diȝte hit
þis mete my modir me bitauȝt
For þou & I are seldom sauȝt
¹Aboute oure forburþe are we wrooþ
If þou wolt swere me an oop [¹leaf 23]
þat þou shalt neuer fro þis nyȝt
Of þi forburþe cleyme no riȝt
Forburþe he seide what serueþ me
Broþer at þi wille shal hit be
Wiþ þat forwarde he made a vow
Al mest for hongur I deȝe now
And for his fille of þat potage
As wrecche he solde his heritage
he eet & dronke & went his way
And lost his blessing fro þat day
No boto him nas him forþouȝt
God wolde hit were his þat hit bouȝt
Þis Isaac þat worþi mon
Seken es & elde on him ron
Of bodi failed him þe myȝt
And of eȝen also þe siȝt
þe bodi þat so in elde is nomen
his day is goon his niȝt is comen

TRINITY

And ha men neuer ben sa bald,
Quen þat sua bicums ald,
His blode þan wexus dri and cald,
Til vnwelth windes al his wald ; 3564
þe heued biginnes for to scak,
His hend vnquemli for to quak,
It crepes crouland in his bak,
And þe banes for to crak, 3568
þe freli fax to fal of him,
And þe sight to wax well dim ;
þe front it fronces þat was scene,
þe nese it droppes ai bi-tuine, 3572
þe teth to rote, þe aand at stinc,
Allan to liue trauail him thinc ;
þan es eth þe fote to spurn, 3575
Quen he falles wit his auen turn ;
He praises al thing þat es gon¹ [¹ read gan]
O present thing he praisses non ;²
þan es eth to mak him wrath, [² read nan]
To saxtend be es sumdel lath ; 3580
To wiss man wit his auen witt
He haldes nan sa wise als it ;
Quen all wittes es him wan, 3583
And will þat welthes mast of an,
And na wil mai hald man in pai,
Baldlik þat dar i sai,
He þat in suilk stat es stad
Es na gli mai mak him glad. 3588
Eild es þou a selcut thing,
þat al it gerns þat er ying ; [³ leaf 21, bk,
col. 1]
³Quen þai it haue þai are vnfayn,
And wald ha youthed þan again ;
þan wald þai be als þai war ar, 3593
Bot sua it mai be neuer mare.
¶ Sua has eild now þis ysaac ledd
þat he in langur lijs in bedd ; 3596

COTTON

and haue mon neuer bene sa balde
¶ quen þat he be-comys alde.
his blode hit waxes dry and calde.
to vnwelthe wendis al his walde.
his heued be-gynnes for to shake.
his hende vn-quemely for-to quake.
wiþ crepinge croulis in his bake.
and his banys for to crake.
þe frely fax. to falle of him.
and his siȝt to wax ful dym.
þe fronte hit fronces þat was shene
þe neyse droupes ay be-twene.
þe tethe to rote þe ande at stink
to liue on lyue trauayle hin (*sic*) þink
þen ys ethe þe fote to spurne
quen he fallis wiþ his awen turne
he prayses al þinge þat ys gane.
þinge þat now ys spekis he nane.
þen ys ethe to make him wrap.
and for tille saxtel sumdel lap.
¶ of wisdom to his awen witte.
he haldes nane sa wise as hitte
quen alle wittes ys him gane.
þen ys alle his wille in wane.
for nankyn þinge may alde mon pay
for baldly þat dar I. say.
þat he in siche state ys stadde
ys na glee may make him gladde.
elde ys of a selcoupe þinge.
alle hit couettes þat ys likinge.
¶ and quen þai hit haue þai ar vn-fayne
and quen hit ys giuen to haue a-gayne
þen walde þai be as þai ware are
and þat salle be neuer-mare.
Squa has now elde þis ysaac led
þat he in mys-ese lijs in bed.

FAIRFAX

And haue man ben neuer so bald,
 Quen þat he bicomis alde,
 Til vnweild bigines to falle 3563
 His body, it waxes drey and dall.
 His heued bigines for to schake,
 His handes vmquile for to quake,
 It crepis crouland in his bac,
 And his bonis for to crac, 3568
 þe frely fax to fall of him,
 And þe siht to wax al dim.
 þe front it frounsis, þat was schene,
 þe nese it droppis ay bi-tuene, 3572
 þe teth to rote, þe and to stinc,
 Alone to lyue trauayl him thinc.
 þan es eth þe fote to spurne, 3575
 Quen he fallis wid his aun turne ;
 He praysis al thing þat es gan,
 Of present thing he prayses nan ;
 þan es eth to make him wrath,
 To sahutingis him sum-del lath : 3580
 To teche men wid his aun witt,
 He haldes nan sua wis as itt,
 Quen all witt es fra him gan, 3583
 And wille þat welth es mast of an,
 Bot nankines wile may ald man pai
 Ful baldli þan dar i say.
 He þat in suilk stat es stadd,
 Es no gle may make him gladd. 3588
 Elde es nou a selcuth thing,
 For all it 3ernis þat er 3ing,
 Quen þai it haue þai er vnfayn,
 And þan wold þai be 3ong again,
 þan wold þai be as þai war ar, 3593
 And þat may þai be neuer mar.

Sua has elde þis ysaac ledd, [col. 2]
 þat he in langure lis in bedd,

GÖTTINGEN

haue a mon ben neuer so bolde
 Whenne þat he bicometh olde
 vnwelde putt at him a pulle
 his body waxeth drye & dulle
 his heed bigynneþ þenne to shake
 his hondes oþer while to quake
 hit crepeþ crulyng in his bake
 þenne his bones bigynne to crake
 þe frely faire to falle of him
 And þe sizte to wexe al dym
 þe frount frounseþ þat was shene
 þe nese droppeþ ofte bitwene
 Teeþ to rote breeþ to stynke
 Only to lyue trauaile him þink
 Eep hit is þenne to spurne
 he falleþ wiþ his owne turne
 he preiseþ þingis þat ben gon
 þat þenne ben he preiseþ noon
 Sone þenne he wol be wroop
 To be at oon sumdel loop
 To teche men of his witt
 he holdeþ noon so wis as hit
 [.
no gap in the Trinity & Laud MSS.]
 No þing þenne may him pay
 Boldely þenne may we say
 he þat in þis state is stad
 Nis no gle may make him glad
 Elde is now a wondir þinge
 Alle desiren hit þat are 3inge
 Whenne þei hit haue þei are vnfayn
 þenne wolde þei 3onge be a3ayn
 þie wolde be as þei were ore
 And þat þei may neuermore
 ¶ So hap elde þis ysaac led
 þat he seke liþ in his bed

TRINITY

Him wantes sight, als i said yow,
And cald on his son esau.
"Esau, life son," he said,
"Ga lok þi tacle be puruaid, 3600
And faand to stalk þe sa nere
þat þou mai drep me sum dere;
If þou me dere flesse ani gete,
Gladli wald .i. þar-of ete; 3604
Leue sun þou has hidir-till
Gladli don þi fader will,
þou ert schotter wit þe beist,
Bath in feild and in forest, 3608
If þou mai bring me any beist
þou graith me ful fair and eist;
þar-after now mi langes sare, 3611
þar i lig her now, in bedd o care;
Sun," he said, ".i. will not lei,
It bes not lang þat i ne dei; [¹ read Ga]
'Tac,¹ bring me now sum venisum,
And þou sal haue mi benison." 3616
"Sir," he said, "blithlik and son,
If godd wil, sal þi will be don."
¶ His moder tok tent to ysaac
And herd þe wordes þat he spac. 3620
Seo wist o lang liue was he noght,
A wyel sco hir vmbithoght.
Iacob hir sun cald hir vnto,
And þusgat til him þan said sco. 3624
"Mi leif sun, i will þe warn,
For-qui þou ert mi derest barn;
þi fader has bidden þi broþer gang
To get him waith and duell not lang,
þat, if he ani waith mai gete, 3629
He suld him dight þar-of to ete,
For war he þar-wit ans fedd,
Ar þat he deied in car-ful bedd, 3632

COTTON

him wantes siȝt as I. ȝou say
and calde esau wiþ-out delay.
Esau leue sone he saide.
ga loke þi tacle be puruayde
and fonde to stalke þe sa nere
atte þou may gete sum wilde dere
if þou me dere flesshe may gete.
gladly walde I. þer-of ete. [¹ leaf 22, back]
¹¶ leue sone² þou has hidder-tille.
gladly fulfilled þi fader wille.
þou art shoter in þe best [² sir crossed out;
sone written over]
baþ in felde and forest.
if þat þou may bringe me any best
grayþe hit me faire and honest.
þar ofter now me langes sare
þer I. lye in bedde of care.
sone he saide I. wille noȝt lye
hit bes noȝt lange at I. mone dye
ga bringe me now sum venysoun.
and þou salle haue benysoun.
¶ Sir he saide blethely and sone.
wiþ help of god hit sal be done.
his moder stode atte his bake.
and herde þe wordes atte he spake.
ho wiste of lange life was he noȝt.
and sone ho hir. vmbi-þoȝt.
Iacob hir sone ho calde hir to.
and þus-gatis til him saide ho.
¶ Mi leue sone I. wille þe warne.
for þou art my derrest barne.
þi fader has biddyn þi broþer gange
to gete him waithe and duel noȝt lange
þat if he any waithe mote gete.
he sulde him diȝt þer-of atte ete.
for ware he þar-of enys fedde
or he dyed in carful bedde

FAIRFAX

Him wantis siht, as i said 3ou,		him wantid siȝt as I seide er	
And cald on his sun esau.		And calde his son esav þer	
"Esau, leue sone," he said,		Esau leue son he seide	
"Ga loke þi takil be puruaid,	3600	Go loke þi takul be purueide	
And fond to stalk þe sua nere		& fonde for to stalke so nere	
þat þu may hapin to sla sum dere;		þat þou may sle sum dere	
If þu may ani venisun gete,		If þou myȝte any venisoun gete	
Gladli wild i þarof ete.	3604	Gladly wolde I þerof ete	
Leue sone, þu hast hiþer till		Son þou hast hidur tille	
Gladli don þi fadris will,		Gladly done þi fadir wille	
þu art archer wid þe best,		þou art archer wiþ þe best	
Bath in feld and in forest,	3608	Boþe in felde & in forest	
If þu may bring me ani best,		If þou may brynge me any beest	
þu diht it me fair and honest.		Diȝte hit me feire & honest	
þar efter nou me langes sare,		þeraftir now me longeþ so	
Here þar i liy in bedd of care.	3612	þere I lyue in bed of wo	
Sun," he said, "i wil noght lye,		Son he seide I wol not lyȝe	
It bes noght lang ar þat i die,		hit beþ not longe ar I deȝe	
Ga bring me nou sum venisun,		To brynge me venisoun be boun	
And þu sal haue mi benisun."	3616	And þou shal haue my benesoun	
"Sir," he said, "gladli and sone,		he seide sir gladly & soone	
wid goddes help it sal be done."		Wiþ goddes helpe hit shal be done	
His moder tok tent to ysaac,		his modir tent to ysaac	
And herd þe wordes þat he spac,	3620	And herde þo wordis þat he spac	
And wist of lang lijf was he noght;		And wist of long lyf was he nouȝt	
Avoyde scho hir, and vmbethoght.		She went bi syde & hir bi þouȝt	
Iacob hir sun scho called hir to,		Iacob hir sone she calde hir to [lf 23, bk]	
And þus til him þus said scho,	3624	And þus to him saide sho	
"Mi leue sone, i wil þe warn,		Mi leue son I wol þe warn	
For-qui þu art mi derest barn,		For þou art my derrest barn	
þi fadir badd þi broder gang	3627	þi fadir bad þi broþer snel	
To set him mete, and duel nohut lang,		To fett him mete & not dwel	
þat if he ani wath miht gete,		If he any what myȝte gete	
He suld him dight þar-of to ete;		he shulde him diȝte þerof to ete	
For war he anys þar-wid fedd	[lf 26, bk, col. 1]	For were he ones þer wiþ fed	
Ar he deyed in carful bedd,	3632	Ar he deȝed in seke bed	

His benisun wald he him giue,
For lang he wat he mai not liue.
Bot life son, ful lath me ware
þat he þat blissing fra þe bare, 3636
Vnhappi wreche has he ben ai,
þi seli he sal noght bere a-wai ;
Bot þou sal do sun mi consail, [col. 2]
Wel i wat it sal þe wail ; 3640
Now high þe suith þat þou ne blin
Ar þat þi broiþer be commen in,
O kyddes fatt þou fett me tuin,
I sal þe ken ful gode a gin ; 3644
I sal þam dight til his be-houe,
A mete als he was wonto loue ;
It sal him sauur al to will,
Ete he sal þer-of his fill ; 3648
Quen it es dight þou it him reche,
Do now well, als i þe teche ;
þat he þe mai þe less mistru
þou sal sai þou ert esau, 3652
Fra þe forest newli comen,
Venison þou has him nommen,
Wit dainte dight til his be-houe ;
þou bidd him rise þar-of to proue,
þat þou haue, for þis reson, 3657
O þe fader his benison."
¶ "Moder," he said, "wis war þi lare,
If i ne dred a-noþer fare ; 3660
þou wat mi hid es smith and bar,
And esau es rugh wit har ;
If mi fader þat es now blind
Mai mi fallace oght vnderfind, 3664
I dred me sare, for benison
He sal me giue his malison."
"Do wai, leue son," rebecca said,
"þat malison on me be laid ; 3668

his benysoun walde he him gife.
for lange he wate may he noȝt liue
bot leue sone ful lathe me ware
atte he þat blessinge fra þe bare.
vn-happy wrecche has he bene ay
þe sele he salle noȝt bere a-way.
¶ bot þou sal do sone my consaile
wele I. wate hit salle þe a-vayle
now hye þe squythe at þou ne blyn.
or atte þi broþer be commyn in.
of kedis flesshe. þou focche me twin
I. salle þe teyche a gode gynne.
I. sal ham diȝt til his bi-houe
a mete atte he was wont to loue
hit salle him sauour wonder wil.
ete þer-of he salle his fille
¶ quen hit ys diȝt salle þou hit reiche
do now wele as I. þe teyche.
and for ferde atte he mistraw
þou salle say þou art esau.
.a. fra þe forest newli commyn. [col. 2]
.b. and venysoun fresshe haue I. fondyn.¹
wiþ daynte diȝt til his be-houe
bid him rise þer-of to proue.
and loke þou aske for þi resoun.
of þi fader his benysoun.
¶ moder he saide for alle þi lare.
ȝet I. drede me ful sare.
þou wate my hide ys sleȝt and bare
and esau ys rughe wiþ hare.
if my fader þat now ys blinde
and he any dissaite finde
I. drede me sare for his benysoun
he wille me gif his malisoun.
¶ do way leue sone. rebecca saide
þat malisoun on me be laide.

COTTON

FAIRFAX

¹ This line is at the foot of the col. in MS.

His benisun he wild him gete,—
For lang he wat he may noght speke.
Bot leue sun, ful lath me ware
þat he þi benisun fra þe bare, 3636
vnhappi wrecche has he ben ay,
þi sele he sal noght bere away ;
Bot þu sal do nu mi consail,
wele i wat it sal þe avail. 3640
Nou hey þe suith, þat þu ne blin,
Ar þat þi broder be comen in,
Of kiddis fatt þu fett me tua,
I sal þe teche hou þu sal da. 3644
I sal þaim dight til his bihoue,
A mete as he was wont to loue,
It sal him sauor to his wille,
Ete he sal þar-of his fille ; 3648
Quen it es diht þu it him reche,—
Do nou wele as i þe teche.
And þat he may þe less mistray,
þu sal say þat þu art esau, 3652
Fra þe forest neuli comen,
venisun þou hast him nomen,
wid daynte diht to his bihoue ; 3655
þu bidd him rise and þarof proue,
þat þu may gete bi þis resun
Of þi fader his benisun.”
“**Moder,**” he said, “wis war þi lare,
Ne war of a thing i drede sare, 3660
þu wost mi handis er al bare,
and esaues er roh w wid hare.
If mi fader þat nou es blind,
May mi gile sua vnder find, 3664
I drede me sar, of benisun
He sal me giue his malisun.”
“Do way, leue son,” rebecca said, [col. 2]
“þat malisun apon me be laid, 3668

GÖTTINGEN

his benisoun he wolde him 3yue
For longe he woot may he not lyue
leue son loþ me were
þat he þi benisoun fro þe bere
vnhappi wrecche he haþ ben ay
þi 3ele shal he not bere away
þou shal do now my counsel
I woot hit wol availe wel
hy3e þe son þat þou not blin
Ar þi broþer be comen In
Of fatte kydes fette me two
I shal þe teche how þou shal do
I shal hem di3te to his bihoue
Suche as he was wont to loue
hit shal him sauour al at wille
Ete he shal þerof his fille
When hit is di3t þou hit him reche
Do wel as I þe teche
þat he may þe lasse mystrawe
Say þou art his son Esau
For þe forest newly comen
Venisoun þou hast him nomen
Deyntily di3te to his pay
þou bidde him rise & assay
þat þou may gete bi þis resoun
Of þi fadir his benisoun
¶ **Modir** he seide wise is þi lore
But o þing I drede sore
þou wost my hondis are al bare
And Esaues now wiþ hare
If my fadir þat Is blynde
May me so wiþ gile fynde
Of þat benisoun sore I drede
lest he me curse in his dede
Dowey son rebecca seide
þat malisoun on me be leide

TRINITY

Bot þat i badd þou bring me son."
 "Moder," he said, "it sal be don."
 ¶ .Iacob went vn to þe fald 3671
 And broght þe bestes forwit tald;
 His moder dughtilik it dight,
 Als sco him forwit had it hight,
 And cled him, sum it was mete, 3675
 Wit his broþer robe þat smelled suete;
 Wit a rughe skin sco hidd his hals
 And couerd þar-wit his hands als,
 þat his fader suld al-gat tru
 þat he war his sun esau: 3680
 His moder him þis mete bitaght
 And he it suith his fader raght.
 "Fader," he said, "sitt vp and ete,
 I ha broght þi ȝerning mete." 3684
 "And quat art þou?" þe fader said,
 "Sir, i esau, þi met es graithid."
 1 "And quat-kin mete?" "sir, venisun,
 Ete and giue me þi benisun." [1 leaf 22,
 col. 1]
 "How es it þou sped sa son?" 3689
 "Godd," he said, "has herd mi bon,
 And send it suyth vnto mi hand,
 Men aght to thane him his sand."
 "Cum nere, leue son, and latte me fele²
 If þou be he i luue sa wele." [2 MS. 81e]
 Quen he had feld his fleirand cloth
 And graped handes and hals both,
 "þis voice," he said, "þat i here 3697
 Es o iacob, wit-uten were,
 Bot hend and hals es als i tru
 Mi dereli suns child esau; 3700
 þe odor o þi uestement
 It smelles als o piement,
 I sal wend forth, þou duells here,
 Mi blissing son þan sal þou bere:

COTTON

bot þat I. bad þe bringe me sone
 moder he saide hit sal be done
 ¶ Iacob went vn-to þe falde
 and broȝt þe bestes be-fore talde.
 his moder duȝttely hit diȝt.
 als ho be-fore had him hiȝt.
 ho cled him wele and hit was mete.
 wiþ his broþer robe þat smelled squete
 wiþ a rughe skyn ho heled his hals
 and couert þar-wiþ his handis als.
 þat his fader sulde algatis traw.
 þat he ware his sone esau.
 his moder him þis mete be-taȝt.
 and he hit squyþe his fader raȝt.
 fader he saide sete vp and ete
 I. haue þe broȝt þi ȝernynge mete
 ¶ quat art þou his fader saide.
 sir esau þi mete ys graide.
 and quat-kin mete? sir venysoun.
 ete and gif me þi benysoun.
 how ys hit so þou sped so sone.
 ihesu he saide has herde my bone.
 and sende hit sone vn-to my hande
 men aȝt to þonke him al his sande
 ¶ come nere leue sone and lete fele.
 if þou be þat I. loue so wele.
 quen he had felde his broþer clathe
 and grapet hande and hals bathe.
 þis voyce he saide þat I. here.
 ys of Iacob wiþ-uten were.
 bot hende and hals as I. traw.
 my derly sone hit ys esaw
 ¶ þe odour of þi vestement [leaf 23]
 hit smellis as þe piement
 now sone he saide þou come nere
 my dere blessing I. gif þe here.

FAIRFAX

Bot þat i bad, þu bring me sone."
 "Gladli, moþer, it sal be done."
 Iacob went into þe fold, 3671
 And broght þa kiddes þat i of tald,
 His moder smartly þaim dight,
 Als scho bifor had him hight,
 And clad him, als it was mete, 3675
 wid his broder cloth þat smelled suete.
 wid a rohu skyn scho hillid his hals,
 And couerd þar-wid his handes als,
 þat his fader suld algat trou
 He were his sun esau. 3680
 His moder him þis mete bi-tahut,
 And he it suith his fader rahut,
 "Fader," he said, "sitt vp and ett,
 I haue þe broght þi 3erning mett."
 "And quat art þu?" his fader said.
 "Sir, i esau, þi mete es graid." 3686
 "And quatkines mete?" "sir, venisun,
 Ete and giue me þi benisun."
 "Hou es it, son, þu spedd so sone?"
 "Almithi godd has herd my bone,
 And sent hit smartli to mi hand, 3691
 Men au to thanc him of his sand."
 "Cum nere, leue son, and lat me fele,
 If þu be he i loue sua wele." 3694
 Quen he had felt his smelland clath,
 And gropid his hals and handes bath,
 "þis voice," he said, "þat i here,
 Is of iacob widuten were, 3698
 Bot handis and hals es, als i trou,
 Mi dere sun, þi child esau;
 þe sauor sone of þi vestment,
 It sauors as it war of piment. 3702
 I sal wend forth, þu duelles here, ^[leaf 27, col. 1]
 Mi blissing, sun, þan sal þu bere.

GÖTTINGEN

þat I þe bad brynge me soone
 Gladly he seide hit shal be done
 Iacob went in to þe folde
 And brouzte þe kides I of tolde
 his modir smertly hem dight
 As she to fore had him hight
 And clad him wiþ þo cloþes mete
 Of his broþer þat smelled swete
 Wiþ a rowze skyn hid his hals
 And hiled þerwiþ his hondes als
 For his fadir shulde trowe tru
 he were his son esau
 his modir him þis mete bitauzt
 he hit to his fadir rauzt
 Fadir he seide sit vp & ete
 I haue þe brouzt þi 3ernynge mete
 What art þou his fadir seide
 Sir Esau þi mete haue greide
 what maner mete: sir venisoun
 Ete & 3yue my benisoun boun
 how was hit þou sped so sone
 Sir god of myzt herde my bone
 And sende hit smartly to my honde
 Men owe to þonke him his sonde
 Com nere son & let me fele
 If þou be he I loue so wele
 Whenne he felde his smellyng cloop
 And his necke & his hondes boop
 þis voys he seide þat I here
 Is of Iacob wiþouten were
 But hondes & hals as I trow tru
 Is my dere son Esau
 þe sauour of þi vestiment
 Sauereþ as þe piement
¹I shal forþ wende þou dwellest here
 Mi blessing haue þou son dere ^[leaf 24]

TRINITY

þi breþer be þin vnderlute	3705	þi broþer to be þine vnderloute.
And alle þat wonnes þe a-boute ;		<i>and</i> alle þat wonis þe a-boute.
All þaa þat blisses þe		alle þa atte blessis þe.
Sal þam-self blessed be,	3708	sal þaire-seluen blessed be.
And all þat bedes þe maliscun		<i>and</i> alle þat geues þe malisoun.
Sal bere it on þair auin crun."		salle bere hit on his awen croun
He ete and dranc þat was his will,		he ete <i>and</i> dranke at was his wil.
And sithen his sun he cald him till,		<i>and</i> sithen his sone he calde him til.
His brade blissing he him gaue	3713	his brade benysoun he him gaue
þe quilk his broþer wend at haue,		þe quilk his broþer wende at haue
And mad him lauerd ouer all his kin ;		<i>and</i> made him lorde ouer alle his kyn
Bot þat was wit his moder gin,	3716	<i>and</i> þat was wiþ his moder gyn.
His moder consail was þar-to,		his moder consaile was þer-to.
And godd wald þat sco sua suld do.		god walde þat hit ware so.
þis iacob went quan sua was don,		¶ Iacob went quen so was done
And esau com efter son.	3720	<i>and</i> esau þen come efter-sone
"Fader," he said, "vp in þi bedd,		fader he saide gete vp in bedde
I haue þe broght quar-of be fedd		wiþ þis mete þou sal be fedde.
O venisun, .I. here þe bring,		nobil venysoun þat I. þe bringe.
Ete and giue me þi blissing."	3724	ete <i>and</i> gif me þi blessinge.
His fader him asked, "quat art þou?"		¶ his fader asked him qua art þou.
"þi sun," he said, "i esau."		<i>and</i> he onsquared þi sone esau.
"Was þou not at me right now,	3727	was þou noȝt atte me riȝt now.
And fedd me wit þi fang i trau?"		<i>and</i> fedde me wonder wele I. traw
"I?" he said, "nai, nai, goddote,		¶ <i>and</i> he saide nay god dote
Moght i not be sua light o fote."		am I. noȝt so squyft on fote.
Wit þis gaue ysaac a grane ;	3731	wiþ þis gaf Isaac a grane
"Sun," he said, "right nou was an		sone he saide riȝt now was ane
þat first me fedd, and sythen me kist,		þat first me fedde <i>and</i> siþen kiste
And me be-suak, þat i ne wist,	3734	<i>and</i> me be-trayed atte I ne wiste.
Mi benisun now has þi broiþer." [col. 2]		My benysoun now has þi broþer.
"And fader," he said, "has þou non		fader he saide has þou na noþer.
"Nai sun, als i mot ha mede." [oþer?"		¶ na sone he saide as haue I. mede
"Allas ! quat i am broght in nede,		allas quat I. am broȝt in nede.
A-way he has mi blissing born,		a-way he has my blessinge borne
Sua did he als þat toþer morn ;	3740	so was I. serued þis oþer morne.

þi broder be þin vnderlout,
 And all þat wonis þe nere aboute;
 And all þa sone þat blisses þe,
 Blissed sal þaim seluen be; 3708
 And all þat biddis þe malisun
 Sal bere it on þair aun croun."
 He ete and dranc þat was his will,
 And sipen his sone he called him till,
 His brod blissing he him gaf, 3713
 þe quilk his broder wend to haue,
 And made him lauerd ouer all his kin;
 Bot þat was wid his moder gyn, 3716
 Hir moder consail was þar-vnto,
 And godd wald scho suld sua do.
 Bot iacob went quen þis was don,
 And esau cam efter sone, 3720
 "Fader," he said, "sitt vp in bedd,
 I haue þe broght quar-of be fedd,
 Of venisun þat i þe bring
 Ete, and giue me þi blissing." 3724
 His fader him asked, "quat art þu?"
 "Sir, þi sone," he said, "i esau."
 [1 Sonne he seide for my prow ^[1 from Laud MS. 416]
 Thow were here at me right now]
 "I?" he said, "nay godote,
 Mith i noght be sua liht of fote!"
 wid þis gaue ysaac a grone, 3731
 "Sone," he said, "riht nou was one
 þat first me fedd and sipen me kist,
 And me bigilid þat i ne wist;
 Mi benisun nou has þi broder." 3735
 "And fader," he said, "es þarnon oþer?"
 "Na, son, also mote i haue mede."
 "Allas quat i am broght in nede!
 Away he has mi blissing born,
 Sua did he als þe toþer morn. 3740

GÖTTINGEN

þi broþer be þi vndir loute
 And alle þat wonen here aboute
 Alle þo son þat blessen þe
 Blessed shal hem seluen be
 And alle þat bidde þe malisoun
 Shul bere hit on her owne croun
 he eet & dranke at his wille
 And þenne his son calde him tille
 his brood blessyng he him 3aue
 þat his broþer wende to haue
 he made him lorde of al his kyn
 Suche þen was his modir gyn
 his modir counsel was þerto
 But god wolde hit shulde be so
 ¶ Iacob went whenne þis was done
 And Esau coom aftir soone
 Fadir he seide sitt vp in bed
 I haue þe brouȝt to be of fed
 Of venisoun þat I þe brynge
 Ete & ȝyue me þi blessyng
 his fadir asked what he was
 Sir esau þi son in plas
 Son he seide for my prow
 þou were here at me riȝt now
 I he seide nay god woote
 Miȝte I not be so liȝte of fote
 Wiȝ þis ȝaf Isaac a grone
 Son he seide riȝt now was one
 þat firste me fedde & þen me kist
 And me bigiled ar I wist
 Mi benisoun now haȝ þi broþer
 Fadir he seide is þere noon oþer
 No son also haue I mede
 Alas he seide I am in nede
 Away he haȝ my blessyng born
 So dud he als þe ȝondir morn

TRINITY

He has me don oft mikel scham,
Right-wisli es iacob his nam,
þat es to sai, wit right langage,
Supplanter als of heritage ; 3744
For quen i formast born suld be,
Wit strengh a-gain þen drou he me ;
He has me don oft vn-resun
And no me reft mi benisun, 3748
Me es sua waa, almast i weede ;
Fader, þis was na broþer dede,
Consail me, fader, how to liue." 3751
" Wi, quatkin consail mai i þe giue ?"
" And es þar nakin blessing left ?"
" Nai, þi broiþer it has þe reft."
" And, fader, es þar na noþer wan ?"
" Wane," he said, " es þar bot an,
In dew and gress sere o þorth 3757
Sal be þi blissing fra no forth ;
Wit erth trauaill, and sua þou do,
And prai godd send his dew þer-to."
" Lauerd," he said, " wat es me best,
Mi hert bes neuer broght in rest,
Bituixand þis iacob be slan, 3763
If he mai oþer be ouertan."
þis esau wit his manace
Oute o þe land did iacob chace ;
Quen þe moder sagh it was sua 3767
He soght his broþer for to sla,
Sco send him son in-til aran,
Til hir broþer þat hight laban,
þar-to suiorn for hir sake, 3771
Til þat his broþer wreth suld slake.
Be night flum iordan he wode
And thorou a wildernes he yode,
He loked war þat him war best,
And be þe wai he tok his rest. 3776

COTTON

he has me done mikil shame.
riȝtly ys Iacob his name.
þat ys to say wiþ riȝt langage
supplanter of heritage.
for quen I. was formast borne sulde be
wiþ strenght a-gayne drow he me.
he has me done myche [mali]soun
and now me raft my benysoun
me ys sa wa almast I. wede
fader þis was na broþer dede.
consaile me fader how I. may liue
quy quatkin sulde I. þe giue.
and ys þer nankin blessinge left.
na þi broþer has hit þe reft. ^[¹ from Laud MS. 416]
[¹ And is there fadir non oþer wonne
Sothely he seid is non but oon]
In þe deu and gresse of thorne.
sal be þi blessinge fra to-morne.
wiþ erþ. þou trauaile and so þou do.
and pray god sende his deu þer-to
¶ lorde he saide quat ys me best
my hert bese neuer broȝt in rest.
bi-twix and þis Iacob be slayne.
and I. may come him sa gayne.
¶ þis esau wiþ his manace.
did Iacob out of lande to chace.
quen his moder saghe hit squa.
ho soȝt esau for to sla.
and sende Iacob in-til aaron.
to hir broþer þat heȝt laban.
þar to soiourne for hir sake
til atte his broþer wrap sulde slake
bi niȝt þe flume iordan he wode.
and þorou a wildernes he ȝode.
he loked quare þat him ware best
be þat way to take his rest.

FAIRFAX

¹ He has me done ful mekil schame,
 Rihtful was iacob cald his name, [¹ col. 2]
 þat es to say in riht langage,
 Supplanter of eritage, 3744
 For quan i first born suld be,
 wid strinth agayn þan drou he me ;
 He has me done ofte vnresun,
 And nou me reft mi benisun, 3748
 Me es sua wa, almast i wede ;
 Fader, þis was na broder-hede.
 Consail me, fader, hu i sal liue." 3751
 "Son, quatkines consail may i þe giue?"
 "And es þar, fader, na blissing left?"
 "Na, þi broþer it has þe reft." 3754
 "And es þar, fader, nan oþer wan?"
 "Wan," he said, "es nan bot an.
 In þe deu and griss alsua,
 Sal be þi blissing quar þu ga,
 wid erde trauail, and sua þu do, 3759
 And prai godd send his deu þar-to."
 "Lord," he said, "quat es me best,
 Min hert bes neuer mar in rest
 Bituix and þis iacob be dede,
 If i may gete him in any stede." 3764
 þus esau wid his manasce,
 vte of þat land did iacob chasce.
 Quen þair moder sau it was sua,
 He sohut his broder for to sla, 3768
 Scho sent him sone into aran,
 Til hir broþer þat hight laban,
 þer to soiorne for þair sake 3771
 Till þat his broþer wreth suld slake.
 Be niht þe flom iordane he wode,
 And thoru a wildrenes he 3ode,
 He loked quare þat him war best,
 Bi þe way to take his rest. 3776

GÖTTINGEN

he hap me done mychel shome
 Skilful is iacob his nome
 þat is to say in ri3t langage
 Putter out of heritage
 For I firste born shulde ha be
 Wip strengþe a3eyn drou3e he me
 And done me als þis vnresoun
 To reue me þus my benisoun
 Me is so wo almest I wede
 Fadir þis was no broþerhede
 Counsel me fadir now to lyue
 What counsel son shal I þe 3yue
 And is þer fadir no blessing lefte
 No þi broþer hit hap þe refte
 And is þer fadir noon oþere woon
 Sopely he seide is noon but oon
 In þe dew & gres also
 Shal be þi blessing where þou go
 Wip erþe trauaile so þou do
 And preye god sende his dew þerto
 Lord he seide what is me best
 Myn hert beþ neuer more in rest
 Til þat þis Iacob be deed
 If I may gete him to any sted
 þus Esau wip his manace
 Out of þat lond dud iacob chace
 Whenne her modir say hit so
 he sou3te his broþer for to slo
 She sent him soone in to aram
 To hir broþer þat het laban
 þere to soiourne for þat sake
 Til his broþer wrapþe wolde slake
 Bi ny3t þe flum iordan he wode
 And þour3e a wildernes he 3ode
 he loked where him were best
 Bi þe weye to make his rest

TRINITY

He hent a stan he fand him bi,
 And þar-on laid his hefd to li.
 In slepe he sagh stand vp a sti,
 Fra his heued right to þe ski, 3780
 Apon þe sti þat þar was bun
 Angls climand vp and dun. [¹ leaf 22, bk,
 col. 1]
¹Open him thoght þe 3ate of heuen,
 And herd o drightin suilk a steuen :
 "Godd and lauerd," he said, "i am
 Of ysaac and als of abraham : " 3786
 "Jacob," he said, "þou sal ha tuin
 Wiues o þi auen kin,
 Tua doghters o laban, þi nem,
 þat þou sal haf wit barn-tem ; 3790
 Wit þe i sal be in al þi nede
 And gar þin oxspring wide spred ;
 I sal be for þin eldres sake
 With þe, and esau for-sake." 3794
 Wel was he gladed o þis sight,
 Fulsoht him thoght he slep þat night.
 On the morn, wen it was dai,
 Iacob ras fra þar he lai, 3798
 And said, "our lauerd, wit-uten were,
 þat i wist noght es wonnand here ;
 Her es na noþer thing," said he, 3801
 "Bot godds hus and heuen entre."
 þe stan his heued lai on þat night,
 In takning, he it sett vp right,
 And oyel he yeett apon þat stan
 And made to godd a voo onan, 3806
 And said, "if drightin be my freind
 And lede me in þis wai i wend, [clath,
 And mete me send, and drinc, and
 And bring me again, wit-uten wath,
 Vnto mi kyth þat i com fra,
 If i find he me ledes sua, 3812

COTTON

¶ he hent a stane atte lay him by.
 and þar-on layde his heued to ly.
 In slepe a ladder him þo3t he seyghe
 fra þe firmament ri3t to his eyghe.
 a-pon þe ladder atte þer was boun.
 angels climbande vp and down.
 him þo3t þe 3ate opened of heyuen
 our lorde saide wiþ suche a steyuen.
 god and lorde he saide I. am.
 of Isaac and of abraham.
 Iacob he saide þou sal haue twyn.
 wiues of þine awen kin.
 twa doghters of laban þine eme.
 þat twa salle haue of barneteme
 wiþ þe salle I. be in alle þi nede.
 and ger þine ospringe wide to sprede
 I salle be for þine eldres sake.
 wiþ þe and esau baþ for-sake.
 ful glad he was of þat si3t
 ful soft him þo3t he sleppet þat ni3t
 ¶ On þe morne quen hit was day
 Iacob rase fra þere he lay.
²and saide our lorde wiþ-uten were.
 atte I. wiste no3t has bene here. [² lf 23,
 back]
 I saghe he saide for-soþ quod he.
 goddes hous and him entree.
 ¶ þe stane his heued lay on þat ni3t
 our lorde sette hit eyuen vp-ri3t
 and oyle he 3ette a-pon þe stane.
 and made to god a bone an nane
 [³He seide if god be my frend [³ from Land
 MS. 416]
 And lede me in my wey to wend]
 to sende him mete drink and clap.
 and bringe me agayne wiþ-uten wap.
 vnto my kip þat I. come fra.
 if I. finde he ledes me squa.

FAIRFAX

He tok a stan he fand him bi, ^[1f 27, bk, col. 1]
And þar-apon made his hefd to ly.
In slepe he sau alleddir him by,
Stand fra his hefd vp to þe sky; 3780
Apon þat ledder sau he boun,
Angelis clymand vp and doun,
Opin him thoght þe ȝate of heuen,
Of godd he herd suilk a steuen, 3784
“Godd and lord,” he said, “i am
Of ysaac and of abraham.
Iacob,” he said, “þu sal haue twayne
Wiues of þin aun kine, 3788
Tua dohutyrs of laban, þin eme,
þat þu sal haue wid barnteme.
Wid þe sal i be in al þi nede,
And ger þin ospring wide to sprede.
I sal be, for þin eldris sake, 3793
Wid þe, and esau for-sake.”
Wele was he gladid of þat sight,
Soft him thoght he slep þat nyht.
On þe morn quen it was day,
Iacob ras fra þar he lay, 3798
And said, “vr lauerd, widuten were,
þat i wist nohut es wonnand here,
Here es nan oper thing,” said he,
“Bot goddes hous and heuen entre.”
þe ston his heued lay apon þat night,
In takning, he it sett vp-right, 3804
And oyle he putt apon þat ston,
And made to godd a voice anon,
And said, “if godd be mi freind,
And lede me in my way i wend, 3808
And send me mete and drinc and cloth,
And bring me again widuten loth,
vnto my kith þat i com fra,—
If i finde þat he lede me sua,— 3812

A stoon he toke þat lay him by
And þeron leide his heed on hy
In slepe he say a ladder strauȝt
Fro his heed to þe sky hit rauȝt
On þat ladder say be boun
Aungels clymbynge vp & doun
Open him þouȝt þe ȝate of heuen
Of god he herde suche a steuen ^[1f 24, bk]
God & lorde he seide I am
Of Isaac and of Abraham
Iacob he seide þou shalt haue twynne
Wyues of þin owne kynne
Two douȝtris of laban þin eeme
þat þou shal haue wip barneteme
Wip þe wol I be in þi nede
And make þin ospringe wide to sprede
For þine eldres to þe I take
And esau for þi sake
Glad he was of þat siȝt
him þouȝte he slepte soft þat nyȝt
On þe morn whenne hit was day
Iacob roos fro þennes he lay
he seide oure lord out of were
I wist not his wonyng here
here is now þenne seide he
Goddis hous & heuen entre
þe stoon þat his heed lay on þat niȝt
In token he hit set vpriȝt
And oyle he put vp on þat stoon
And made to god a voys anoon
he seide if god be my frende
And lede me in my weye to wende
And sende mete drynke & cloop
And bringe me aȝeyn wipouten loop
In to my kippe þere I coom fro
If I fynde þat he lede me so

Mi godd he sal be and mi king ;
And þis stan stand als in takening,
And þis sted fra þan it sal
Be cleped godds auen hall ; 3816
Of all þe god he dos me weild
Lelik his tend i sal him yeild.”
¶ Iacob went him forth his wai, 3819
Faand quare thre floks o beistes lai,
Be-side a well, a-pon a feild,
And sagh þe well be a doun heild,
A mikel stan apon it lai,
þis bestes dranc þar-at ilk dai ; 3824
þe hirdes bi þaim fand he þare,
He spird þaim queþen þai ware.
þai said, “ sir, we ar of aran.” 3827
“ And knau yee oght,” he said, “ laban ? ”
“ Sir ya, he es bath hail and fere,
Ya hail and sound, wit-uten were ;
His doghtur yonder i se, rachell, [col. 2]
Bringand his beistes til þe well ; 3832
For all beistes ar broght hider,
Euer ilk dai at drinc to-geder.”
Wit þis come rachell, þat maiden,
And iacob lifted vp þe sten, 3836
And spak þan wit þe damisel,
And kythed him wit may rachell.
“ Quat art þou,” he said, “ lemman ? ”
“ Sir, mi fader es cald laban.” 3840
Abute hir hals þan he hir hent,
And thris he kyst hir ar he stent.
“ I am iacob, þi cosin nere,
For þi luue am i commen here.” 3844
þai mai quen sco can vnderstand
þat iacob suld be hir husband,
To laban tald sco new tipand,
And he him ledd in be þe hand. 3848

COTTON

my god he sal be *and* my kinge
and þis stane standis als in takenynge.
and þis stede fra now hit sal
be calde goddes awen halle.
of alle þe gode þat I. salle welde.
his teynde hertly I. sal him 3elde.
¶ Iacob went him forþ his way.
quare þre flok of bestes lay.
bi-side a welle a-pon a felde
and Iacob stode *and* be-helde.
a mykil stane a-pon hit lay.
þer bestes drank atte ! ilka day.
þe hirdes fand he bi þam þare.
and asket quatkin men þai ware.
þai saide sir we ar of aaran.
knaw 3e o3t he saide laban.
þai saide he was in gode fere.
hale *and* sounde wiþ-out were.
his doghter comes 3onde rachel.
bringande his bestes to þe felle.
for alle þe flokkis bro3t ar hidder.
atte þis welle to drink to-gider.
¶ wiþ þis come rachel þat faire madane
and Iacob lifted vp þe stane.
þen spac he wiþ þat damysel.
and kiped him wiþ þat may rachel.
quat art þou he saide lemman.
sir my fader ys calde laban.
a-boute þe hals he hir hent
and þries he kiste hir or he stint.
I. am Iacob þi cosyn nere.
for þi loue am I. commyn here.
¶ þe may quen ho con vnderstande
þat Iacob sulde be hir housbonde
to laban talde ho. new tipande
and he him ledde in. bi þe hande.

FAIRFAX

He sal be mi god and mi king, [col. 2]	he shal be my god & kynge
And þis ston stand as in tokni[n]g ;	þis stoon shal stonde in tokenyng
And þis stede fra nou it sal	And þis place fro now shalle
Be clepid goddes aun hall. 3816	Be cleped goddis owne halle
Of all þe gode he dos me weild,	Of al þe good he doþ me welde
Lelely þe tend i sal him 3eild."	Trewely tiþe I shal him 3elde
Iacob went him forth his way, 3819	¶ Iacob went him forþ his way
Quar thre flockes of bestes lay	Where þre flockes of bestes lay
Bi-side a welle, vp-on a feild,	Bisyde a welle vpon a felde
And iacob sau and biheld,	And Iacob say and bihelde
A mekil stan apon it lay ;	A mychel stoon vp on hit lay
þat bestes dranc at ilka day. 3824	þat beestis dronke at euery day
þe herdes bi þaim fand he þare,	þe herdes fonde he bi hem þere
And askid þaim queþer þat þai ware ?	And asked hem whennes þei were
"Sir," þai said, "we are of aran."	Sir þei seide we are of aran
"And knau 3e aut," he said, "laban?"	An knowe 3e ou3te he seide laban
"Sir, 3a ;" "and es he hale and fere ?"	Sir 3e : & is he hool & fere
"3a, hal and sound, widuten were ;	3e hool þei seide out of were
3onder i se his dohutih rachell 3831	3onder I se his dou3ter rachel
Driuand his bestes to þe well,	Dryuynge his beestes to þe wel
For all þe flockis cumes hiþer	For alle þe flockes comen hidur
Ilk a day, to drinc togider." 3834	Vche day to drynke to gidur
þan cam Rachell þat maydin bright,	þenne coom Rachel þat mayden bri3t
Iacob lifted vp þat ston ful wight,	Iacob lifte vp þe stoon ful wi3t
And spac sua wid þat damysel, 3837	he spake so wiþ þat damysel
And kneu him þar wid may rachel ;	And knowleched him þere wiþ rachel
And said, "quat art þu, lemman ?"	he seide what art þou lemman
"Sir, my fadir hight laban." 3840	Sir my fadir het laban
Aboute þe hals he hir hint,	Aboute þe necke he hir hin[t]
And kist hir thries ar he stint.	And cust hir þries ar he stint
"I am iacob þi cosin nere, 3843	I am Iacob þi cosyn nere
And for þi loue am i comen here."	For þi loue am I comen here
þe may, quen scho gan vnderstand	Whenne she bigon to vndirstonde
þat iacob suld be hir husband,	þat Iacob shulde be hir husbonde
To laban tald scho neu tydand,	To laban tolde she þat tiþande
And he him ledd bi þe hand. 3848	And she him ledde bi þe hande

þai frannid o þar frendes fare,
And þam cald bath less and mare.
Laban for fainnes did him call
For his neuue his frendes all ; 3852
And sipen he did him for to sai
Quat was þe chesiun of his wai.
“Sir, þe soth i wil þe tell,
þi doghter for to spus, rachell.” 3856
“þan sal þou serue me seuen yeir,
Ar þou sal haue mi doghter dere.”
“Blithli, sir, sua sal it be.”
Fra þan wit laban duelled he, 3860
þe eilder sister he for-sok,
For sco gleied, als sais þe bok ;
For to serue for rachel fre
He was master hird of his fee ; 3864
It was ferli in þat siquar
How fast þai multiplid þar.
Quen þat þe seuen yere war gane
Iacob hasked his lemman. 3868
Laban said, “frend, ful blethli.”
Bot þar he did a trecheri,
For þan he had may rachell wedd,
Lia he stall vn-til his bedd ; 3872
Bisid lya al night he lai,
His vnwitand, til it was dai ;
Bot quen he wist it o þe morn,
Ful wa was him þat he was born ;
Fra hir he ras and siked sare 3877
And asked wa þan broght hir þare.
1 “Laban,” sco said, “allas for sinn
Qua wend he wald þus me biginn.”
þan did he laban to resun :— <sup>[1 leaf 23,
col. 1]</sup>
“Qui has þou don me sli tresum ?”
“Vr lagh,” he said, “þat we in liue
Wil first our elder doghter giue. 3884

COTTON

þai frayned him of þaire frendis fare
and he ham talde lasse and mare.
[²laban then he did to calle <sup>[2 from Laud
MS. 416]</sup>
ffor fayne of hym his frendis alle]
¶ and sipen he dide him for to say.
quat was þe enchesoun he went a-way.
sir þe soþ I. wille 3ou telle.
þi doghter for to spouse rachelle.
þen saltow serue me vij. 3ere.
if þou wille haue my doghter dere.
¶ bleþely sir so salle hit be.
fra þen wiþ laban laft ys he.
þe elder suster he for-soke
gleande ho was for-soþ of loke.
and for to serue for rachel fre
he was maister hirde of his fee.
hit was ferly for-soþ to say.
how faste þai multiplied iche day.
¶ quen atte þe vij. 3ere were gane
Iacob asked his lemmane.
laban saide frende ful bleþely
bot þer he dide a trecchery.
Iacob and rachel þai con ham wed.
and lya his doghter he stale to bedde.
be-side lya al niȝt he lay.
his vnwitande til hit was day.
bot quen he wiste hit on þe morne
allas he saide þat he was borne.
fra hir he rase and sighed sare.
and asked qua hir broȝt þare.
my fader ho saide : allas for syn.
qua wende he walde me þus be-gyn.
¶ þen dide he laban to resoun
quy has þou done me þis tresoun
our laghe he saide atte we in liue
wil first our elder doghter we giue

FAIRFAX

pai frained of þair freindes fare, ^[leaf 28, col. 1]	þei freyned of her frendes fare
And he þaim tald bath less and mare,	And he hem tolde of þat vnsware
Laban for-faynhd he did to call 3851	Laban þenne he dud to calle
For his neuou sake his freindes call;	For fayn of him his frendes alle
And siþen he did him for to say,	Soone he dud him to say
Quat was þe enchesun of his way.	What was þe chesoun of his way
"Sir," he said, "i wil þe tell, 3855	Sir he seide I wol þe telle
For to spouse þi dohutyR RachieLL."	For to spouse þi douȝter racheLle
"þan sal þu serue me seuen ȝere,	þenne shal þou serue me seuen ȝere
Ar þu sal haue mi dohutyR dere."	Ar þat þou haue my douȝter dere
"Gladly, sir, sua sal it be,"	Gladly he seide so shal hit be
Fra þan wid laban duelled he. 3860	Stille wiþ laban so dwelt he
þe eldir sister he for-soke,	þe elder sister he forsoke
For scho gleyed, sua sais þe bock;	For she glized seiþ þe boke
For to serue for rachel fre	For to serue for rachel fre [leaf 25]
He was maister herde of his fe; 3864	he was maistir herde of fe
It was ferly of þat fare,	hit was muchel wondir þere
Hou mekil pai multiplied ware.	how mychel multeplied þei were
Quen þat þe seuen ȝere war gan,	Whenne þo seuen ȝeer were goon
Iacob askid him his lemman, 3868	Iacob asked his lemmon
Laban said, "frend, ful blethily,"	Laban seide ful blipely
Bot þar he did a tricheri.	But þere he dud a tricchery
For quen he had may rachel wedd,	Whenne he had rachel wede
Lya he stal vnto his bedd, 3872	lya he stale to his bedde
Be-side lya al niht he lay,	Bisyde lia al niȝt he lay
His vnwytynd til hit was day.	his vnwityng til hit was day
Bot quen he wist it on þe morn, 3875	But whenne he wiste on þe morn
Ful wa was him þat euer he was born.	wo was him þat he was born
Fra hir he ras and syhid sare,	Fro hir he roos & siked sore
And askid hir quo had broght hir þar.	And asked who brouȝte hir þore
"Laban," scho said, "allas for sinne,	laban she seide: alas þe while
Qua wend he wild me þus biginne."	who wende he wolde me þus bigile
þan did he laban to resun, 3881	he asked laban to resoun
"Qui did þu me suilk a tresun?"	Whi he dud him suche tresoun
"vr laue," he said, "þat we in leue,	Oure lawe he seide þat we in lyue
wil first vr eldir dohutyR geue. 3884	Wol furste oure elder douȝter be ȝyue

Bot, neuou, murn þou na wight,
þou sal haue rachell, als i hight;
And þat mai be nanoper wis
Bot yeit for-þi seuen wintur seruiss,
To quils haa lya in þi bedd, 3889
For-soth þan sal þou rachel wedd."

þis neu forward was festend þan
Bituix iacob and sir laban. 3892

þis term was passed, and seuen dais,
He spused rachell, þe stori sais.
Lya bred child, and hadd a sun
Ruben, and sipen symeon, 3896

þan leuy, and þan ysacar,
Zabulon, iudas, sex breþer war,
A doghter sco hadd hight dyna.

Bot of oper wommen tua 3900
Had four suns geten him,
Dan, gad, asser, neptalim.

Rachell bare iacob suns tuin,
First ioseph, þan beniamin. 3904

He was þe chesun of hir fine,
Of him sco deid in gesine.

Quat of his wiues tuin in spus,
And wat of hand wimmen in hus,
Tuelue suns had he o þaa, 3909
And a doghter hight dyna.

Iacob wex riche, his childer thraf,
Thoru þe grace þat godd him gaue.
þan bigan þam tak talent 3913
To wend in to þair aun land,
Wit wijf and child, and al handband,
Ilkan wit oper went in hand; 3916

COTTON

mourne na mare my squete wiȝt
þou sal haue rachel as I. þe hiȝt
bot þat may be nane oper-wise
bot for þi vij. ȝere seruise.
to-quyles halde lya in þi bed.
for-soþ þen saltow rachel wed.
þis new for-warde was made þan
bi-twix Iacob and laban.
þis terme was passed and vij. dayes
he spoused rachel þe story sayes.
Lya bred childe and had a sone
Ruben and sipen simeon.
þan laui and ysacar
Zabulon Iudas vj. breþer þer ar.
a doghter had ho heȝt dyna. [leaf 24]

and of oper hand-wimmen twa.
he had iiij. sones giten him.
Dan. gad. asser. neptalim.
¶ Rachel bare Iacob sonys twyn.
first Ioseph seþen beniamyn.
þat was þe encheson of hir fine
of him ho deyed in hir gesyn.
quat of his wyues twyn of spouse
and quat of hande-wimmen of house
xij. sones had he of þa. De transgr. Iacob
in patriam suam
and a doghter heȝt dyna. post exilium.

how Iacob passid in-to his cuntree.
ofter he was flemid.

Iacob wex riche his childer thrafe
þorou þe grace þat god him gafe.
þen bi-gan ham take talande.
to wende in-to þaire kindely lande.
wiþ wife and childe and alle hondbande
ilkan went in oper hande.

FAIRFAX

Bot neuene murne þu no wite, [col. 2]	But mourne þou no maner 3et
þu sal haue rachel as i þe hite,	þou shalt haue rachel as I þe het
And þat may be nan oper wise	But þat may be noon opere wise
Bot 3eit for þi seuin 3ere seruise. 3888	But for oper seuen 3eer seruyse
To-quiles hold lya in þi bedd,	þe while holde lya in bedde
For-soth þan sal þu rachel wedd."	þenne shal þou rachel wedde
þis new forward was festind þan,	þis newe forwarde was made þan
Bituix iacob and laban, 3892	Bitwene Iacob & laban
His terme was passid, and seuin dais	his 3eres passed & seuen dayes
He weddid Rachel, þe stori sais.	Rachel he weddide þe story sayes
L ya bred child and had a son,	¶ Lia bred childe soone hadde oon
Ruben, and sipen symeon, 3896	Ruben & sippen simeon
þan leuy, þan ysacar,	þenne leuy þenne Isacar
Zabulon, Iudas, sex breder war,	3abulon Iudas six breþer war
A dohutir scho had, þat hith dina.	A dou3tir she hadde het dyna
Bot of oper and wimmen tua 3900	But þenne of opere wymmen twa
Had foure sunes getin of him,	hadde foure sones geten of him
Dan, Gad, Asser, and nyptalim.	Dan. gad. assen. neptalim
Rachel bar Iacob sones tuin, 3903	Rachel bare Iacob sones twyn
First ioseph, and sipen beniamin.	Furst Ioseph & þenne beniamyn
þat was a chesun of hir fin	þat was þe cause of hir ende
On þaim scho dyed in gesin.	Of hem she de3ed in gesin hende
Quat of his wiues, tua of spouse, 3907	What of his wyues two in spouse
And quat of hand-wimmen in house,	And als of hondwymmen in house
Tuelue sonis had he of þa,	Twelue sones of þo hadde he
And a dohutir þat hiht dina.	And a dou3tere dyna to be

[*Jacob returns to his own land, and meets Esau.*]

I acob wex riche, his childer thraf,	Iacob wex riche his childre þroof
Thoru þe grace þat godd him gaf.	þour3e þe grace þat god him 3of
þan bigan þat take taland, 3913	Talent bigon to take him þo
To wend into þair kindly land,	To his owne londe to go
wid wijf and child, wid an assent,	Wif & childe wiþ oon assent
Ilkan in hand wid oper went. 3916	vchone in honde wiþ opere went

Laban o leue þam nicked nai,
And þai bi night þam stal a way,
Wijf and barn, wit flitting hale, 3919
All stal þai forth wit nighter tale.
A godd had laban in his bure
þe quilk þat he was wonnt anure ;
In hir flitting rachell it fand 3923
And forth sco bare it in hir hand ;
Laban it mist, ouer-tok and sogt,ht,
Bot his godd þan fand he noght.
Iacob went him forth his wai, [col. 2]
On þe feild þar-oute he lai. 3928
On þe ta side o flum jordan,
And send his aght vte-ouer ilkan ;
And iacob lai him an þat naght,
In hand an angel has he laght, 3932
þat sammen handlings wristeld þai
Al þe night, til it was dai,
þe angel badd him lete him far ;
He said þat suld he neuer mare, 3936
þat he suld pass for ani thing,
Till he had gin him his blissing :
Sa lang þai wrasteld samen þare
þat iacob was þan hurt wel sare, 3940
þe maister sinu of his the,
þat all his liue þan halted he,
And for þis resun, i tald yow now,
O sinnu etes neuer juu. 3944
þan asked him our lauerd drightin,
“Tel me nam,” [he] said, “quat es
“Iacob i hatt.” “iacob ya, [þin?”
Sal þou na langer hetten sua, 3948
For sin þou gain godd stalworth 3951
Wel mat gain man sal þou be worth,
Bot þou sal be cald israel 3949
þat es man seand, godd of hel.” 3950

COTTON

laban of leue ham nykked nay.
and þai be niȝt þen stale a-way.
wiȝ wif and barne wiȝ flittinge hale
alle stale a-way bi niȝtter tale.
a god had laban in his boure.
þe quilk he loued paramour.
In hir flittinge his doghter hit fand.
and forþ ho bare hit in hir hande.
laban hit miste ouer alle he soȝt.
bot his god þer fand he noȝt.
¶ Iacob went him forþ his way.
on þe felde þer-oute he lay.
on þat an side of flume iordan.
and sende his godes ouer ilkane.
Iacob lay him stille atte naȝt
an angel in hande had he laȝt
and to-geder wresteled þai.
alle þe niȝt til hit was day.
þe angel bad him lete him fare
he saide þat sulde he neuer mare.
ne sulde he passe for nankin þinge
til he had giuen him his blessinge.
so lange þai ham wresteled þare
þat Iacob was him hurt ful sare.
þe maister s[ine] of his þee
þat euer siȝen halted he
for þis enchesoun I. telle ȝou now.
of sine of bestes etes nane of ȝou.
¶ þen asket our lorde ful of miȝt
tel me man quat þou hiȝt.
men callis me Iacob quare-euer I. ga
sal þou na langer he saide hat squa
syn þou agayne god art so stalworþ.
wele mare agayne mon sal þou be worþ.
þou sal be calde now israel.
þat ys mon of see. and god of helle

FAIRFAX

JACOB WOULD NOT LET THE ANGEL GO TILL HE HAD BLESSED HIM, BUT JACOB 233
HURT HIS THIGH-SINEW AND BECAME LAME, THEREFORE NO JEW WILL EAT SINEWS.

Laban of leue said þaim nay,
And þai be niht stal away,
wif and barn wid flitting hale, 3919
All stal þai forth on þe nihttertale.
A godd hadd laban in his boure ^[lf 28, bk, col. 1]
þe quilk he was wont to honure, 3922
And in þair flitting rachel it fand,
And forth scho bar it in hir hand;
Laban it missed, ouer-all it soght,
Bot his god ne fand he noght.
Iacob went him forth his way, 3927
On þe feild widuten he lay,
Apon þat a side of flum iordane,
And sent his ahut ouer ilkane.
Iacob lay bi him-selue þat night,
In hand he lahut an angel briht, 3932
þat in handis werstild þai,
All þe niht til it was dai.
þe angel said, "þu lat me fare."
He said þat suld he neuer mare 3936
Late him passe for ani thing
Tille he ha giuen him his blissing.
Sua lang þai wrestild samen þar,
þat iacob was him hurt ful sare 3940
þe maistir synew of his the,
þat euer sipen halted he,
And for þis resun i tell 3ou nou
Of synews etis neuer na ieuu. 3944
þan askid godd, widuten blame,
And bid him say quat hiht his name.
"Iacob i hate." "Iacob 3a,
Sal þu na langer be cald sua, 3948
Bot þu sal be called isRael,
þat es man seand godd of hele;
For þu egain godd es sua stalworth,
wel mare again man sal þu be worth."

GÖTTINGEN

Laban of leue seide hem nay
And þei on ny3te stale away
[.
no gap in the Trinity & Laud MSS.]
A god had laban in his boure
whiche he was wont to honoure
In her flittyng Rachel hit fond
Forþ she bar hit in her hond
Laban hit missed ouer al hit sou3t
But his god fonde he nou3t
Iacob went forþ his way¹ [1 MS. was]
On þe felde wiþouten he lay
On þe to side of flum iordon
And sent his au3te ouer vchon
Iacob lay bi him self þat ny3t
In honde he cau3t an aungel bri3t
So in honde wrestleled þay
Al þat ny3t til hit was day
þe aungel seide let me go
he seide þat wolde he neuer do
Lete him passe for no þing
Til he had 3yuen him his blessing
longe þei wrastleled to gider þore
þat Iacob was hurt ful sore
þe maistir synewe of his þe
þat euer aftir halted he
And for þis resoun here new
Of synewe etep neuer no iew
þenne asked god wiþouten blame ^[leaf 25, back]
And bad him saye soone his name
Iacob I het: iacob seide he
So shal þi name no lenger be
þou shal be called israele
þat is mon seyng god of hele
For þou a3eyn god strong is
More worþ a3eyn mon be fro þis

TRINITY

¶ Iacob send þan for to faand 3953
Esau wit saghting saand,
For he was raad of al thing
For to cum in his metyng ; 3956
For quen he of his cuming herd
Ful wrathli gains him he ferd,
Four hundret men he ledd him with ;
God wer iacob fra his grith, 3960
And sua he sal, þat wat i well,
For he his vm-sett all wit sell.
Iacob þan sent him of his aght
Giftes large, al for þe saght, 3964
þe messag[er]s him broght ansvar,
He com a-gain wit his poer.
Iacob leed grett folk of his kin,
For doute he delt þam in tuin ; 3968
For þe doute þat he had þan,
He delt in tua, bath beist and man,
þat quils esau smat an o þe tua 3971
þe toþer party suld scape him fra.
Esau ai he dred ful sare, [1 If 23, bk, col. 1]
For he was fel and wald noght spare ;
¹He dred if he him moght ouer-ta,
Wit-uten pite he wald him sla ; 3976
And þan he said þus his praiyer—
“Lauerd,” he said, “þou drightin dere,
þat adam first man made o liue, 3979
And sythen of him wroght eue his wijf,
þat had þai halden þat þou þan badd
þai had in blis ben ouer stadd ;
þat ald noe, bath lel and gode,
þou sauued fra þat ferli flode ;— 3984
þu wat now, lauerd, þat it es sua,
Mi broiþer es now mi grettest faa,
þat thoru mi moder red and run,
I stal him fra his benisun ; 3988

COTTON

Iacob sende þen forþ wiþ sande
Esau of saȝtlynge for to fande
for he was dred ouer al þinge.
for tille come in his metinge
¶ and quen he of his commynge herde
for wrap as wodemon he ferde.
iiij. hundreþ men he led him wiþ.
god kepped Iacob fra his griþ.
and so he sal þat wate I. wele.
for he ys vmbsette wiþ cele.
¶ Iacob sende him of his aȝt.
giftes large wiþ him to saȝt.
þe messenger broȝt him onsquere
and saide he come wiþ grete poer.
Iacob led folk of his kyn.
¶ for doute he dalt ham in twyn.
for þe grete doute atte he had þan
he dalt in twyn baþ best and man.
þe quilest esau smate an of twa.
þe toþer party sulde skape him fra.
esau dred he ful sare.
for he was fel and walde noȝt spare.
he dred if he him muȝt him ouer-ta.
wiþ-oute pite he walde him sla.
¶ and þan he made þus his prayer.
al miȝtty god þou art me dere.
þat adam first made mon of life
and siþen of him made eue his wife
þat had þai halden at þou ham bad
þai had in blisse bene euer stadde.
and also noe baþ lelle and gode.
þou sauued fra þat ferly flode.
þou wate my lorde atte hit ys squa
my broþer ys now my grettest fa.
þat þorow my moders rede and roun
I stale fra him his benysoun.

FAIRFAX

Iacob sent þan for-to fonde,	3953	Iacob sende þenne to fonde
Esau wid sahtinyng sonde,		Esau wiþ sauȝtelynge sonde
For he was dredd in all thing,		For he was ferde in al þing
For-to cum in his meting ;	3956	For to com to his metyng
For quere he of his coming herd, [col. 2]		Whenne he of his comyng herde
Ful wrathli agaynes him he ferd,		Ful wroþely to him he ferde
Foure hundrid men ȝode him wid,		Foure hundride men soone he fond
Gode were iacob fra his aun grith ;		To kepe Iacob fro his owne lond
And sua he sal, þat wat i wele,	3961	And so he shal þat woot I wele
For he es all vmsett wid sele.		For he is al bisett wiþ cele
Iacob sent him of his ahut		Iacob sende him of his auȝt
Giftes large wid him to saht,	3964	ȝiftis large him to sauȝt
þe messenger him brohut ansuer,		þe messangere brouȝte vnswere
He com egayn him wid gret pouer.		he coom aȝeyn him wiþ greet powere
Iacob ledd gret folk of his kin,		Iacob lad myȝhe folke of his kyn
For doute he delt þaim in tuin,	3968	For doute he dalt hem in twyn
For þe gret doute þat he had þan		For grete doute he had þan
He delt in tua bath best and man,		he dalte in two beest & man
þat quiles esau smat an of þa,	3971	whil esau smoot oon of þo
þe toþer parti suld schap þaim fra.		þe toþer part shal scape him fro
Iacob dred esau ful sare,		¶ Iacob dred esau sare
For he was fell and wild nohut spare,		For he was fel wiþouten spare
þat if he miht him aniquar ta,		þat if he myȝte him ouer go
widuten pite he wild him sla ;	3976	wiþouten pite he wolde him slo
And þus he made þan his praier,		þus he made his preyere
“Lauerd,” he said, “my godd sua dere,		lorde he seide my god so dere
þat first made adam man of lijf,	3979	þat madest adam mon of lif
And siþen of him made eue his wijf,		An siþen of him Eue his wif
þat had þai holdin þat þu þaim badd,		hadde þei holden þat þou him bad
þai had in bliss ben euer stadd :		þei hadde in endeles ioie be stad
And ald noe, bath lele and god,		And also noe trewe & gode
þu saued fra þat ferly flodd :	3984	þou sauedest fro þat ferly flode
þu wat mi lauerd þat i es sua,		þou woste lord þat hit is so
Mi broder es nou mj mast fa,		My broþer now is my fo
þat thoru mi moder rede and roun		For I þourȝe my modir roun
I stal fra him his benisun.	3988	Stale fro him his benesoun

Vte-ouer þis flum, last quen i ferd,
In hand i ber noght bot a yerd,
And now, lauerd, blissed mote þu be !
O folk tua flokes cums wit me, 3992
Lauerd, þou send me now þi rede,
Gains esau has suorn mi dede ;
For man þat þou will help in nede
Thar him neuer na derfnes drede ;
O þis gret aght þou has me lent 3997
I sal gret fern be-for me sent,
For ar he þe half o þaa haa slayn
He sal be matid of his main ; 4000
To quils, if þou wil, sal i slip
And fal noght in his hand grip."
Esau coms brem and brath;
Now es iacob in mikel wath ; 4004
He suer if he might wit him mete
Formast his lijf he suld for-lete,
For qua godds help es wit-all
Ful siker mai he wend ouer all. 4008
Quen he his folk sagh and aght
His broþer he soght alsuith wit saght,
For þat he for his come was bl[i]þe,
Wel can he wit his kissing kiþe ;
Sli strenght es o þe holi gast, 4013
To saghtnes mak þar wrath es mast.
He welcumd iacob selli fair,
He wist he was his fader air, 4016
Wit-uten wreth, wit-uten wrak,
O luue and pes þai samen spak ;
Quen þai had said þat þai wald sai
Esau went him hame his way 4020
Vnto seyr þar he com fra,
Iacob can til his fader ga ;
For yeit he was þat sith liuand, [col. 2]
Rebecca his moder ded he fand. 4024

COTTON

and ouer þis flume last quen I. ferde
In hande I. bare noȝt bot a ȝerde
and now lorde blessed mote þou be
of folke ij. companys comis with me.
¶ lorde þou sende me [now þi rede]
agayne esau has squorne my dede.
for þat þou wille help in nede. [¹ leaf 24,
back]
þar him neuer na dede drede.
of þis grete gode þou has me lent
be-for me alle þai sal be sent.
and or þai alle be tane and slayne
he sal be matid of his mayne.
to-quylis if þou wil sal I. slip.
and sal noȝt in his handegrip.
¶ wiþ þat come esau breme and brap
now ys Iacob in mykil wap.
he square if he wiþ him mete.
formast sulde he his life for-lete.
bot quam so god helpis wiþ-alle.
ful secure may he wende oueralle.
quen he his company saghe and his aȝt.
his broþer he soȝt alsquyþe to saȝt.
and of his come he was ful bliþe
wiþ kissinge ayþer oþer con kiþe.
¶ suche strenght is in þe haligaste.
to saȝtlynge make þer wrap ys maste.
he welcomed Iacob selly faire.
and wiste he was his fadere ayre.
wiþ-uten wrap wiþ-uten wrake.
of loue and pes þai sammyn spake.
¶ quen þai had saide at þai walde sai
esau went him hame his way.
vn-to þe place þer he come fra
and Iacob til his fader con ga.
for ȝet he was þat time liuande.
rebecca his moder dede he fand.

FAIRFAX

Here ouer þis flum last quen i ferd,
In hand i bar nohut bot a 3erd, 3990
And nou mi lauerd, blissed þu be,
Of folk tua flockes cumes wid me.
Lauerd! þu send nu me þi rede, ^[leaf 29, col. 1]
Egain esau has suorn mi dede, 3994
For man þat þu wil helpe in nede,
Ne thar him neuer na ferednes drede.
Of þis gret haut þu has me lent, 3997
I haue þarof bi-for me sent,
For ar þat he all þa haue slain,
He sal be masid of his mayn; 4000
þe quilis if þu will þai sal pasce,
And cum nohut in his hand percas."
Esau cumis brime wid mekil route,
Nou es iacob in mekil doute, 4004
He suore miht he wid him mete,
Formast his lijf he suld for-lete.
Bot qua þat godd helpis wid-all,
Traistli may he wend ouer-all. 4008
Quen he sau his folk and his ahut
His broder þan he sohut wid sahut
And for his come was wonder blith,
þat gam he wil wid kissing kyth:
Suilk strinthe es of þe hali gast, 4013
To sahutling make þair wrethes mast.
He welcumed iacob wonder faire,
He wist he was his fadir ayre, 4016
widuten wrethe, widuten wrake,
Of loue and pes þai samen spac.
Quen þai had said þat þai wald say,
Esau went him ham his way, 4020
vnto syer, þer he cam fra,
And iacob till his fadir gan ga,
For 3eit he was liueand,
Rebecca his moder dede he fand. 4024

here ouer þis flum last when I ferde
I bar in honde but a 3erde
And now my lord blessed þou be
Two flockes of folke com wiþ me
lorde now sende me sum rede
A3ein esau lest I be dede
For man þat þou wol helpe in nede
þar him neuermore drede
Of þis au3te þou hast me lent
þerof I haue bifore me sent
For ar he alle þo haue slayn
he shal be mased of his mayn
þat while if þou wolt þei shul pase
And com not in his hond percase
Esau coom breme wiþ greet route
Now is Iacob in mychel doute
he swor if he my3te him mete
Formast he shulde his lif lete
But who so god helpe wol
May sauely go at þe fol
When esau say him & his au3t
Soone he sou3te him wiþ sau3t
And for his coome was ful bliþe
þat gan he wiþ kissyng kiþe
Of suche strengþe is þe holy goost
To onen hem þere wrappe is moost
he welcomed Iacob ful feire
And knewe him for his fadir eire
Wipouten wrappe or any wrake
Of loue & pees to-gider þei spake
whenne þei had seide þat þei wolde sey
Esau went hoom his wey
vnto syer þere he coom fro
And iacob to his fadir to go
For 3itt þo he was lyuonde
Rebecca his modir deed he fonde

238 ISAAC DIED AT THE AGE OF 180, AND WAS BURIED NEAR ABRAHAM. THE BROTHERS THEN DIVIDED HIS LANDS: HEBRON FELL TO ESAU, JACOB WENT TO EDM.

þis ysaac, þat i of rede, 4025
 In boke es cald þe lastand seed,
 He ledd his liue wit-vten blam, De etate iacob
 And birid biside sir abraham.
 Nine score yeir he had houergan 4029
 Oute o þis lijf wen he was tan.
 Quen þis dughti man was ded,
 þir breþer tuain þam tok to red 4032
 To dele þair landes þam bi-tuixs,
 þat aiþer might þam ald wit his;
 Til esau bitid ebron
 And he self went til edom. 4036

De iacob & eius filijs & de exsompnia
 iacob

¶ Iacob was selcut riche o fee,
 Of ilkin god he had plente;
 He was ful riche, als we rede, 4039
 Luued and lele, and loued in lede.
 Bot þof he luued his suns ilkan,
 Sua wel als ioseph he luued nan,
 For he was fair, wit-ouden sake, 4043
 O breþer nan had he his make.
 All his breþer hirdes ware,
 He duelt ai at ham mare;
 þis was ioseph þat lele þat dred 4047
 þat has loue-word þat spedli spread,
 þat was þe chast and þat gentil
 þat siþen sufferd sa fele peril;
 Bot o perils þat he fell in
 Sum-quat to tell i sal begin; 4052
 And how he com als oute o wath,
 His waa, his well, yee sal here bath.
 Ioseph he sagh a night in sueuen,
 þe quilk es worþie for to neuen—

COTTON

¶ þis ysaac þat I. of rede.
 In boke ys calde þe lastande sede
 he led his life wiþ-uten blame
 and beried he ys: be abraham.
 ix. skore 3ere he had ouergane.
 oute of his life quen he was tane
 quen at þis duȝtty mon was dede
 þer breþer toke ham baþ to rede
 to dele þaire lande ham be-twix
 and ayþer for to liue on his þe stori
 to esau felle þe vale of ebron of Io-
 & Iacob went forþ vn-tille edon. seph

[^rThe story of Iacob begynnyp here
 And also of his sonnys dere] [¹ from Land MS. 416]

Iacob was selcouþ riche of fee.
 I of alkyn gode he had plente.
 he was riche as we rede
 he loued trewþe in his dede
 and now he loued his sones ilkane
 sa wele as Ioseph loued he nane
 for he was faire wiþ-uten sake
 of breþer had he na make.
 alle his breþer hirdis ware
 and he dwelled at hame euer-mare
 ¶ þis was Ioseph þat I of rede
 his loue and wired ful fer con sprede
 wise and chaste of maners gentel.
 and siþen suffred mony perel.
 and of þe perel þat he fel in.
 sumquat to telle I wille be-gyn.
 and siþen how he come out of waþ
 þorou goddis help he had na skap
 ¶ Ioseph him saghe a niȝt in squeuen.
 þe quilk ys worþi for to neyuen.

FAIRFAX

þis ysaac þat i of rede,
In bock es cald þe lastand sede,
He ledd his lijf widuten blame,
And birid es be-side abraham: 4028
Nine skor 3ere he had ouer-gan, [col. 2]
vte of þis world wen he was tan.
Quen þis douthi man was dede,
þir breder to þaim tok to rede, 4032
To dele þair landis þaim bituene,
And þen miht þai liue widuten tene.
Til esau bi-tid Ebron,
And iacob went into Edon. 4036

þe stori of iacob be-gines here,
And alsua of his sonis sere.

IAcob was selcuth riche of fe,
Of alkins gode he had plente,
He was ful riche als we rede,
Loued and lele in ilka lede, 4040
Bot þou he loued his sonis ilkan,
Sua wele as ioseph loued he nan;
For he was fair, widuten sake,
Of breder had he nan his make, 4044
All his breþer war herdis, i say,
Bot he duelled at ham al-way.
þis was ioseph þat lele þat dredd
þat loueword had sua spedili spredd,
þat wise, þat chast, þat gentile, 4049
þat sipen suffrid sua gret perele;
Bot of þa perelis þat he was inne,
Sumquat to tell i sal biginne, 4052
And hou he cam vte of his wa,
Into his wele, 3e sal here alsua.
Ioseph saw a niht in sueuen,
þe quilk es worthi forto neuene. 4056

GÖTTINGEN

þis Isaac þat I of rede [leaf 26]
In bokis is calde þe lastynge sede
he ladde his lif wiþouten blame
And buryed is biside Abrahame
Nyne score 3eer ouer goon he hadde
whenne he of þis world was ladde
whenne þis dou3ti man was deed
þese breþeren two toke hem to reed
To dele her londes hem bitwene
þenne my3te þei lyue out of tene
To esau fel Ebron
And to Iacob þen Edon

þe stori of iacob bigynneþ here
And also of his sones dere

IAcob was wondir riche of fe
Of alle godis he hadde plente
he was ful riche as we rede [1 in MS.
covers 11
lines.]
Trewe & loued of vche lede
wel he loued his sones vchone
But so wel as Ioseph noone
he was fair wiþouten sake
Of breþeren had he noon his make
his breþeren alle were herdes I say
But he dwelt at home al way
þis was trewe Ioseph þat dredde
his loue word wide spredde
þat wise chaste þat gentile
þat aftir suffered greet perile
Of þo periles þat he was Inne
Sumwhat to telle I shal bigynne
how he coom out of his wo
Into his wele here also
Ioseph say auy3t in sweuene
þat is worþi for to neuene

TRINITY

Him thogh[t] his fader þaier corn
 Quar his elleuen breþer ware, [schare
 He-self was on þe feld biside 4059
 To geder corn in herueistide ;
 Hijs breþer schaues he sagh lutand
 Til his allan þat was standand. 4062
 Anoper drem þer after sone,
 Him thoght þat bath sun and mone,
 And o þe mast þat war in heuen,
 Honurd sternes him elleuen,
 All luted him on þair maner, 4067
 Right als he þere lauerd were.
 He tald it þaim and þai said, "how
 Mai þis bitide, quat wennis þou
 For to be lauerd out ouer vs all? [leaf 24,
 þat blis sal þe neuer fall." 4072 col. 1]
 Fra þis time forth, ne dai, ne naght,
 Wit ioseph ware þai neuer saght,
 For nigh þai had til him sa strang
 þai soght him ai to greue wit wrang ;
 Ne wald þai apon him sei 4077
 Fra þis dai forth wit blithful ei.
 Ioseph was mast at ham duelland,
 His breþer in þe wildrin land, 4080
 Wit þair fee bituix þair lauus,
 Als it bi tidd mikel in þaa dauus.
 Bi þeir storis mai man wel se 4083
 þe folk liued mast þat tide wit fee.
 þeir breþer, þat i said of are,
 Amang þaa felles duelland ware,
 þat nan cuth tipand o þam tell,
 For þai sent naman þam emell. 4088
 þair fader þat o þaim wite wald
 Til him his sun ioseph he cald :
 "Sun," he said, "þou most agat
 Ga witt quat es þi breþer stat, 4092

COTTON

him þuȝt þaire fader corne share
 quare his xj. breþer ware.
 him-self was on þe felde be-side.
 to gedder corne in heruest-tide.
 his breþer sheuys he saghe loutande
 til his allane þat ware standande
 ¶ a-noþer dreme þer-ofter sone.
 him þuȝt baþ sunne and mone.
 and of þe maste þat ware in heyuen
 sternes him honourede be tale .xj.
 al loutande on þaire maner.
 riȝt als lorde atte he were.
 he talde hit ham and þai saide how
 may þis be-tide wat wenys þou.
 for to be lorde a-boue vs alle. [1 from Laud
 MS. 416]
 þat blis salle þe neuer be-falle.
 fra þis time forþ nauper day ne naȝt.
 wiþ Ioseph ware þai neuer saȝt.
 [1 They had envy to hym strong wrong]
 They sowȝht to greue hym euer with
 ne walde þai neuer a-pon him sey
 fra þis day forþ wiþ fully² eye. [2 stilly?]
 ¶ Ioseph was maste atte hame dwellande
 his breþer in þe wildernes lande.
 wiþ þaire fee a-pon þe lawes.
 as men dede be alde dawes.
 be þis story men may wele se
 þe folk liued mast þat time with fee
 þes breþer as I. talde ȝou are
 a-mong þe felles dwellande ware
 þat nane cowde tipande of ham tel
 wiþ-uten mete þer con þai dwel.
 þaire fader of ham wete walde
 til him his sone Iosephe he calde.
 Sone he saide þou most al-gate [r 25]
 ga telle me of þi breþer state.

FAIRFAX

Him thoght his fader þair corn schare, þar his elleuen breþer ware, Him-self was an þe feld biside, To gadir corn in heruist tyde; 4060 His breþer scheuis he sau lutand Til his alone, þat was standand. Anoþer drem þar efter sone, [1f 29, bk, col. 1] Him thouth bath sune and mone, And of þe mast þat war in heuen Honurd him sternis elleuen, 4066 All loutid him on þair manere, Right als he þair lauerd were. He tald it þaim and þai said, "hou May þis be-tyde? quat wist þu? 4070 For to be lauerd ouer vs all? þat bliss sal þe neuer fall." Fra þis time forth, dai ne naght, wid ioseph war þai neuer saght, 4074 Enuye þai had til him sua strang, þai soght him ay to greue with wrang. Ne wald þai neuer apon him se, Fra þat day bot wid enmite. 4078 Ioseph was mast at ham duelland; His breder mast in wildrenes beand, wid þair fe bituene þa lawis, Als it bi-tid in þas dawis; 4082 Bi þir storijs men may wele se Men liued þat time mast wid fe. þir breder þat i spac of are, Amang þa fellis duelland war, 4086 þat nan koud tydand of þaim tell, For þay sent na man þaim emell. þair fadir, þat of þaim witt wald, Ioseph his sone til him he cald, 4090 "Sun," he said, "þu most al-gate Go wit of þi breder state;	him þouzte his fadir her corn shere þere his elleuen breþeren were him self was on þe felde bisyde To geder corn in heruest tide his breþer sheues he say loutynge To his allone þat was stondynge Anoþer he mett þer aftir soone him þouzte boþe sonne & mone And of þe grettest þat were on heuen honoured him sterres elleuen Alle loutid him on her manere Rigt as he her lorde were he hem tolde & þei seide how May þis bityde what wenes þow For to be lord ouer vs alle þat blisse shal þe neuer bi falle Fro þis tyme forþ neuer þe lees Wip ioseph were þei neuer at pees þei hadde enuye to him stronge þei souzt to greue him ay with wronge wolde þei neuer vp on him se Fro þat day but wip enemyte At home moost was Ioseph þat childe his breþeren in widernosse wilde wip her fee þe lowes bitwene As þei were þenne wont to bene Bi þis story may men se Men lyued moost þo bi fe þese breþeren þat I spake of ere Among þe feldes dwellyng were þat noon coupe of hem tiping telle Til on a day hit bifelle her fadir of hem wite walde Ioseph his son to him he calde Son he seide þou most algate Go wite of þi breþere astate
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Lang es sin we o þam herd, 4093
þair fee wald i als witt how ferd."
"Fader," he said, "i will ful fayn,
þi bod i aght noght to stand agayn."
He went him forth, and wist not quare,
Grathli quare his breþer ware; 4098
Bot ar he til his breþer wan,
Will he yode, and mett a man:
"Quat sekis þou, sun, here?" said he.
"Mi breþer, and mi fader fee." 4102
And þan ansuerd þat man til him—
"þou sal þam find in dotaym."
[.
. *no gap in the MS.*]
He went him forth and forþer soght
Til he þam faand he finid noght. 4108
Quen þai sagh command ioseph, þair
Ilkan o þaim þansaid til oþer— [broþer,
"Lo quar þe dremer now es cummen,
Bi drightin now he sal be nummen;
Do we him [nu] to dreri ded 4113
And his dremmes he sipen red¹." [MS. ded]
Fulfayn war þai þair þar him fand,
Now mai þai him haue to will in hand,
If þai him forwit oght for-bar, 4117
Fra now mai þai noght him spare;
An was eildest o þe elleuen
þe quilk yee herd me ruben neuen:
Quen he herd þai wald² him sla, [col. 2]
Naselcuth þan him was ful waa; [2 þai wald
repeated in the MS.]
To stint wald he, if he moght, 4123
þe foly þat his breþer thoght;
All he sagh þam in a wil
þair broþer sacles for to spil. [sua,
"Mi breþer," he said, "now dos not
I rede noght yee your broþer sla, 4128

COTTON

lange ys syn we of ham herde
I. walde wete how our fee ferde.
¶ fader he saide I. wille ful fayne
þi bode I. wil noȝt stande a-gayne
he went him forþ and wist noȝt quare
graydely quere his breþer ware.
bot or he tille his breþer wan.
wille he ȝode and mette a man.
¶ quat sekis þou here sone saide he.
my breþer and my fader fee.
and þen onsquared þat mon to him.
þou salle ham finde in dotayme.
[¹he went forth and furþer past
Tylle he hem found at þe last] [¹from Laud
MS. 416]
and he went forþ and forþer soȝt
til he ham fand he fined noȝt.
quen þai'saghe Ioseph þaire broþer.
ilkane be-gan to speke til oþer.
þe dreme reder now se we come
salle he neuer bide langer dome.
do we him now to drery dede.
and lete him sipen his dremis rede.
¶ ful fayne þai ware atte þai him fand
and sone on him þai sette þaire hande
if þai be-fore: him oȝt for-bare.
now þink ham litel. him to spare.
an was eldest of þe xj.
þe quilk ȝe herde me ruben neyuen
quen he herde þai walde him sla.
na wonder þen if him was wa.
to stint walde he if he muȝt.
þe foly at his breþer þoȝt.
alle he saghe ham in a wille.
þaire broþer sakles for-to spille.
¶ on breþer he saide ȝe do noȝt squa.
I. rede noȝt ȝe ȝoure broþer sla.

FAIRFAX

Lang es siben we of þaim herd,
þiair fe als wold i wit hou ferd." 4094
"Fader," he said, "i wil ful fain,
þi bidding wil i noght stand agayn."
He went forth and wist noght quar
Graytly quere his breder ware, 4098
Bot ar he to his breder wan, [col. 2]
wil he went and met a man,
"Quat sekis þu here, sun," said he,
"Sir, my breder, and mi fader fe."
þan ansuerd þat man to him,
"þu sal þaim find in dotaym." 4104
[.
. *no gap in the MS.*]
He went him forth and ferder soght,
Til he þaim fand he fined noght.
Quen þai him sau cum ioseph þair broder,
Ilkan of þaim said þan til oþer, 4110
"Lo! quer þe dremer nou es comen!
Be miht god he sal be nomen,
Lat vs do him to dreri dede, 4113
Loke quat his drem sal stand in-sted."
Ful fain þai were þai þar him fand,
Nou þai may haue him to wille in hand.
If þai bifor him auht for-bar 4117
Nou þai wil him noght spar.
On was eldest of þa elleuen,
þe quilk 3e herd me ruben neuen,
Quen he herd þai wild him sla, 4121
Na wonder þan þow him was wa,
Stynt it wold he if he moght,
þe foly þat his breder on him soght.
All he sau þaim in a will 4125
þair broder sacles for to spille. [sua,
"Mi breder," he saide, "dos 3e naght
I rede noght 3e 3oure broder sla, 4128

GÖTTINGEN

longe is sippe I of hem herde
Or of her fee how þei ferde
Fadir he seide I wol ful fayn
þi biddynge not to stonde azayn
he went forþ & wiste not where
Sopely þat his breþeren were
But ar he to his breþer coom
Whil he went he met a mon
What sekestou here son seide he
Mi breþer sir my fadir fe
þenne vnsuered þat mon to him [1f 26, bk]
þou shal hem fynde in dothaim
he went forþ & forþer past
Til he hem fonde at þe last
he went forþ & furþer sou3t
Til he hem fonde lafte he nou3t
When þei sey Ioseph com her broþer
vchone of hem seide to oþer
Lo where þe dremer is comen
Bi my3ti god he3 shal be nomen
lete vs do him to þe dede
loke what his dreme wol stonde in stede
Fayn þei were þere him to fynde
For to haue her wille blynde
If þei bifore him ou3t forbare
Now wol þei him not spare
¶ Oon eldest of þe elleuen was
þat Rubon hett in þat plas
whenne he herde þei wolde him slo
þerfore was him wondir wo
Stinte hit wolde he if he my3t
þe foly þat his breþeren ti3t
Alle he say hem in o wille
her broþer gultles to spille
Breþer he seide doþ not so
I rede 3e not 3oure broþer slo

TRINITY

þat es your aun fless and blod,
To murþer him it es not god;
And, if yee do, for-sotht, mi will,
Sal yee neuer haue [harm] þar-till;
And if yee do suilk an outrake 4133
Ful siker may yee be o wrake,
Fra your scending be mad cuth,
All men sal yow haue in mouth;
þat Baret rede i noght yee bru, 4137
þat yow mai euer after ru;
He has yow nathing don for-qui
Yee haue noght gain him bot enuy,
And wijt þat he be slain 4141
His liue dais i tell gain."
Ful fellik þai a-gain answard,
"Quar-for suld we of oght be ferd?
For man þat liuand es, ne wijf, 4145
Ne sal he scappus wit þe lijf."
Quen ruben sagh þair was nanoper
Bot algat for to sla þer broþer, 4148
"For godds luue dos a-wai he said
þat na hand on him be laid,
þat na blod o him be schedd;
Bot sin he algat sal be ded 4152
Do it þan wit suilk a wile
þat yee your handes ne þer-wit file;
In þis wast i wat a pite,
Dri and waterles es it, 4156
þer ouer standes a mikel tre,
Cast yee him þar. and lat him be
Bi-tuixand he o liue be broght, 4159
þan mai we sai, we sagh him noght;
His kyrtil sal we riue and rend,
And bloody til his fader seind,
And sai til him þat we it fand
Wit-in þe wildernes liggand, 4164

COTTON

he ys 3our aghen flesshe *and* 3our blode
to mirþer him hit nys no3t gode.
bot if so be 3e do my wil
grete harme hit turnes 3ou til.
and if 3e do: þis outerake.
ful secure veniaunce god wil take
and fra þis dede be made coupe
alle men sal 3ou haue in mouþe
þat baret rede I. 3ou no3t brew
þat ofter wille 3ou to rew
he has 3ou naþing done forquy
saue 3e bere to him enuy.
and wete our fader atte he be slayne
his liue dayes ar past ful gayne.
[.
no gap in the Fairfax & Laud MSS.]
¶ for man þat liuande ys ne wife
salle he neyuer esscape þe life.
quen ruben saghe þer was na noþer.
bot algate for to sle þaire broþer.
for goddis loue do way he saide
atte na handis on him be laide.
atte na blode on him be shed
bot syn he salle algates be dede
dose hit þan wiþ suche a wyle
atte 3e 3our handis no3t file.
¶ In þis waste I. wate a pitte.
dry *and* waterles ys hit.
þer ouer standis a mikil tree
caste him down *and* lete him be.
bi-twix *and* he of liue be bro3t
þen may we say we saghe him no3t
his kirtel salle we riue *and* rende
and blodi til his fader hit sende.
and say tille him þat we hit fand
as we come in our way walcande

FAIRFAX

þat es 3our aun fless and blod,
To murder him it es noght god ;
And if 3e do, for-soth mi will
Sal 3e neuer haue þer-till. 4132
And if 3e do suilk an vtrack,
Fu sekir may 3e be of wrake,
And 3oure schending be mast cuth ;
All men sal 3ou haue in mouth ; 4136
þat baret rede i noght 3e breu, [1f 30, col. 1]
þat 3ou for euer eftir rew.
He has 3ou na-thing done, for-qui
3e haue noght again him bot enuy ;
And wit his fader þat he be slane,
His lijf-dais all tell i for-gan." 4142
[.
. *no gap in the MS.*]
"For man þat liuand es, na wijf,
Ne sal he schape fra vs wid þe lijf."
Quen ruben sau þar was nan oper,
Bot algat þai wild sla þair broþer,
"For godes luue, do way," he said,
"þat na hand on him be laid, 4150
þat na blod off him be schedd,
Bot if he algat suld be dede,
Do it þan wid suilk a wile
þat 3e noght 3our handis file. 4154
In þis wast i wot a pitt,
Drey and waterles es itt,
þar ouer it standis a mekil tre,—
Cast him þer inne and lat him be.
Bituix and he o-liue be broght, 4159
þen may we say we sau him noght ;
His cirtil sul we riue and rent,
And blodi til his fadir it sent.
And say to him þat we it fand 4163
widin þe wildreness ligand ;

GÖTTINGEN

þat is 3oure owne flesshe & blode
To murder him hit is not gode
If 3e do forsoþe my wille
Shul3e neuer haue þer tille
If 3e hit do I 3ou teche
Siker may 3e be of wreche
And 3oure shame shal be couþ
Alle men to haue 3ou in mouþ
þat baret rede I not 3e brewe
þat 3e for euer aftir rewe
he haþ no þing done why
3e haue not to him but envy
Wite his fadir he be slone
his lif dayes telle I gone
[.
. *no gap in the MS.*]
For mon lyuyngþe þei seide ny wif
Shal he skape wiþ his lif
Whenne Ruben sey þer was noon opere
But algate þei wolde sle her broþere
For goddes loue dowey he seide
þat noon honde be on him leide
þat no blode of him we shede
But if he algate shal be dede
Do hit þenne wiþ suche a wile
þat 3e not 3oure hondes fyle
In þis waast I woot a pit
Dri3e & watirles is hit
þer ouer stondes a mychel tre
Cast him þerynne & lete him be
Til þat he of lyue be brou3t
þenne may we say we se3e him nou3t
his curtel wol we ryue & rende
And blodi to his fadir hit sende
And telle him þat we hit fonde
In þe wildernes ligonde

TRINITY

And sai we þat he riuen es
Wit beistes wild, in wildernes, 4166
And þan wil naman mak on sau
þat we him suld haue broght on dau."
Al said ruben þis, þat i sai, [leaf 24, col. 1]
For he wald lede his lijf a-wai. 4170
¶ "Gladli," said þai, "and þat beskete."
þai hent ioseph be hend and fete,
And nackend him and kest him dun,
And left him þar, als in prisun ;
Sipen þai settam dun and ete,
þan sagh þai cumand be þe stret 4176
Marchands of an vncuth thede
O egypte, als in boke we rede,
Wit camels þat gret birþin bar,
O spice and of oþer ware ; 4180
Amang þir breþer þar was
An þat had to nam judas.
"Quat bote es it," he said, "til vs
þat we for-do our broþer þus? 4184
Bot tac we him out of yon den
And sel we him to yon chapmen,
þat þai him lede mai into fer land,
To be þair thral þar-in lastand ; 4188
If it sua tide þat he dei þar
þar-for forsoth bot littell care,
Or if þat he be þar liuand
His fader of him hirs na ti-þand."
þar was ioseph in seruage sald, 4193
For tuenti besands þan and tald.
Ioseph es now ledd out o land,
Godd hald ouer him his holi hand !
Ruben, þat þe mast o þaim was wis,
Wist noght o þis marchandis. 4198
Apon þe morn he com and soght
þe pite, bot ioseph fand he noght ;

COTTON

and say we þat riuen hit ys
wip bestes wilde in wildernes
and þen wille na mon make þaire saghe
þat we haue done him of daghe.
al saide ruben : þis atte I. say.
for he walde lede his life a-way.
¶ gladly saide þai now wil we wete
þai hent him vp bi hende and fete
and nakid him and kest him doun.
and left him þare als in prisoun.
sipen þai sette ham doun and ete.
þan saghe þai comande bi þe strete
marchandes of vncouþe þede.
of egypte as in boke we rede.
wip camels atte grete birþin bare
of spices and of oþer ware
¶ among þer breþer an þer was.
þat had to name Iudas.
quat bote he saide ys hit til vs.
atte we for-do our broþer þus.
take we him oute of 3onder den
and sel him forþ to 3one chapmen.
þai wille him lede in-to fer lande
to be þair bonde for euer-lastande
if so it be-tide that he dye þar.
þer . . . for-soþ litel care
or if þat he be þare liuande. [leaf 25, back]
his fader of him heres na tiþande.
¶ þer was Ioseph in seruage salde.
for xx. besaundes tane and talde.
Ioseph ys now led out of lande.
god halde ouer him his haly hande
ruben þat mast was of ham wise
he wiste no3t of þis marchandise.
on þe morne he come and so3t
þe pitte bot Ioseph fand he no3t.

FAIRFAX

And say we þat he riuen es
 wid wild bestis in wildrenes.
 þan wil na man of vs mak saue, 4167
 þat we him suld haue done of daue.
 Dos," said ruben, "as i 3ou say,"
 For he wild lede him quick a-way.
 "Gladly," said þay at þat hete ; 4171
 þai hent Ioseph bi hend and fete,
 And nakind him and kest him dun,
 And left him þar als in prisun.
 Sipen þai sett þaim doun and ete, [col. 2]
 þen sau þai comand bi þe strete 4176
 Marchandes of an vncuth lede
 Of egipt, as we in bokis rede,
 wid camaylis þat gret birdins bar
 Of spices and of oþer ware. 4180
 Emang þas breder an þar was
 Quas name þat was cald Iudas,
 He said, "quat bote were it til vs
 þat we for-did vr broder þus? 4184
 Bote take we him vte of 3on den,
 And selle we him to 3one chepmen,
 þat þai may lede him in fer land
 To be þair thral euer-mar liuand.
 If it sua tyde þat he die þare, 4189
 It es til vs bot littel care ;
 And if he be þer-inne lyuand,
 His fadir of him heris no tipand."
 þar was ioseph in seruage sold 4193
 For tuenti besauntis tan and told.
 Nou es Ioseph ledd vte of land,
 God hald ouer him his hali hand.
 Ruben þat mast of þaim was i-wis,
 He wist noght of þis marchandis,
 Apon þe morn he cam and soght 4199
 þe pitt, bot ioseph fand he noght.

GÖTTINGEN

Saye we þat he rent es
 Wip wilde beestis in wildernes
 þenne wol no mon saye vs by
 þat we haue sleyn him felonly
 Do seide Ruben as I 3ou say
 he þou3te to stele him quyke away
 Anoon þei grauntide þat bihete
 þei hent Ioseph bi honde & fete
 Made him naked & kest him doun
 And laft him þere in prisoun
 Sippe set hem doun & ete
 þei say þo comyng bi þe strete
 Marchaundes of oon vnkond londe
 Of egipte as we in bokes fonde
 Wip camailes þat grete burþenes bare
 Of spices and of oþere ware
 Among þese breþer oon þer was
 Whos name was calde Iudas
 What bote he seide were hit to vs
 To for do oure broþer þus
 Take we him out of þat den [leaf 271
 And selle we him to þese chapmen
 þat þei may lede him to fer lond
 To be her þral euer lyuond
 If hit so be he de3e þare
 hit is to vs but litil care
 And if he be þere lyuyng
 his fadir of him haþ no tipinge
 þere was Ioseph to seruage solde
 For twenty besauntis taken of golde
 Now is Ioseph lad out of londe
 God holde ouer him his holy honde
 Ruben of hem moost was wys
 he wist not of þis marchaundis
 On þe morne he coom & sou3t
 þe pit but Ioseph fonde he nou3t

TRINITY

He morn mare þan .i. can tell,
Al-mast in suoning þar he fell; 4202
Til his breþer þan yode he son
And þai him tald wat þai had don.
Quat bote es soru, or mak mane
O thing þat couering has nane. 4206
His fader þai sent, wit-uten bade,
Ioseph kirtell al bloide made.
Quen his fader his kirtell kneu, 4209
Moght na gamen him com to gleu:
"Beistes," he said, "mi sun has rent,
Allas! þat i him ouþer oute-sent,
þat wai þat was so wath to wend,
Al mi lue on him was lend.
Allas! wittles was i þat dai, 4215
Of him has beistes made þair prai;
þis es his clath, þat es well sene, [col. 2]
Ha! quat þaa bestes war selcuth kene
þat has me refte mi derling dere,
Mi ioi, mi gladnes, o mi chere; 4220
Ioseph þou was mi ioi allan,
Now ert þou ded, now haue i nain;
Ioseph þat was fre and feir
Of al min aght suld haben air, 4224
For þi suettnes and þi fair heu
Mi care sal euermar be neu;
I wald sine in-til helle depe
Wit mi sun þar for to wepe." 4228
Bot al his quainn[i]ng, for to rede
Or for to spek, it war vn-spede.
His oþer suns com ilkan sere
For to mend þair fader chere, 4232
Bot for noght com þai him nere,
O cumforth wald he nathing here;
Es noght his murning mai amend
I wen bifer his liues ende. 4236

COTTON

he mourned mare þen I. con telle.
al-maste in squonyng doun he fel.
til his breþer þen ȝode he sone.
and þai him talde quat þai had done
quat bote to sorou or make mane
of þinge þat coueringe of ys nane.
his fader þai sende wiþ-uten bade
Ioseph kirtil alle bloody made
Quen his fader his kirtel knew.
Miȝtnagammen turne him to glew.
a beste he saide my sone has rent
allas þat euer I. him oute sente.
þat was a way ful harde to wende
þat alle my loue apou him was lende
allas witles was I. þat day.
of him has bestes made þare pray.
þis ys his clap þat ys wele sene.
a quat þat best was selcouþ kene.
þat has me rest my derlinge dere.
my ioi my gladnes of mi chere.
Ioseph þou was my ioi allane.
now art þou dede now haue I. nane
Ioseph þat was so fre and faire.
of alle myne lande sulde bene aire
for þi squetnes and þi faire hew.
þi care salle euer-mare be new.
I. walde sine in-til hel depe
wiþ my sone þer-for to wepe.
al his waymentinge for to rede
or for to speke hit ware vnspede
his oþer sones ilkane sere
come for to amende þai fader chere
bot for noȝt noght þai him nere
of conforte walde he naþinge here
ys noȝt his mournyng may amende
I wene be-fore his liues ende

FAIRFAX

“ALAS ! THAT I, THOUGHTLESS, SENT HIM OUT ! HOW HUNGRY WAS THE BEAST 249
 THAT REFT ME OF MY JOY !” HE MOURNS AND WILL NOT BE COMFORTED.

He murned mare þan i can tell,
 Almast in suounyng doun he fell,
 Til his breder ȝode he sone, 4203
 And þai him tald quat þai had don.
 Quat bote es langer to make mane
 For thing þat couering es þar nane ?
 His fadir þai sent widuten bade
 Ioseph kirtil al blodi made ; 4208
 Quen his fadir his cirtil kneu,
 Miht na man gamen him no gleu :
 1“ A best,” he said, “ mi son has rent,
 Allas þat euer i him out sent ! ^[1 lf 30, bk, col. 1]
 þat way þat was sua wild to wend,
 þat al mi loue on him gan lend. 4214
 Allas ! wittles was i þat day !
 Of him has bestis made þar pray ;
 þis was his clath, þat es wele sene,
 A ! quat þat best was wonder kene
 þat has me reft mi dereling dere,
 Mi ioy, mi gladnes of mi chere. 4220
 Ioseph, þu was mi ioy allon,
 Nou art þu ded, and i haue non ;
 Ioseph þat was fre and fair,
 of all myn ahut suld haue ben air,
 For þi suetenes and þi fair heu. 4225
 Mi care sal euermare be neu ;
 I wald sinc in-to hell depe,
 wid mj son þar-for to wepe.” 4228
 Bot all his murni[n]g for to rede,
 Or for to speke, it were vnspede ;
 His oþer sonis cam ilkan sere
 For to mende þair fader chere, 4232
 Bot al for noght com þai him nere,
 Of confort wald he nathing here,
 Es noght his murning may a-mend
 I trou bi-fore his liues ende. 4236

GÖTTINGEN

he mourned more þen I con telle
 Almeste in swoun doun he felle
 To his breþeren went he soone
 And þei him tolde as þei had done
 What bote is hit to make mone
 For þing that coueryng of is none
 his fadir þei sent witturly
 Ioseph curtil al blody
 ¶ Whenne his fadir þe kirtel knew
 Soone bigon he chaunge hew
 A beest he seide my son hap rent
 Allas þat euer I him out sent
 Into þat wilde weye to wende
 þat al my loue on him gan lende
 Alas witles was I þat day
 Beestes of him han made her pray
 þis was his cloop hit is wel sene
 A þis beest was ful kene
 þat hap me refte my derlynge dere
 My ioye my gladnes & my chere
 Ioseph þou was my ioye allone
 Now art þou dede & I haue none
 Ioseph þat was fre and feir
 Of al myn auȝte shulde ha ben eir
 For þi godenes & þi feire hew
 Mi care shal be euer new
 I wolde sinke to helle depe
 wiþ my son þere to wepe
 But al his mournyng for to rede
 Ouþer to speke hit myȝt not spede
 his oþere sones coom vchone sere
 For to amende her fadir chere
 But for nouȝte þei comen alle
 To coumforte wolde he noon falle
 No þing may his mournynge mende
 Neuer to his lyues ende

TRINITY

Leue we now iacob in þis care. 4237
 To tell of ioseph and his fare.
 ¶ þir chapmen þat haue ioseph boght
 Vn-til egipte þai haue him broght,
 þar he was eftursons saald 4241
 Til a dughti barn and bald;
 To putifer, þe king stiward,
 He was saal[d] wit neu for-ward, 4244
 þat held ioseph in mensk and are,
 þof þair throuth al sundri ware,
 For men war þar o sarzin lede,
 And ioseph held ai his juhede. 4248
 Sir putifar wel vndirstod
 þat ioseph was o gentil blod;
 In all þe dedis þat he did
 He sagh drightin was him emid. 4252
 þe wardein-scipp of al his aght
 Has putifar ioseph bi-taght;
 þan was ioseph bath luued and dred,
 Wit wisdom al his werkes ledd, 4256
 And, for he curtays was and hende,
 Of all folk þar þan fand he freind.
 Putifar ferd in to þe contre, 4259
 And ioseph dueld wit his meigne,
 And has his godes all in hand,
 Als he þat was his al weldand.
 Ioseph was farli fair in face,
 And fild wit al of goddes grace. 4264
 His leuedi ei apon him kest, ^[leaf 25, col. 1]
 Forward o fele es eth to fest;
 Foli was it, & sua sco faand, 4267
 Hir luue to seit þar it ne moght stand;
 Sco miped it, to-quils sco moght,
 And ioseph lette he wist it noght;
 He wist and dild it, als þe wis,
 An ai sco praised his seruis; 4272

COTTON

leue we now Iacob in care.
 telle we of Ioseph *and* his fare.
 Þese chapmen þat has Ioseph boȝt
 vn-til egipte þai haue him broȝt
 þer was eftsones salde.
 til a duȝtti berne *and* balde.
 to putifar þe kinges stiwarde
 þen was he salde wiþ new forwarde
 þat helde Ioseph in menske *and* are
 alle if þaire traupe al sundre ware
 for þai ware þare of sarisine lede
and Ioseph to his euer toke gode hede
 sir putifar wele vnder-stode.
 att Ioseph was of gentel blode.
 In alle þe dides atte he dede
 euer-mare þai sulde wele spede
 alle þe gode *and* catel þat he aȝt.
 has pantifar Ioseph be-taȝt.
 þen was Ioseph baȝ loued *and* dred
 wiþ wisdomes he his werkis led.
 for he curtaise was *and* hende.
 of alle folk þen fand he frende.
 ¶ Putifar went in ferre cuntree.
and Ioseph duelled wiþ his meyne
and has his godes alle in hande
 riȝt as he ware al weldande
 Ioseph was ferli faire of face
and filled ful of goddis grace.
 þe lady hir eye a-pon him keste
 forwarde of fole ys ethe to fest
 foly hit was *and* so ho fand.
 hir loue to sette þer hit ne miȝt stande
 ho mithed hir ay quen ho muȝt.
and Ioseph lete he wiste hit noȝt.
 he wiste *and* waldenoȝt *and* dide as wise
and ay ho praised his seruise.

FAIRFAX

Leue we nou of iacob and his care,
To tell of ioseph and his fare.
Þir chapmen þat has ioseph boght,
Into egipt þai him broght, 4240
þar he eftsonis was sald
Til a dohuti berne and bald,
To putyfar þe kinges stuard, 4243
þan was he sald wid neu forward,
þat held ioseph in mensk and lare
Al þou þair treuthes sundri ware ;
For þai war of sarasin lede, [col. 2] 4247
And ioseph held euer his in hede.
Sir Putifar wele vnderstod
þat ioseph was of gentil blode,
In all þe dedis þat he wroght, 4251
God was wid him in dede and thoght ;
þe wardaynschip of al his ahut
Has putifar ioseph bitaght.
þan was ioseph loued and dred, 4255
For wisdam all his werkis ledd,
And for he was curtais and hend,
Of all folk þan fand he frend.
Putifar went into contre, 4259
And ioseph duelled wid his meyne,
And has his godis all in hand,
vnder him selue all weldand.
Ioseph was ferli fair in face, 4263
And fild wid-all in godes grace,
His ladi hir eye apon him kest ;
Forward of fole es eth to fest,
Foli it was, and sua scho fand, 4267
Hir loue to set bot it miht stand.
Scho kithid it ay quilis scho moght,
And ioseph lete he wist it noght,
And wist and dilled it as þe wise,
And ay scho praysed his seruise. 4272

GÖTTINGEN

leue we now of iacobes care
To telle of Ioseph & of his fare
¶ Þese chapmen þat Ioseph bouȝt
Into egipte han him brouȝt
þere he was eftsones solde
To a douȝty mon & bolde
To putifar stiward wiþ þe kyng
was he solde þat childe ȝing
he helde Ioseph in menskeful lore
þei her layes oon not wore
For þei were of sarsynes lede
And Ioseph helde his owne in dede
Sir putifar wel vndirstode
þat Ioseph was of gentil blode
In alle þe dedes þat he wrouȝt
God was euer in his þouȝt
þe keping of al his auȝt
hap putifar Ioseph bitauȝt
Ioseph was þenne loued & dred
wiþ wisdom he his werkes led
For he was curteys & hende
Of alle folke fonde he frende
Putifar went into cuntre
Ioseph dwelled wiþ his meyne
And hap his godes vndir honde
vndir him self al weldonde
Ioseph was wondir faire in face
And filled al wiþ goddis grace
His ladi hir eȝe on him cast [leaf 27, back]
Forwarde of fool is eep to last
Foly hit was & so she fond
hir loue to sette but hit wolde stonde
She kid hit euer & on him souȝt
And Ioseph lette he wist hit nouȝt
He wist & helde hit stille as wise
And euer she preysed his seruyse

TRINITY

Sua lang in hert sco has it hid,
þat ned-wais most it for bi kid,
 For qua *þar*-for be wrath or blith
 Luken luue at *þe* end wil kith. 4276
 Oft sco meind til him hir mane,
 Bot ai sco fand ioseph in ane ;
 Quen sco sagh *þat*, *þan* wex hir care,
 And langing had, ai mare and mare ;
 In hir foli sua was sco fest 4281
þat dai ne night ne had sco rest ;
 For o quat pine es herder threst
þen tharn *þe* thing men luues best,
 And to bi put in sli prisun, 4285
þat reues man might and als resun ?
 In prisun hald i *þat* licam
 Wit *quam* *þe* hert es noght at ham,
 For quen hert has *þat* it will wiss
þe bodi mai haue namar bliss, 4290
 Ne namar wa *þan* will to wan
 Wit-uten will es liking nan ;
 Hert and will bath ar als an,
þat bath er reft fra manian, 4294
 Thoru strenght o luue *þat* nan mai stere,
þof his hert al stillen were,
 Hert o stele, and bodi o brass,
 Strenger *þen* euer sampson was, 4298
þat luue ne mai him mike wit might,
 Quilum allan wit an ei sight ;
 Ful hard it es again him dele
 To bidint of his mangonele, 4302
 Quen his lok allan may bring
 Vn-til his thraldom *þe* king ;
 And, maugre his, he dos him lute,
 For ai he ledes him wit doute. 4306
 For-*þi* if *þou* be suilk a gum
þat *þou* will luue al-gat ouercum,

COTTON

so lange in hert ho has hit hid
 at nede mote out most nede be kid
 for qua *þar*-fore be wrap or bliþe
 lokand loue sum time wil kipe
 eft ho meued hir mane.
and Ioseph was ay in ane.
 quen ho saghe *þat* *þen* wex hir care
and langinge ay mare *and* mare
 In hir foly so was ho kest
þat day ne niȝt ho hadde na rest
 for quat penaunce ys harder *þrest*
þen wante *þe* *þinge* *þou* louis best.
and to be putte in suche prisoun.
þat reuis man miȝt *and* resoun.
 In prisoun halde I. *þat* licame [leaf 26]
 wiȝ *quam* *þe* hert ys noȝt at hame
 for quen *þe* hert has *þat* hit wil wis
þe bodi may haue na mare blis.
 ne na mare wa *þen* wil to wane
 wiȝ-uten wille ys likinge nane
 herte *and* wille baȝ ys ane.
þat baȝ ar reft fra monian.
 þorou strenght of loue *þat* dos men . .
and fra *þat* loue ys harde to we . .
 hert oft stile *and* body [of] bras
 stranger *þen* euer samp[son was]
þat loue him ne may [mek]e wiȝ miȝt
 sum time allane wiȝ ane eye siȝt
 ful harde hit ys wiȝ loue to dele
 hit reues rest ioȝ *and* wele
 for a loke alle-an may bringe
 in-to þraldome *þe* kinge
and maugre his hit dose him loute
 for ay he ledes him wiȝ doute.
 for-*þi* if *þou* be suche a gome
 atte *þou* wille loue algatis ouercome

FAIRFAX

Sua land in herte scho has it hid
þat at þe last must it be kid,
For qua-sua euer es glad or blith,
Priue loue at end wil kith. 4276

Ofte scho menyd to him hir mone,
Bot euer scho fand ioseph in one ;
Quen scho sau þat, þan wex hir care,
And longing had scho ay þe mare,
In hir foli sua was scho fest, 4281
þat dai ne niht had scho no rest.

¹For quatkinespine es harder þan threst
þan warn þe thing man lous best ?

And to be putt in suilk prisun, ^[leaf 31, col. 1]
þat reuis man miht and resun ? 4286

In prisun i hald þat bodi stad,
Of quam þe hert es nu glad,
For quan hert has þat it wil wiss,
þe bodi may haue na mar blis, 4290
Ne no mar wa þan wil to wane,
widuten wil es liking nane.

Hert and wil er bath as an,
þat bath er er reft fra mani an, 4294

Thoru strenth of luue þat nan mai stere,
þow his hert all stel it were ;—

Hert of stele and bodi of bras,
Stranger þan euer samson was, 4298

þat luue ne may him meke wid miht,
Sum tyme a loue wid an eye siht ;

Ful hard it es wid him to dele,
So wil he make mans fless frele, 4302

Quen his loke alone may bring
Into his thraldam þe king ;

And, maugre his, he dos him loute,
For euer he ledis him wid doute.

For-þi if þu be suilk a gome 4307
þat þu wil algate loue ouercome,

GÖTTINGEN

So longe she hap in hert hit hidde
At þe laste hit most be kidde
For who so euer be glad or bliþe
At þe ende wol priue loue out wriþe

Ofte she mened to him her mone
But euer she fonde him in one
whenne she þat say hir hert was sore
And longyng had she more & more
In hir foly she was so fest

þat nyȝt nor day had she rest
What is more herte brest

þen want of þing þat men loue best
Into sicke prisoun to be put

þat reueþ mon myȝte & wit
In prisoun I calle him bistad

Of whom þe hert is neuer glad
whenne herte hap þe wille I wisse

þe body may haue no more blisse
Ne no more wo þen likyng wone

wipouten wille is likyng none
[.

. . . no gap in Trin. & Laud MSS.]

þe strengþe of loue noon may stere
þouȝe his herte al steel were

herte of steel & body of bras
Strenger þen euer sampson was

þat loue ne may meke wip myȝt
Sumtyme alone with oon eȝe siȝt

Ful harde hit is wip him to dele
Mannes flesshe he makeþ ful frele

whenne his loke alone may brynge
Into his þraldome þe kynge

And maugre his do him loute
For euer he ledeþ him wip doute

þerfore if þou be suche a gome
þat þou algate wolt loue ouercome

TRINITY

Quen þou seis him busk to þe, þou do þe stallworthli to flei; Fleand turn þou noght þin ei, For elles þof þou be ful slei, 4312	quen at þou seise him buske to þe do þe stalworþli to fle. fle <i>and</i> turne þou noȝt þine eye for ellis be þou neuer so sleye.
Thoru þine ¹ ei þe sal be sent [col. 2] A flan, wit wild fire al brent, [¹ þire in MS.] First to brin þin hert wit-in 4315	þorou þine eye þi mone be sent. a flame wiþ wildefire al brent. first to bren þi hert wiþ-in
And sipen to slokend bi wit sin; Fleand þou folu noght i rede For sua þou mai þe driue to ded, To ded vmquil, and to langur, 4319	<i>and</i> sipen to slokkin þe wiþ sin. fleand to folow noȝt I. rede. for squa þou may driue to dede. to dede vmquile <i>and</i> to langour
Quen þou art soght fra þi succur; For bettur it es bi-time to stint þan folu þi prai þat es bot tint; Qua folus lang, wit-uten turn, Oft his fote sal find a spurn; 4324	quen þou art ferre fra þi socour for better hit ys be-time to stint þen folow þi pray atte ys tynt qua folowes lange wiþ-out turne oft his fote sal finde a spurne
Reu his res þan sal he sare, Or heuen his harm wit foli mare. Sua did þis wijf, i yow of redd, Sco folud ioseph ai þar he fledd, 4328	rew his rese þen sal him sare or heuen his harme <i>with</i> foli mare so dide þis wife þat I of redde ho folowed Ioseph ay þer he fled
And for sco foluand fand a spurn, Sco waited him wit a werr turn, Hir-self in godds gram and gilt, And almast did him to be spilt. 4332	[<i>and</i> for ho folu]and fande a spurne ho [waited him wiþ a sare?] turne hir selfe in god[dis gram and gilt] almast made ho him for-spilt
How sco broght him to þe fand, Forth to tell wil i noght waand: Sco fanded ioseph many dai, 4335 And euer he ansuerd hir wit nai.	¶ <i>and</i> how ho come him for to fande forþ to telle wil I. noȝt wande ho fonded Ioseph mony a day <i>and</i> euer he saide hir wiþ nay.
¶ Ioseph, þat was god purueur, A dai he went in to þe bour; Quen he had hir hend-li gret, 4339 “Lauedi,” he said, “com to þi mete.”	Ioseph þat noble puruayour. a day he went vn-to hir bour. quen he had hir hendely gret madame he saide come to ȝour mete
“yus,” sco said, “bot ar i ga þou spek wit me a word or tua.” “Lang,” he said, “[may] i noghtiduell.” And þus bigan sco him to spell. 4344	come hidder ho saide or I. ga. <i>and</i> speke a worde wiþ me or twa. lange he saide may I. noȝt dwelle. <i>and</i> þus be-gan ho him to spelle.

Quen þu seis him bone to þe,
Stalworthli þu fra him fle,
Fle and turne þu noght þi ey;
Or ellis if þu be ful sly, 4312
Thoru þin eye þe sal be schent,
An aru þat es wid wild fir brent,
First to brinne þi hert wid-ine,
And sipen to strangil þe in sine. 4316
Fleand þu folow noght, i rede,
For sua þu may þe driue to dede,
To dede vmquile and to langure [col. 2]
Quen þu art soght fra þi socure; 4320
For better it es betime to stint,
þan folu þe prai þat es tint;
Qua folous lang widuten torne,
Oft his [fote] sal find a spurne, 4324
Reu his res þan sal he sore,
And venge his harm wid foli more.
Sua did þis wijf þat i of rede,
Scho folud ioseph quere he ʒede, 4328
And for scho foluand fand a spurne,
Scho waited him wid a wic turne,
Hir-self in godes grame and gilt, 4331
And almast made him to be spilt.
Hou scho broght him sua to fonde,
For to tell i wil noght wonde; 4334
Scho soght on ioseph mani a dai,
And euer he ansuerd hir wid nay.
Ioseph, þat was hir purueour, 4337
Apon a day wid mekil onur
In chambir hendely he hir grett,
And said, "madam, cum to ʒour mett."
"ʒis," scho said, "bot ar þu ga, 4341
Spek wid me a word or tua."
"Lang," he said, "may i noght duell;"
And þus bigan scho for to spell. 4344

GÖTTINGEN

whenne þou seest him loue to þe
Stalworþely fro him þou fle
Fle & turne þou not þin eʒe
Or elles but þou be ful sleʒe
þourʒe þin eʒe þou shal be shent
As þing wiþ wilde fir forbrent
Firste to brenne þi hert wiþinne
And sipen to strangle þe in synne
Fle & folewe not I rede
For elles maistou com to dede
[.
. . . no gap in Trin. & Laud MSS.]
Bettur is bityme to be forborn
þen folwe þe pray þat is lorn
[.
. . . no gap in Trin. & Laud MSS.]
who so doþ shal rewe sore
And venge his harm wiþ foly more
So dud þis wif þat I of rede
She folewed Ioseph where he ʒede
And for she folwynge fonde a spurne
She waited him euel turne
hir self had þe grame & gilt
Almest also she had him spilt
how she bigan him to fonde
For to telle I wol not wonde
She souʒte on him mony a day
And euer he vnswered hir wiþ nay
Ioseph þat was hir purueour
On a day wiþ mychel honour
In chaumber grett hir hendely
And seide madame to mete ʒe hy
ʒus she seide but ar þou go
Speke wiþ me a word or two
Longe he seide may I not dwelle
þenne bigon she þus to telle

TRINITY

“Ioseph,” sco said, “to þe lemman,
Hendes[t] of all i mak mi man,
Bituix þe now allan and me
Sceu i now mi priuete ; 4348
þi luue me has broght to grund,
þat i mai neuer mar be sund,
Bot if mi bote mai rese o þe,
þat es þat þou mi lefe wald be ; 4352
O werldes welth to wale and wan
Sal þou haf mare þan mai be gan ;
To mi lauerd sal þou be dere,
Til oþer nain sal þou be pere ;” 4356
Sco can hals him son wit þis
And bedd him mothes for to kys,
And drou him þen toward hir bedd ;
Bot ioseph, þat our drightin dredd,
“Bilete,” he said, “þi foli will, ^[lf 25, bk, col. 1]
Wil þou me and þi seluen spil ?
Putifar me has be-taght 4363
His land, and lithe, and al his aght,
And for his¹ traist o mi leute [¹ MS. hes]
Of all his god he trues me ;
Al es me taght, and noght vttan,
Bot þou þat es his wijf allan ; 4368
O þe haf i nakin might,
For elles it war a-gain þe right ;
He þat has giue[n] me pouste slike,
Godd forbedd i suld him suike ; 4372
And we aght noght wit no resun
Til our lauerd do slik tresun ;
And leuer es me be pour and lele
þan wikudli at win catell ; 4376
For-þi, lauedi, wit mode and main,
þou drau þi foli thoght a-gain ;
For qua begin wil ani thing
He aght to thine on þe ending.” 4380

COTTON

Ioseph ho saide to þe lemman.
I hendest of alle I. make my mane
bi-twix þe allane *and* me.
shew I. wille my preuete.
þi loue me has broȝt to grounde.
for may I. neuer mare be sounde.
bot if my bote may rise of þe
atte þou for-sop my lefe walde be
of werldes welþe to wale *and* wane
sal þou haue mare þen wil be gane
to my lorde þou sal be dere.
of alle oþer sal nane be þi pere. [þis
faire sembelande of loue ho made *with*
and come til him his mouþe to kis.
and drogh him þen towarde hir bed.
Ioseph stode stil *and* god he dred.
¶ lete be he saide þi foly wille.
þou art a-boute vs baþ to spille.
Put[i]phar me has be-taȝt.
his lande his lithe *and* al his aȝt
for he ys traiste of my lewte.
alle þat he has be-taȝt he me.
alle ys me taȝt *and* noȝt out-tane.
bot ȝe þat ys his wife allane.
of ȝou I. ne haue nankin miȝt
and ellis hit ware agayne þe riȝt.
he þat giues me pausty slike.
god for-bede I. sulde him squyke.
his hit ware na resoun
tille our lorde do suche tresoun.
and leuer me ys be pouer *and* lele
þen wikkedly tille wyn cadel.
for lauedy wiþ mede *and* mayne.
þou dragh þi foly *and* hert agayne
for qua be-gynne wil any þing.
euer-mare þink on þe endinge.

FAIRFAX

“**I**oseph,” scho said, “to þe lemman,
Hendest of all i make my man,
Be-tuix þi-self alone and me
Here sal i scheu my priuete. 4348
þi loue me has broght to grund,
þat i may neuer mare be sound,
Bot if my bot may rise of þe,
And þat þu wil my lemman be, 4352
worldes welth to welde in wone
Enow þu sal haue al-lone ;
To my lauerd sal þu be sua dere, ^[lf 31, bk, col. 1]
þat oper nan sal be þi pere.” 4356
Scho hals him wid þis
And proferd him hir muth to kiss,
And drou him þan towar[d] hir bedd,
Bot ioseph, þat vr lauerd dredd, 4360
“Do way,” he said, “þi foli wille,
wilt þu me and þi-self spill?
Putifar me has betaght 4363
Land, and lythe, and all his aght ;
And for he traistes nu in mi leute,
To kepe his gode he traistes in me,
All es me taght and noght vte-tane,
Bot þu þat art his wijf allane, 4368
Of þe haue i no kines miht,
And if i hadd it war no right ;
He þat has giuen me suilk pouste,
Him to be-tray, godd forbede it me,
And we awe noght wid na resun 4373
Til vr lauerd do suilk tresun ;
And leuere me es be pouer and lele,
þan falsli to winne catele. 4376
For-þi leuedi, wid mode and mayn,
þu drau þi foli wille agayn,
For qua bigines wil any thing, 4379
He aue to thinck apon þe ending.”

Ioseph lemmon for þi sake
To þe now my mone I make
Bitwene þi self alone & me
Now wol I shewe mi priuete
þat loue me hap brouzte to grounde
þat I may neuermore be sounde
But if my bote rise on þe [leaf 28]
þat þou wolt my lemmon be
worldes welþe to welde in wone
Inowze þou shalt haue allone
To my lord shal þou be dere
Oper noon shal be þi pere
She toke him aboute þe necke wip þis
And profered hir mouþ to kis
And drowe him towarde hir bed
But Ioseph þat mychel god dred
Dowey he seide þi foly wille
wolt þou þi self & me als spille
Putifar me hap bitauzt
Lond & lipe & al his auzt
And for he trusteþ my lente
To kepe his godis he toke hem me
Al is me take & nouzt for gone
But þou art his wif allone
Of þe haue I no maner miht
If I hadde hit were no riht
he þat 3af me suche pouste
To bitraye god forbede me
wip no resoun we ne owe
To oure lord suche tresoun showe
leuer me is be pore & trewe
þen falsely wynne catel newe
þerfore lady wip myzte & mayn
Drawe þi foly wille azayn
For who so bigynne wol siche þing
him owe to þinke on þe endyng

¶ "Allas !" sco said, "ioseph, þis dai,
And has þou nicked me wit nay ?
If i liue þou sal me¹ proue [1 MS. mi]
An iuel freind to þi be-houe ; 4384
I sal þe mak wit myn husband
þe werst luue in al þis land."
Sco drou his mantel wit þe pan,
Quen ioseph sagh na bettur wan 4388
He drou, sco held, þe tassel brak,
þe mantel left, he gafe þe bak.
þan fel þat wijf to feloni
And foreiud sun a trecheri. 4392
Sco gaue a cri þat all moght here,
þe folk þat in þat pales were—
"Lauedi," þai said, "wat aleis yow ?"
Sco said, "ne herd yee na wight how
Yon traitur juu me wald sceind, 4397
þat mi lauerd halds for freind,
He wald haue forced me in hi,
If i ne had mad titter cri, 4400
Bot for mi cri ful suith he fled
And left wit me a taken wedd ;
His mantel es bi-left wit me,
þat ilk man þee sothe mai see, 4404
þat þai mai se þe wilani
þe quilk he soght on his lauedi."
"Sir," sco said to putifar,
"Was neuer don to leuedi mar 4408
Scam þat liuand es in lede, [col. 2]
þan þe gedling of vncuth thede ;
Ioseph soght on me in bour 4411
þat suikeful fals, þat fole lichour,
Al suilk and suilk, sir, was þe¹ scam
þat he can seke on mi licam ; [1 MS. þi]
For-þi, als þou es man for þe,
On him lok i wel wroken be." 4416

COTTON

¶ Allas Ioseph ho saide þis day
has þou nikked me wiþ nay.
if I liue þou sal me proue. [leaf 26, back]
an euel frende to þi be-houe.
I salle þe make wiþ myne housbande
þe werst loued of alle þis lande.
ho droghe his mantel wiþ þe pane
quen Ioseph saghe na better wane.
ho droghe he helde þe tassel brak.
þe mantel left he gaf þe bak.
¶ þen fel þat wife to felony.
and þoʒt him to slee wiþ treccheri
ho gaf a cry þat al muʒt here
þe folk þat in þat palais were
lauedy þai saide quat ayles ʒou.
ho saide ne herde ʒe noʒt how.
ʒone traitour Ioseph walde me shende
þat my lorde haldes for frende.
he walde haue rauyssheth me in hy.
if I ne had made titter a cry.
bot for my cry ful squiþe he fled.
and left wiþ me a takin to wedde.
hys mantel ys wiþ left wiþ me.
ilk mon may hit verray se.
now may þai se þe velany
þat he soʒt on his lauedy.
¶ quen hame come him putiphar.
sir ho saide was neuer-mare
shame done to lauedy in lede
þen þis traitour of vncouþe þede
Ioseph soʒt on me in boure.
þat fals caytef þat foule lecchour.
al suche and suche was þe shame
þat he soʒt on my licame.
for-þi as þou art mon for þe.
on him loke I.-wrokin be.

FAIRFAX

Scho said, "allas, ioseph, þis day,
And has þu ansuerd me wid nay?
If i lyue þu sal it proue
An ille freind to þi bihoue. 4384
I sal þe make wid mi hosband
þe most hatid of all þis land."
Scho drou his mantel bi þe pane;
Quen ioseph sau no better wane 4388
He drou, and scho held, þe tassel brac,
þe mantel left, and he gaf bac.
þan fell þat wijf to feloni, [col. 2]
And sone scho soght a tricchori,
Scho gaf a cri þat all miht here, 4393
þe folk þat in þat palays were
"Leuedi," þai said, "quat es at 3ou?"
Scho said, "ne herd 3e noght hou
3one traytur Ieu me wold schend,
þat mi lauerd haldes for his frend?
He wald haue forced me in hy 4399
Had i noght mad titter cry,
And quan i crid ful sone i-fledd,
And left wid me a tokin in wedd;
His mantil es be-left wid me,
Here þe soth may ilk man se 4404
þat þai may se þe vylany,
þe quilk he soght on his leuedi."
"Sir," scho said to Putifar,
"was neuer don to leudi mar 4408
Scham, þat liuand was in lede,
þan þi gedling of vnkud sede.
Ioseph sohut on me in boure
Forto do me dis-honoure, 4412
Suilk it was þe vilani
þat he gan seke on my bodi.
For-þi as þu art man for-þe,
Loke on him i-wrokin be." 4416

GÖTTINGEN

¶ She seide allas Ioseph þis day
hastou vnswered me wiþ nay
If I lyue þou shalt me proue
An euel frend to þi bihoue
I shal þe make wiþ myn husbonde
þe moost hated in al þis londe
She drou3e his mantel bi þe pane
Whenne Ioseph say no bettur wane
he drow3e she helde þe tassel brak
þe mantel lefte & he 3af bak
þenne fel she into felony
And soone sou3te a tricchery
She made a cry alle to here
þat þat tyme in þe pales were
Lady þei seide what is 3ou
She seide herde 3e not how
þat traitour iew wolde me shende
þat my lord halt his frende
he wolde haue forsed me in hy
Nadde I þe souner made a cry
whenne I cryed soone he fledde
And lafte wiþ me a token in wedde
his mantel is bilefte wiþ me
here þe soþe may vche mon se
here may men se þe vileny
þat he sou3te on his lady
Sir she seide to putifar lo
Was neuer lady serued so
þis shame he hap me done in dede
þe gedelynge of vncoupe sede
þis Ioseph sou3te on me in bour
To do me þis dishonour
Suche hit was þe vilany
þat he gon seche on my body
þerfore as þou art mon for þe
Loke þou on him wroken be

TRINITY

Putefar þan comanded son
þat ioseph suld be tan, and don
In kinges prisun for to lij,
Wit na raunsuming to bij. 4420
¶ Allas! ioseph, þat war and wis,
Ill es þe quit þi god seruis!
For þi leute and þi truthhede
Ful iuel es yolden þe þi mede! 4424
Suilk es tresun of ille womman,
In werld es stranger funden nan;
And god amend hir þat es slike 4427
And giue man grace to fle hir suike!
¶ Now es ioseph in prisun strang
Don, als yee haue herd, wijt wrang,
And sipen liked him ful well,
For all it turned him to sele; 4432
For son was ioseph halden dere
Wit þe maister jailere,
Thoru godds grace þat wit him ras,
Of all þe prisuns þat þar was 4436
þat oþer in prisun war or band,
Al had þam ioseph vnder hand;
He ferd ai wit so mikel thrift
þat al was don als he wald scift. 4440
þus can godd help man in nede,
Namli þat wil him luue and dred.
¶ In þat siquar ioseph ferd þus:—
Was tua men in þe kinges hus 4444
To prisun sent for þair misdede,
(Bot quat it was can i not rede);
þe spenser and þe botelar bath 4447
þe king self wit þaim was wrath.
Bot son þe maister iailer
To ioseph taght þam for to ster;
Bot ioseph sagh þam ai vmstunt 4451
To comforth þam wel was he wont.

COTTON

¶ Putiphar þan comaunded sone.
þat Ioseph sulde be tane *and* done.
in kingys prisoun for to ly.
þer na raunsoun sulde him by.
allas Ioseph þou was ful wise
and ille ys quitte þe þi seruise.
forþi lewte *and* þi trewhede
ful il ys quitte þe þi mede
be-war of treson of womman.
quen ho be-gynnys ho sparis nane.
and god amende ham in trinite.
and gif men grace þaire tresoun fle
Now ys Ioseph in prisoun strange
done als 3e haue herde *with*
and sipen liked him ful wele. [*wrange*
for alle turned him to sele.
for sone was Ioseph halden þere
wip þe maister chefe iailer
þorou goddes grace þat wip him ras
of alle þe prisoners at þer was.
þat auþer in prisoun ware or bande.
alle had Ioseph vnder hande.
þe iailer him con sa mikil trist.
þat alle was done as him list.
þus con god help man in nede
namely atte him wil loue *and* drede.
¶ In þat prisoun fel þat case.
was ij. men of þe kinges place.
to prisoun sende for þaire mysdide
bot quat hit was con I. noȝt rede.
þe spenser *and* þe botiler baþ.
þe kinge him-selfe wip ham was wrap
and þen þe maister Iailere.
to Ioseph taȝt þer men to stere.
and Ioseph ham loked mony a stunt.
to confort ham ay was he wont

FAIRFAX

THE MASTER GAOLER PUT ALL PRISONERS UNDER HIM, AND GOD WAS WITH 261
HIM. THE KING'S BUTLER AND BAKER WERE PRISONERS AT THAT TIME.

Putifar þan comandid sone
þat Ioseph suld be tane and done
In kinges presun for to ly,
widuten ransom for to by. 4420

Allas ! ioseph bath war and wijs,
Ille es þe quit þi treu seruis,
For þi godnes and þi treuth-hede,
Ful ille es 3olden ye þi mede ! 4424

Suilk es tresun of womman,
Stranger in world es funden nan,
And god amend hir þat es suilk, ^[leaf 32, col. 1]
And giue man grace to fle all suilk.

Nou es Ioseph in presun strang
Lou ! as 3e haue herd wid wrang,
And sipen liked him ful wele, 4431

For all es turned him to sele,
For sone was ioseph haldin dere
wid þe mayster iaolere,
Thoru þe miht of goddes grace 4435

Ouer all þe presunes þat þar was :
Or þat in presun were, or band,
All hadd þaim Ioseph vnderhand,
He ferd ay wid sua mekil strijft, 4439
þat all was done as he wald scift.
þus can god help man in nede,
And namly þat him wil loue and drede.

In þis time þat ioseph ferd þus,
were tua men of þe kinges hous 4444
To presun sent for þair mis-dede,
(Bot quat it was can i noght rede),

þe spenser and þe botoler bath,
þe king wid þaim was wonder wrath ;
Bot þe mayster iaoler 4449

To ioseph taght þaim vnto fere.
Quen ioseph sau þaim alsua suith,
To confort þaim he was ful blith,

GÖTTINGEN

Putifar comaundide soone
Ioseph for to take & done
In kyngis prisoun for to ly
wipouten raunsoun for to by
Alas Ioseph þe war & wise
Euel is þe quit þi trewe seruyse
For þi godenes & þi trewe dede
Ful euel is 3oulden þe þi mede
Suche is tresoun of wommon
Stronger in worlde is founden noon
God amende hem þat siche ben
And 3yue men grace hem to flen
Now is Ioseph in prisoun stronge
And lowelip wip mychel wronge
And aftir liked him ful wele ^[leaf 28, bk]

For al was turned him to sele
Soone was Ioseph holden dere
wip þe maister Iailere
þour3e þe mi3te of goddes grace

Ouer alle þe prisouns þat þer wase
Alle þat in prisoun were in bonde
Ioseph had hem vndir honde
he ferde wip so mychel þrifte
þat al was done as he wolde shifte
þus con god helpe mon in nede
þo þat wol him love and drede
whil Ioseph þus ferde þere

Twey men of þe kynges were
To prisoun sende for her mys dede
what hit was I con not rede

þe spensere & þe botillere boþe
þe kyng wip hem was ful wroþe
But þe maister iaylere

Toke hem Ioseph vnto fere
whenne Ioseph say hem swiþe
hem to coumforte he was bliþe

TRINITY

Bot als þai lai in þat prisun,
A-naght þam mete a visiun,
And of þis sueuen þat had sene 4455
Aieþer can til oþer mene. [1 leaf 26, col. 1]
1 Drupand a dai he sagh þeir chere
And asked qui þai murnand were.
þe botellar gaue for þaim ansuer :
Said, "sir, we are þe droupander,
For tua sueuens we sagh in sight
Aieþer of him-self, to night." 4462
"And quat war þai, bi þi leute?
þin auen drem first sceu þou me."
"Me-thoght i sagh a wintre,
A bogh þat was wit branches thre ;
O þis tre apon ilk bogh 4467
Me-thoght hang winberis inogh ;
And o þe berys þat þar-on hang
In a cupe, me-thoght, i wrang ; 4470
Me-thoght þe king was at his mete
And i þis cupe in hand him sette."
"Godote," said ioseph, "wit þe might
of heuen 4473
I sal vn-do þe wel þi sueuen ;
Ar þis thridd dai be gan
þou sal be vte o prisun tan, 4476
And clensed be befor iustis,
And don again in þin offis ;
Quen þou es in welth befor þe king
For godd o me þou haf mining, 4480
þat i mai, thoru þe help o þe,
Broght oute o þis prisun be.
First man stal þae o mi thede
And me prisund, saccles o ded." 4484
þe spenser said, "me-thoght i bare
A lepe, als i was oft won ar,

COTTON

¶ and als þai lay in þat prisoun.
an naȝt þai mette in a visioun.
and þis squeuen atte þai had sene
aieþer con tille oþer mene.
drowpande a day he saghe þai were
and asked quy þai made suche chere.
þe botiler gaf þe first onsquare.
and saide sir we droupe þe mare.
for ij. squeuenis we saghe in siȝt.
aieþer of him-self to-niȝt.
and quat ware þai be þi lewte.
þine awen dreme shew first to me
¶ Me þuȝt I. sawe a wyne tree.
a boghe þat was wiþ braunches þre
o-pon þis tree on iche a boghe.
me þuȝt hange grapis I.-noghe.
and of þe berys atte þer-on hange.
in a coupe me þuȝt I wrange.
me þuȝt þe kinge was atte his met
and I. þe coupe in hande him sett.
¶ Goddote saide Ioseph wiþ miȝt of
heyuen
I salle vn-do þi squeuyn ful eyuen.
or þis iij. day be gane
þou salle be out of prisoun tane
and quitte be : be-fore Iustise
and done a-gayne in þine offise. [1 leaf 27]
1 quen þou art in welþe be-for þe kinge
I. pray þe of me þou make Mynnyng
þat I may þorou þe help of þe
broȝt out of þis prisoun be.
first men stale me fra my thede
now am I. prisoned for giltles dede.
¶ þe spenser saide me þuȝt I bare
a lepe wiþ brede as I wont was are.

FAIRFAX

Bot als þai lay in þat presun
A-niht, þai mett a visioun, 4454
And of þi[s] sueuen þat þai had sene,
Ayder of þaim gan to oþer it mene.
Droupand o day he sau þar chere,
And askid qui þai murnand were.
þe botoler for bath gau ansuere, 4459
“Sir,” he said, “we er þe droupander
For tua sueuenis we sau in sight,
In vr slepe þis ilk night.” 4462
“And quat war þa? for þi leute [col. 2]
þin aune dreme first tell þu me.”
“Me-thoght i sau a win tre,
And a bohu wid branches thre; 4466
vp-on þis tre, on ilk-a bohwa,
Me-thoght þar hing grapis enohw,
And of þe grapis þat þar-on hang
In a covpe me-thoght i wrang. 4470
Me-thoght þe king was at his mett,
And i þat coupe in hand him sett.”
“God wat,” said ioseph, “wid þe miht
of heuen, 4473
I sal vndo þe wele þi sueuen.
Or þis thrid day began,
þu sal be vte of presun tan,
And clensid be bifor iustise, 4477
And putt again in þi seruise.
Quen þu es in welth bifor þe king,
For goddes loue of me haue mening,
þat i may thoru þe help of þe 4481
Out of þis presun l[i]uerid be.
First men stal me fra mi thede,
And presuned me, sacles of dede.”
þe spenser said, “me thoght i bar
A lepe, as i was wont do ar, 4486

GÖTTINGEN

But as þei lay in þat prisoun
Anyzte þei mette a visioun
Of a sweuene þei had sene
Eiþer gan to oþere mene
Ioseph say her dropenyng chere
And asked whi þei mournyng were
þe botillere for boþe vnswerde
Sir he seide we ar aferde
For two sweuenes we say in sizt
In oure slepe þis ilke nyzt
what were þo for þi lewete
þin owne sweuene firste telle me
Me þouzte I saw a wyn tre
And a bouze wiþ braunches þre
On þis tre on vche bowze
henge grapes þicke ynowze
Of þo grapes þer þere hong
In a coupe me þouzte I wrong
þe kyng was at his mete fast
And In his honde þe coupe I þrast
Ioseph seide wiþ myzte of heuene
I shal arede wel þi sweuene
Or hit be þis þridde day
Of prisoun shal þou be take away
And ben a quit bifore Iustise
And put azeyn in þi seruise
whenne þou in wele art wiþ þe kyng
For godde loue on me ha menyng
þat I may bi helpe of þe
Of þis prisoun delyuered be
Furst solde was I fro my þede
And now prisoun sacles of dede
þe spensere seide me þouzte I bere
A leep as I was wont do er

TRINITY

Wit bred þat i bar on mi heued ;
 Me thoght wit rauens it was me reſd,
 A mikel rauen mi basket hent, 4489
 Aboute mi heued he raft and rent."
 "Godote," ſaid ioseph, "bes not lang
 Bituixand þou on galus hang ; 4492
 Bot ſal it wit-in thre dais be,
 It ſal na raunsun ga for þe."
 Right als ioseph had ſaid be-forn
 Was hanged on þe thrid morn. 4496
 þe bottelar was leſed þat ilk dai,
 Bot ioseph in þat priſun lai,
 Wit langor lengand and with care,
 Lang he was for-geſten þar. 4500
 Welnes o welth did þis boteler
 For-geſte ioseph, his drem-reder ;
 For man þat weltres in his welis 4503
 And, thoru his welth, na fautes felis,
 þoſ he ha freind þat lijs in waa [col. 2]
 Ful oft he his for-geſten ſua ; 4506
 For lang was ſaid, and yeit ſua bes,
 'Hert ſun for-geſtes þat ne ei ſeis' ;
 Bot i dar ſai, and god it wat, 4509
 'Qua leli luues for-geſtes lat'.
 ¶ Ioseph him lai in þat langing,
 Bituixand pharaon þe king 4512
 Sagh in ſlepe ſuilk a ſueuening,
 þat he commanded be-for him bring
 Clerc and kinthe,¹ erle and baron
 To ſceu til his a-uiſiun, [1 read knihte]
 At wit if animan þar war 4517
 Cuth tel þe birþin þat it bar. [2 ? þam]
 Bot was þar nan emang ham² all
 Cuth ſai quat þar-of ſuld fall. 4520
 þan bigan þe boteler ſai
 O ioseph þat in priſun lai.

COTTON

þe bred þat I. bare on my heued
 me þuȝt wiþ rauenes hit was me reuel.
 a mykil rauen my basket hent.
 a-boute my heued hit raue *and* rent.
 ¶ Goddote ſaide Ioseph hit bes noȝt
 be-twix *and* þou a galhes hange. [lang
 wiþ-in þes iiij. dayes ſalle hit be
 ſal na raunsoun ſaue þe.
 riȝt as Ioseph ſaide be-forne
 he was hanged on þe þrid morne.
 þe botiler borrowed þat ilk day.
 bot Ioseph in þe priſoun lay.
 wiþ grete miſconfort *and* wiþ care.
 lange he was for-geſtyn þare.
 wildenes of welþe dide þis botiler
 for-geſte Ioseph his dreme-reder.
 for man þat walteres in his welis
and lakkis noȝt. na faute he felis.
 ſo ſares by him þat ys in wa.
 ful oft for-geſtyn ys he ſqua.
 oft ys hit ſaide *and* ȝet ſo beſe.
 hert ſone for-geſtes atte eye noȝt ſeſe
 bot I. dar ſay. ſoþly in þoȝt.
 qua lelly louys for-geſtis noȝt.
 ¶ Ioseph him lay in þat langynge.
 bi-twix *and* pharaon þe kinge.
 ſaghe a ſqueuyn in his ſlepinge
 þat he comaunded be-for him bringe.
 Clerk *and* kniȝt errel *and* baroun.
 to ſhew til ham his auisioun.
 to wete if any man atte þer ware
 cowde telle þe birþin at hit bare.
 bot was þer nane amonge ham alle
 þat cowde ſay quat mote þer-of falle
 ¶ þen be-gan þe botiler ſay.
 of Ioseph þat in priſoun lay.

FAIRFAX

wid bred þat i bar on mj heued,
Me thoght wid rauins it was me reued.
A mekil rauin mi basket hent, 4489
Aboute mi hefd it raue and rent."
"Certis," said ioseph, "bes it noght
Bi-tuix and þu on galuis hang, [lang,
It sal wid-in thre dais be, 4493
þar sal na ransun ga for þe."
Right as Ioseph said biforn,
He was hangyd on þe thrid morn;
þe botoler was lesid þat ilk day, 4497
And ioseph still in presun lay,
wid langur lengand and wid care, [leaf 32,
Lang he was forgetin þare! back,
wildnes of welth of þis botoler, 4501 col. 1]
For-gatt ioseph his drem-reder,
For man þat weltris in his welis,
And for his welth na fautes felis,
If he haue freind þat lijs in wo 4505
Ful oft he is forgetin so.
Lang was it said, and 3eit sua bes,
'Sone hert forgetis þat eyen ses',
Bot i dar sai, and god it wate, 4509
'Qua lely loues forgetes late'.
Ioseph lay in þat langing,
Bi-tuix and Pharao þe king 4512
SAu in his slep suilk a sueuening,
þat he comandid bi-for him bring
Clerk and kniht, erle and baron,
T[o] scheu til him his vision, 4516
To wit if ani man þer ware
Coude telle to quat euidens it bare.
Bot þar was neuer an of þaim all
Coude say quat þar-of suld fall. 4520
þan bigan þe botoler say
Of ioseph þat in presun lay,

GÖTTINGEN

wip breed I bar hit on myn heued
Me þou3te rauenes hit me reued
A mychel rauen my basket hent
Aboute myn heed hit al to rent
Ioseph seide hit beþ not longe
Or þat þou on galewes honge
hit shal wip me þre dayes be
Shal no raumson go for þe
Ri3t as Ioseph seide biforn
he was honged þe þridde morn
þe botillere scaped þe same day
And Ioseph stille in prisoun lay
wip mychel care & also wo
longe he was for3eten so
wildenes of welþe of þis botillere
For 3at Ioseph his dreme redere
For mon þat waleweþ al in 3eles
And for þat io3e noon angur feles
þou3e he haue frend þat is in wo
Ofte he is for3eten so
3ore was seid & 3itt so beþ
herte for3etep þat e3e not seþ
But I dar saye god woot euer
who so truly doþ for3etep he nouer
Iosep lay in þat longyng [leaf 29]
Til þat pharao þe kyng
Say in sleep a sweuen on ny3t
he commaundide to him bringe ri3t
Clerke kny3te Erle & baroun
To telle to him his visioun
To wite if any mon were
Coude telle what ende hit bere
But þer was noon of hem alle
Coude say what shulde bifalle
þenne bigon þe botillere speke
Of Ioseph in prisoun steke

TRINITY

To þe king þus spak he þan—
 “Sir,” he said, “i wat a man, 4524
 If he forth war broght in place,
 I vnderstand he has þe grace
 Son o þi drem, wit-uten bide,
 þe soth to tell quat mai bitide. 4528
 Sir king, þou was wit me wrath
 And wit þi maister spenser bath ;
 In prisun war we don in band,
 þar in a juen child we fand ; 4532
 Aiper of hus a drem we sau
 And he us bad til him it scau ;
 And we be-gin him for to tell,
 He tald us al þat sipen fell.” 4536
 “Ga to þe prisun,” said þe king,
 “And him do suith be-for me bring ;
 Lok cletyng³ neu on him be don
 And þat he cum be-for me son.” 4540
 þe boteler to þe prisun lep, [³ ? cleþyng]
 And suith þar-out he broght ioseph ;
 And did a-pon him fair clething 4543
 And broght him to þat gad[e]ring.
 On ioseph sight it was wel sene
 þat he had lang in prisun bene ;
 For lene he was, and wan þe face,
 Als he þat was lang fra solace ; 4548
 þe barunnage mikel ferli thoght
 þat suilk to king red was broght.
 þan cald þe king ioseph nerr : [nerr,
 “I haf soght,” he said, “both farr and
¹At find a man mi drem to rede 4553
 Bot hider-to moght i noght spede ;
 Bot cuth þou tel me quat it ware
 Mi grace þou suld haf euermar.”
 “Sir,” he said, “yee sceu it þan, 4557
 And i sal red it, if i can ; [¹ lf 26, bk, col. 2]

COTTON

to þe king þen spak he þan.
 sir he saide I. wate a man.
 if he ware forþ broȝt in place.
 I. vnderstande þat he has grace.
 of þi dreame wiþ-uten bide.
 þe soþ to telle quat may be-tide.
 ¶ Sir king þou was wiþ me wrap.
 and wiþ þi maister spenser baþ.
 In prisoun ware we done in bande
 þer-in a ȝonge childe we fandē.
 and aiper of vs a dreame we sawe
 and bede he vs til him hit shawe
 and we be-gan him for to telle.
 he talde vs alle atte sipen felle
 ¶ ga to þe prisoun saide þe kinge.
 and do him squyþe be-for me bringe.
 loke cleþinge new on him be done.
 and þat he come be-for me sone.
 þe botiler to þe prisoun lep.
 and squyþ þer-oute he broȝt Ioseph
 and dide apon him faire cleþinge
 and broȝt him to þat grete gedderinge.
 on Ioseph siȝt was hit wele sene.
 atte he had lange in prisoun bene.
 for lene he was and wanne of face.
 als a mon wiþ-out solace.
 þe baronage mikil ferly þoȝt
 þat suche to kingis rede was broȝt.
 ¶ þen calde þe kinge Iosephe him nere
 I. haue soght ful wyde quere.
 to finde a mon my dreame to rede.
 þer-of na mon has hap to spede.
 bot cowde þou tel me quat hit ware
 my grace sulde þou haue euer-mare.
 ¶ Sir he saide shew me hit þan.
 and I. salle rede hit if I. can.

FAIRFAX

To þe king þus spac he þan,
 "Sir," he said, "i knau a man 4524
 þat if he forth war brohut in place,
 I vnderstand he has þat grace,
 If þi drem, widuten bide,
 He sal þe tell quat may bityde. 4528
 Sir king, þu was anis wid me wrath,
 And wid þe maistir spenser bath,
 In presun war we don in bande,
 þar-in a Iuen child we fand; 4532
 Eyder of vs a drem we sau,
 And he vs bad þaim til him schau,
 And we bigan him for-to telle, [col. 2]
 He told vs all þat siden fell." 4536
 "Ga to þe presun," said þe king,
 "And do him suith bi-for me bring;
 Loke cloding neu on him be done,
 And þat he cum bi-fore me sone."
 Þe botoler to þe presun lepp, 4541
 And sone þar-out he tok ioseph,
 And did apon him neu clothing,
 And brohut him bifore þat gadering.
 On ioseph siht it was wele sene, 4545
 þat he had lang in presun bene,
 For lene he was, and wan in face,
 As he þat lang was fra solace.
 þe barnage mekil farli thoght, 4549
 þat he to kinges rede was broght.
 Þan cald þe king ioseph nerre
 And said, "i haue soght nere *and* ferr
 To find a man mi drem to rede,
 Bot hider-to miht i noght spede. 4554
 Bot coud þu tell me quat it ware,
 Mi grace þu suld haue euer-mare."
 "Sir," he said, "þu scheu it þan,
 And i sal rede it als i can. 4558

To þe kyng he seide þan
 Sir he seide I knowe a man
 þat if he were brouzte in place
 I vndirstonde he hap þat grace
 Of þi dreame wipouten abide
 he shal þe telle þat wol bitide
 Sir whenne ȝe were wip me wrooþe
 And wip þe maister spensere boþe
 In prisoun were we done in bonde
 þerynne a iewes childe we fonde
 Eiper of vs a dreame we sawe
 And he badde vs to him hem shawe
 And we bigon al to telle
 he tolde vs al þat aftir felle
 Go to þe prisoun seide þe kynge
 And do him swyþe to me bringe
 þat cloþing newe on him be done
 And þat he com bifore me soone
 þe botillere to þe prisoun went
 Soone þerof Ioseph he hent
 And dud on him new cloþing
 And brouzt him siþen bifore þe kyng
 On Ioseph hit was wel sene
 þat he had longe in prisoun bene
 Lene he was & won in face
 As he þat longe was fro solace
 þe baronage wondir þouzt
 þat he to kyngis counsel was brouzt
 þe kyng called Ioseph nerre
 & seide I haue souzte neer & ferre
 To fynde a mon my dreame to rede
 But hidurto myzt I not spede
 Coudestou telle me what hit wore
 Mi grace I graunte þe euermore
 Sir he seide shewe hit þon
 And I shal rede hit as I con

I am seruand þi wil to do
 If godd me gif grace þerto." 4560
 ¶ "Me thoght in drem, þis ender night,
 þat i com in a medu slight ;
 Flours and gress i-nogh i faand, 4563
 And kij fourtene, þar-in gangand ;
 þe seuen o þam me thoght ferli
 War selcuth fatt and fair[e] kij ;
 þas oþer seuen yede i to see 4567
 þat als selcuth o þam thoght me ;
 þair hidd was clongun to þe ban,
 Sua lene sagh i neuer nan ;
 Lene and hungre bath war þai,
 þai draf þir oþer seuen a-wai ; 4572
 In þat medu sa lang þai war
 þat etten þai had it erthe bare.
 I folud siþen, me-thoght, a sti
 Vntil a feild, and sagh me bi 4576
 Four-ten ers stand o quete,
 þe seuen o þam war selcuth grette,
 Sa wel war sette me thoght selcuth ;
 Bot o þas oþer me thoght vncuth,
 þai war sa clungun, dri, and tome ;
 O þis ioseph sai me þi dome, 4582
 And giue me þar-of god consail,
 And þe sal i neuer fail ;
 þou sal god office haue ful tite,
 And all forgiuen þe þi wijtte." 4586
 þan ansuerd ioseph, "leue sir king,
 Godd has þe sceued a fair warning,
 þar-for godd aght þe wel wit right
 To mensk him wit mode and might ;
 Wel has he warnist þe for-wit 4591
 Agains þe wa to gette grith ;
 For thoru his for-bisening hir¹ [¹ read her]
 Wit þou þat þar sal seuen yeir² [² read yer]

COTTON

I am seruande þi wille þar-to.
 if god wele gif me *grace* atte do.
 ¶ Me þuȝt in dreme þis ender niȝt.
 þat I. come in a medow sliȝt.
 floure *and* gresse I.-noghe I. fande.
and ky .xiiij. þer-in gangande.
 vij. of ham me þuȝt ferly.
 ware selcoupe fatte *and* faire ky.
 þa oþer vij. ȝode I. to se.
 þat als selcoupe of þuȝt me.
 þaire hide was clungyn to þe bane
 squa lene sagh I. neuer nane.
 lene *and* hungry baþ war þai.
 þai draue þer oþer vij. a-way.
 In þat medow so lange þai ware
 þat eten þai hadde þe medow bare.
 I fande siþen me þuȝt a sty. [leaf 27, back]
 vn-tille a felde I. saghe me by.
 xiiij eris stande of quete.
 þe vij. of ham ware selcoupe grete
and so wele sette me þuȝt selcoupe.
and of þa oþer me þuȝt vncoupe.
 þai ware sa dry clungyn *and* tome.
 of þis Ioseph þou gif now dome.
and gif me þar-of gode consaile.
and certis I sal þe neyuer faile.
 þou salle haue gode ful mykil *and* tite
and alle for-gif I. þe : þe wite
 ¶ þen onsquared Ioseph leue sir kinge.
 god has þe sende a faire warninge.
 þar-fore þou aghe wiþ gode riȝt.
 to worshepe him wiþ mayne *and* miȝt.
 wele has he warned þe be-forne
 to kepe þi realme : hit be noȝt lorne.
 for be þis squeuen þou talde me here
 I warne þe wele hit sal vij. ȝere.

FAIRFAX

I am al bone þi wille to do, 4559
If god wil giue me grace þar-to."
"Me-thoght in drem þisender niht,
þat i com in a medow sliht,
Floures and gress i-now i fand, 4563
And ky fourtene þar-ine gangand ;
þe seuen of þaim me thoght ferli
were selcuth fat and fair ky ;
þe toþer seuen i ȝode to se
þaim also selcuth, thoght me, 4568
þair hide was clungen to þe bon,
So lene sau i neuer non,
Lene and hungri bath war þai, [lf 33, col. 1]
þai draf þe toþer seuen a-way. 4572
In þat medu so lang þai ware
þat þai had etin þe erd al bare.
Me-thoght siþen i folud a sty
Into a feild and sau me by,
Fourtene eris stand of quete, 4577
þe seuen of þaim war wonder grete,
Sua wele war sett me thoght selcuth ;
Bot of þe toþer me thoght vncuth,
þai war sua clungen, dri, and tome.
Of þis, ioseph, say me þi dome, 4582
And giue me þar-of a god *consaile*,
And þe ne sal i neuer faile.
þu sal gode office haue ful tite,
And all for-giuen þe þi wite." 4586
þan said ioseph, "leue sir king,
Godd has þe schaud a fair warning,
þar-fore au þu wele wid right 4589
To honour him wid mayn and miht,
Siþen he bi-fore has warnid þe,
Againes þi wa to saued be. 4592
For thoru þis for-bisin here,
Witt þu þar sal be seuen ȝere

GÖTTINGEN

I am redy þi wille to do
If god wol ȝyue me grace þerto
¶ Me þouȝte þat þis ȝonder nyȝt
I coom in a medewe briȝt
Floures & greses þerynne I fond
And ky fourtene þer ynne goond
Of þe seuen me þouȝte ferly
þei were faire & fatte ky
þe opere seuen I ȝode to se
And als mychel wondir þouȝte me
her hide was clongen to þe bone
So lene say I neuer none
hongry & lene boþe were þai
þei droof þe opere seuen away
In þat medewe so longe þei ware
þei had eten to þe erþe bare
þenne me þouȝte I folewed a sty
Into a felde and sawe me by
Fourtene eres stonde of whete
Somme of hem were wondir grete
Ful of corn were þei set þa
But þe toþere were not so
þei were clongen drye & tome
Of þis Ioseph say me þi dome
ȝyue me her of good counsaile
And I shal þe neuer faile
Good offis shal þou haue in plas
And be forȝyuen al þi trespas
¶ þenne seide Ioseph leue sir kyng
God haþ þe shewed fair warnyng
þerfore owe þou bi riȝt
To honoure him wiþ al þi myȝt
Siþ he bifore haþ warned þe [leaf 29, back]
Of þi woo saued to be
For þourȝe þis ensauple here
wite þer shul be seuen ȝere

TRINITY

O plente be in þi king-rike,
 þat er þe seuen fatt beistes like ; 4596
 þas oþer seuen nede nett¹ [¹ for nete]
 Bitakens seuen yer of hunger grett²
 þat al-þer nest sal be foluand, [² for grete]
 þat neuer was forwit suilk in land ;
 þat sli defaut sal be o bred [col. 2] 4601
 þe folk sal be o hunger ded.
 Sir king, þis es þi visiun,
 For lok þi seluen wit resun, 4604
 Bath þi drems ar als an,
 For-þi i red þat þou, onan,
 Do gett þe a god purueur
 þat in þis nede þe mai socur ; 4608
 In ilk land men for to sett
 To-geder ilk fijft mett
 O þe time þat es plente.”
 “Godote, ioseph, sua sal it be, 4612
 Bot, for þou art so mikel opris,
 And þer-wit art þou war and wis,
 Sua þat nan es funden slik,
 Stiward of al mi kingrik 4616
 Sal þou be made, and hei iustis,
 For wel traist i on þi seruis.”
 “Nai, sir, tas noght in despite,
 Bot first þan wil i ma me quitte 4620
 O plight o putifars wijf.”
 “Do wai,” he said, “þer-of na strif.”
 “Saccles i am and dere has boght.”
 “I wat þou tells it me for noght,
 þi saccles scam wel es it kyd, 4625
 þat godd es al þi werkes emid.”
 Qu[e]n þat þe barunnage of egypte
 Sagh he did him sli wirscippe, 4628
 Ferli thoght þam hugat he
 Was to þe king mad sua priue ;

COTTON

of plente be. in þi kinge-rike.
 þat ys þe vij. fatte bestis like.
 þa oþer vij. lene nete.
 bi-takenis vij. 3ere hungre grete.
 þa oþer 3eres next folowande.
 sal be þe beste. was euer in lande.
 bot first defaute sal be of brede
 þe folk salle be for hungre dede.
 ¶ Sir þis ys þi visioun.
 loke þi-self be gode resoun.
 baþ þer dremes ar als ane.
 for-þi I. rede at þou on.-nane.
 do gete þe a gode puruaour.
 þat in þis myschefe þe may socour.
 In ilk lande men for to sette.
 to-gedder ilk fifte mette.
 of þe time þat ys plente.
 goddote Ioseph so sal hit be.
 ¶ bot for þou art so mekel of pris.
 and fundyn baþ warre and wise.
 In alle þis lande nys nane him like
 Stiwarde ouer alle my kingerike.
 sal þou be made and hey Iustise.
 for wele I. traiste in þi seruise.
 ¶ nay sir take hit noȝt in despite
 for first wille I. make me quite
 of þe chalaunge of Putiphar wife
 nay saide þe kinge þer-of na strife.
 Sakles I. am and dere has boȝt.
 I wate. þou tellis hit me for noȝt
 þi sakles shame wele ys hit kid
 þi werkis to criste ar vn-hid.
 ¶ quen þe baronage of egipte.
 saghe be-done him sicke worshepe
 ferli þuȝt ham how þat he.
 wiþ þe kinge was so priue.

FAIRFAX

Of plente be in þi kingrike
þat er þa seuen fat bestes lick, 4596
þat oper seuen nedi nete
Bitakins seuen 3ere hunger grett,
þat oper neist sal be foluand 4599
þat neuer was suilk bifor in land,
þat suilk diffaute sal be of bred,
þe folk sal be for hunger dede.
Sir king, þis es þi visyoun, 4603
Loke þi selue wid gode resun,
For bath þir dremes er als on.
For-þi i rede þat þu on-an
Do gete þe a gode purueour, [col. 2]
þat in þis nede may þe socure, 4608
In ilk a land men for to sett
To gadir of ilk þe fífte mett,
Of þat time þat es plente."
"Certis, ioseph, sua sal it be, 4612
Bot for þu art sua mekil of prijs,
And þar-to þu art bath war and wijs,
So þat non es funden suiche,
Steiward of all my king-riche 4616
Sal þu be made, and hy iustise,
For wele i traist in þi seruise."
"Nay, sir, bot tas noght in despit,
For first þan wil i ma me quit 4620
Of plight of putifars wijf."
"Do queþer," he said, "þar-of na strijf."
"Sacles i am, and dere haue boght."
"I wat þu tellis it me for noght, 4624
þi sacles schame wele sene it es,
And god es wid þi werkis, i-wis."
Quen þat þe barnage of egipt
Sau him haue suilk a worschip, 4628
wonder þaim thoght hou þat he
was to þe king mad sua priue,

GÖTTINGEN

Of plente in þi kyngriche
þat is þese seuen fatte beestes liche
þeese opere seuen woful neet
Bitokeneþ seuen 3eer hongur greet
þat opere 3eres shul be folwonde
þat neuer were suche bifore in londe
Suche defaute shal ben of breed
þe folke shal be for hongur deed
Sir Kyng þis is þi avisioun
Loke þi self bi al resoun
For boþe þi dremes ben as oon
þerfore I rede þou anoon
Gete þe a good purueour
þat in þis nede may þe socour
In vche londe men for to set
To geder vche fífte met
Of þat tyme þat is plente
Certis he seide so shal hit be
Ioseph þou art mychel of pris
And þerto boþe war & wis
Noon I se is founde þe liche
here in al my kynryche
Stiwarde þou shal be & he3e Iustise
For wel I truste in þi seruyse
Nay sir he seide take not to spit
For furste wol I make me quyt
Of gulte of putifares wif
Dowey he seide þer of no strif
Sackeles sir haue I dere abou3t
I woot þou tellest hit me for nou3t
þis sacles shame sene hit is
God is wiþ þi werkes I wis
Whenne þe baronage of egip
Say him haue suche worship
wondir þei hadde how þat he
To þe kyng was made priue

TRINITY

For-qui he was a man vnsene,
 And had als in misliking bene. 4632
 "We wend wel, sir, he had ben ded."
 "Nai, he es noght, godd for-bed !
 He was prisund wit iuel red,
 And par-for has he ben in ned, 4636
 And þat es sene in his visage,
 Man has him don to gret vtrage.
 O mi dremis no has he
 Tald me all quat it mai be, 4640
 And i wat nour quar es mak ;
 I wil him do at vnder-tak
 þe wardanscipp of al mi land,
 And þat i wil yee vndirstand, 4644
 þat al be wroght wit his consail,
 Til al mi fok it sal auail ;
 þe seuen craftes all he can, [leaf 27, col. 1]
 And es a selcuth hend[e] man." 4648
 ¶ Al þat barunage, less and mare,
 To þis ioseph an ath þai suare,
 Til him als warden for to tent
 And all to do his commamend.
 Of his aun hand tok þe kyng 4653
 And did on ioseph hand þe ring ;
 And clahtyng on him lette he fall,
 Suilk als he self was cled wit-all ;
 To ride ai quar in kinges thar,^[1 read char]
 And knele him, als he king ware.
 þan said þe king to ioseph, "lo ! 4659
 I am, als þou wat, pharao ;
 Sal nan sua bald be in mi land
 Wit-vten þe stir fute ne hand." 4662
 [.
no gap in the Cotton & Laud MSS.]
 His nam þai chaunged, fra þat our,
 And cald him "warld sauueour."

COTTON

for quy ful selden was he sene
and had als in mislikinge bene.
 we wende þai saide he had bene dede
 nay saide þe kinge god hit for-bede
 he prisoned was wip euel rede.
and par-fore has he bene in nede.
and þat ys sene in his visage.
 for Men has done him grete outrage
 of my dremis now has he
 talde me alle quat hit may be.
and for I. wate nawre quere his make
 I. sal do him atte vnder-take
 he sal be reowler of al my lande.
and þat I. wille 3e vnderstande.
 þat alle be wro3t wip his consaile
 for alle my folk hit wil a-vaile.
 þe vij. craftes alle wele he can
and ys a selcouþ curtaise man.
 alle þat baronage lasse *and* mare.
 to þis Ioseph an aþ þai square.
 to him as warden for to tent.
and alle to do his commandement.
 ¶ of his awen hande toke þe kinge.
and dide on Ioseph hande his ringe.
and cleþinge lete he on him falle.
 suche as he was cledde wip-alle.
 to ride in þe kingis chare.
and knele him as he kinge ware.
 þen saide þe kinge Ioseph lo.
 I. am als þou wate pharao.
 sal nane sa balde in al my lande
 wip-outen strife of fote or hande.
 atte me wille calle þat ilk name.
 he sal be dede wip mykil shame.
 his name þai chaunged fra þat oure
and calde him þe werlde sauour.

FAIRFAX

For qui, he was a man vnseen,
And had in gret misliking ben. 4632
“we wend wele, sir, he had ben dede.”
“Nay,” said þe king, “god forbede,
He was presuned wid ille rede,
Sua has he liued in mekil dred, 4636
And þat es sene in his visage;
Men haue him don ful gret vtrage.
Of mj dremes nou has he
Teld me quat þer-of wil be, 4640
And for i wat noquar his make,
I wil þat he here vnder-take
All þe worschip of mi land, <sup>[lf 33, bk
col. 1]</sup>
And þat wil i 3e vnderstand, 4644
þat all be wroght wid his consail,
For all mi land it sal auail.
þe seuen craftes wele he can,
And es a selcuth wis man.” 4648
All his barnage less and mare
vnto ioseph an ath þai suare,
Till him as wardayn for to tent
And for to do his comandement. 4652
Of his aune hand tok þe king
And did on ioseph hand his ring,
And clething on him let he fall, 4655
Suilk as him selue was cled wid-all,
To ride and ga widuten letting,
And knele bifor him als a king:
þan said þe king, “ioseph, lo!
þu wost þat i am pharao, 4660
Sal non sua bald be in mi land,
widuten þe stir fott or hand.”
[.
no gap in the MS.]
His name þai changid for þat onur
And cald him þe worldes saueour;

For he was a mor vnseene
And had in greet mislikynge bene
we wende he had ben deed þing
Nay god forbede seide þe kyng
he was prisounde wip fals reede
So hap he lyued in mychel drede
þat is wel sene in his visage
Men han him done greet outrage
Of my dremes now hap he
Tolde me what of hem wol be
For I woot nowhere his make
I wol þat he here vndirtake
Al þe worshipe of my londe
þat I wol 3e vndirstonde
And al be wrouzte bi his counsaile
For al my londe hit shal availe
þe seuen craftis wel he can
he is a wondir wise man
Al his baronage him biforn
To Ioseph han an op sworn
To him as her kepere to tent
And to done his commaundement
Of his owne hond toke þe kyng
And dud on Iosepis his ryng
Cloping on him he lete falle
Suche as him self was clad wip alle
To ride & go wipouten lettyng
And knele bifore him as kyng
þenne seide þe kyng Iosep lo
þou woost þat I am pharao
Shal noon so bolde be in my lond
wipouten þe stire foot or honde
[.
no gap in the MS.]
his nome þei chaunged for þat honour
And calde him þe worldes saueour

þe king him did a wijf to tak,
Hight assener, a doghti mak. 4668

¶ Ioseph thoght wel on his mister,
Did gader sariantz and squier,
To gedir wrightes, far and nere,
Quar-euer þat þai funden were; 4672

And berns mad wit-in þat yere,
A thusand sette in stedes sere;
And sipen commanded he him-selue
Depe selers for to delue, [¹ read scilwis]
And, thoru es aun scel-wis¹ red, 4677
He fild wit wines, quite and red.

Quen þe folk þus sagh him dele
Wit wyn and corn, fless and mele,
And² fild þe berns, her and þar, [² ? þai]
[.]

no gap in the Cotton & Laud MSS.]

þe land of egypte, lass and mare 4684
þus ferd he wit þa seuen yeirs,
þat ma þan a thusand selers
Fild he [wit] wins, neu and fress,
And warnistore o salt fless;

Garners and granges fild wit sede,
Maa þan i wit tung can rede, 4690
In ilk sted a sere wardain;

And went him to þe king again,
For to rest him wit þe king,
Affter his mikel traueling.

Quen þe seuen yeirs war vte 4695
Tilmen oueral þe land a-boute, [³ col. 2]

³Als þai war won þair sede had saun,
Bot alkin weke it was wit-draun;
þe erth it clang, for drught and hete,
And sua bigan þe derth to grete. 4700
For þat drught þat was strang,
Na corn on erth, ne gress sprang;

COTTON

¶ þe kinge him dide a wife to take
hezt asseuer a duȝti make.

Ioseph þoȝt on his mister [⁴ MS. squyeris]
dide gadder seriauntes *and* squyere⁴
and al-so wriȝtes ferre and nere. [leaf 28]
quare þai euer fundyn were.

and bernys made wiȝ-in þat ȝere.
a þousande sette in stedis sere.
and sipen comaunded he him-selue.
depe selers for to delue.

and þorou his awen happy rede.
he filled wiȝ wine baȝ quyte *and* rede
quen þe folk saghe him þus dele.
wiȝ wine *and* corne flesshe *and* mele.
þai filled þaire bernis here *and* tare.

¶ *and* alle þe baronage so til him bare
atte alle þai louted til his lare.

þe lande of egipt lasse *and* mare.
þus ferde he þa vij. ȝeris
þat ma þen a þousande selers
filled he wiȝ wine new *and* fresshe
and warnestoure of salt flesshe.

gerners *and* granges filled wiȝ sede.
ma þen I wiȝ tonge con rede.
In ilk a stede a gode wardayne

and þen went to þe kinge agayne.
for to reste wiȝ-oute lesinge.
ofter þis mykil trauaillinge.

¶ quen þe vij. ȝere ware oute.
til alle men in lande a-boute.

als þai ware wone þaire sede was sawen.
bot sone ofter hit was wiȝ-drawen.
þe erþ hit clange for druȝt *and* hete
and so be-gan þe derþe to grete.
for þe druȝt þat was sa strange.
na corne ne grisse on erþe sprange.

FAIRFAX

þe king him did a wijf to take,
Hiht assener, a doghti make. 4668
Ioseph thought on his mistere,
Gart gadir him seriant and squier
To gadir him writhes fer and ner,
Quare þat euer þai funden were, 4672
And bernys made wid-in þat 3ere,
A thousand sett in stedis sere.
And sipen comandid he him-selue
Depe celers for to delue, 4676
And thoru his aun witti rede
Fild þaim wid wines, quite and rede.
Quen þe folk þus sau him dele 4679
wid win and corn, fless and mele,
And fild þe lathes here and þar [col. 2]
[.
. no gap in the MS.]
þe land of egipt less and mar. 4684
þus ferd he in þa seuin 3eris,
þat ma þan a thousand celers
Fild he wid wines neu and fress,
And lardineris wid saltid fless ; 4688
Gerneris and granges fild he wid sed,
Ma þan i wid tung can red,
In ilk a stede a sere wardain.
þan went he to þe king a-gain, 4692
For to rest him wid þe king,
Aftir his mekil trauailing.
Quen þa seuen 3ere wår vte,
Plomen ouer all þe land aboute, 4696
As þai war wont, þair sede to sau,
Bot alkines welth bigan wid-drau.
þe erde clang for hete and drohut,
And so bigan þe drech cum vte, 4700
For þat drep þat was sua strong,
Corn no griss on erde non sprong.

GÖTTINGEN

þe kyng him made a wyf to take
hiht asseuer a dou3ty make
¶ Ioseph þou3te on his mistere
Made gider him seruauant & squyere
To gete him wri3tes in a stounde
where euer þei mi3te be founde
Bernes he made in þat 3ere [leaf 30]
A þousande sett in studes sere
And aftir he commaundide him selue
Depe seleres for to delue
And bi grace wiþ his witty dede
Filled hem of wyne white & rede
whenne þe folke þus saw him dele
wiþ wyn & corn flesshe & mele
And filled þo bernes here & þore
[.
. no gap in the MS.]
þe londis of egipte lesse & more
þus ferde he þo seuen 3eres
þat moo þen a þousande seleres
Filled he wiþ wyne newe & fresshe
And larderes wiþ salt flesshe
Graunges gerneris filde he wiþ sede
Moo þan I wiþ tonge con rede
In euery stud lafte a wardeyn
þenne went he to þe kyng a3eyn
For to reste him wiþ þe kyng
Aftir his greete trauailyng
whenne þo seuen 3eer were oute
Plowemen ouer al þe lond aboute
As þei were wont her seed dud sawe
But al welþe bigon wiþdrawe
þe erþe clang for hete & drye
And so þe wo bigon vp hye
For þat drou3te þat was so strong
Corn ne gras on erþe noon sprong

TRINITY

þan deid þe bestes vp biden,
 Thoru þe hunger þat was sa kene,
 þat be þe thrid yeir was gan, 4705
 Vnnethes was þer beist left an.
 þe wirche¹ pouer moght find na fode,
 þai war sa fele þat begand yode, 4708
 þe flotes war secand þe land, [¹ *read*
 wrecche]
 Bi hundret; als, and bi thusand,
 þat soght þam rotes, als þe suine,
 Soru it was to se þar pin. 4712
 þe childir and þe men of heild
 þai lai don ded on þe feild.
 Bi for þe king þai com wit cri,
 And said, "lauerd, þou ha merci 4716
 O þi folk for vnger ded,
 Was neuer mare mister o bred;
 þof men ouer all has saun feilds, 4719
 O corn es þar noght an þat yeilds;
 Qualm has beistes al ouergan,
 Bot if sum bote o þe be tan,
 þe folk mon dei vp al bidene 4723
 Wit qualm, þis hunger es sa ken."
 ¶ þe king herd þis and weped sare,
 And sagh mens bodis bolnud ware;
 For, wijt yee wel, þat in þat tide
 Had he in his hert na pride. 4728
 "Lauerdinges," he said, "wel wat yee
 Mi stiward ioseph al fedes me,
 For darworthi þar-til es he, [² MS. bonte;
 read bote]
 He es al lauerd, and sua sal be; 4732
 Bot gas and fals yee him to fote
 And prais him he do yow bote,²
 And þat he giue yow of his corn,
 Ar hunger haue yow al be-storn."
 To ioseph went þai, criand þan, 4737
 "Ha reuth on vs, þou bliscd man,

COTTON

þen dyed þe bestes vp bedene.
 þorou þat hungre þat was sa kene
 þat bi þe formast 3ere was gane
 vnnep̃e left was þer ane.
 ¶ þe wrecche poer miȝt finde na fode
 þai ware so mony atte beggande 3ode
 þe folk was sechande al þe lande.
 be .vj. hundreþ *and* bi þousande.
 soȝt ham rotes as þai ware squyne
 sorow hit was to se þaire pine.
 þe childer *and* þe men of elde
 lay lyande dede a-pon þe felde.
 be-for þe king þai come to cry
and saide lorde þou haue mercy.
 kepe þi folk for hungre dede.
 was neuer mare meister of brede
 3our men oueral has sawen þaire feldes
and noȝt agaynewarde ys þat hit 3eldis.
 qualme has bestes alle ouer-tane.
 bot 3e sette bote our life ys gane.
 þi folk mone dey al be-dene.
 þis qualme ys so cursed *and* kene.
 ¶ he herde ham cry *and* wepe sare.
and saghe þaire bodis bolned ware.
 bot wete þou wele in þat tide.
 in hert he had ful litel pride.
 lordinges he saide wele wate 3e.
 my stiwarde Ioseph he fedes me.
 for derworþly þer to ys he.
 he ys al lorde *and* so salle be.
 bot gas *and* falles him to fote
and pray him ordayne 3ou sum bote
and atte he gif 3ou of his corne.
 or hungre haue 3ou alle for-lorne
 ¶ to Ioseph went þai criande þan
 haue rewþe of us þou blessed man.

FAIRFAX

THEY COME BEFORE THE KING WITH A GREAT CRY, FOR HUNGER WILL KILL ALL 277
THE FOLK. SEEING THEIR SWOLLEN BODIES, HE WEPT, AND SENT THEM TO JOSEPH.

þan died þe bestes vp all bidene
For þat hunger þat was sua kene,
þat bi þe formast 3ere was gan, 4705
vnethes was þar best left an.

þe wrecched pore miht find na fode,
þai were so fele þat beggand þai 3ode,
þe flockis war sekand in þe land, 4709
Be hundris and be thousand,

þat soght þaim rotis als þe suyn,—
Soru it was to se þat pin.

þe childer and þe men of elde 4713
For hunger lay dede in þe feilde;
Before þe king þai come wid cri,
And said, “lauerd, þu haue merci
Of þi folk for hunger er dede,
was neuer mar nede of brede. 4718

þou men ouerall haue saun feldes, ^[lf 34, col. 1]
Of corn es noght on þat vp-3eildes;
þe qualm has bestis all ouer-gan;
Bot if sum bote of þe be tan,
þi folk sule dey vp all bidene 4723
wid qualm, þis hunger es sua kene.”

ÞE king sau þis, and wep ful sore,
And sau men bodis bolnnand wore,
For wit 3e wele, þat in þat tide,
Had he in hes herte na pride. 4728

“Lordi[n]ges,” he said, “wele wot 3e
Mi steuard ioseph al fedis me,
For derworthili es he þar-tille,
He es all lord, and þat es skill; 4732
Bot gas and falles him to fote
And prais him he do 3ou bote;
And þat he giue 3ou of his corn
Ar 3e for hunger be for-lorn.” 4736

To ioseph went þai criand þan,
“þu reu on vs, þu blisful man,

GÖTTINGEN

þe beestis de3ed vp al bi dene
For þat hongur was so kene
þat bi þe furst 3eer was goon
vnneþe was þer beest laft oon
þe wrecched pore fond no fode
þei were so fele beggyng þei 3ode
To gider þei flocked in þat lond
Bi hundrides & bi þousond
þei sou3te hem rotes as done swyn
Sorwe hit was to se þat pyn

þe childre & þe men of elde
For hongur lay deed in þe felde
Bifore þe kyng þei coom wiþ cry
And seiden lord þou haue mercy
Of þi folke for hongur is deed
was neuer more nede of breed

þei men ouer al sewe feldes
Of corn nou3t hit vp 3eldes
þe qualme hap beestis ouergon
But if sum bote be þe on
þe folke shul de3e al bi dene
wiþ qualme þis hongur is so kene

¶ þe kyng say þis & wepte sore
how mennes bodies bolned wore
wite we wel in þat tide

had he in his herte no pride
Lordinges he seide wel wite 3e
Ioseph my stiwarde fedeþ me
Forder worþely is he þer tille
he is a lord þat is skille

But goþ & falleþ him to fote
And preye him to do 3ou bote
þat he 3yue 3ou of his corn
Or 3e for hongur be forlorn
To Ioseph went þei cryng þon
Rewe on vs þou blisful mon

TRINITY

And len vs sumquat o þi sede,
Was neuer ar sua mikel nede, 4740
Len vs sumquat wit þi scep."
"I sal yow lene," þan said ioseph.
Ioseph þat was ful o pite [1f 27, bk, col. 1]
Did thresche son in þat contre; 4744
Quen þe sede was dight and boun
He salde ilkman his porcion,
Sua þat þai moght scilwisli,
þai and þair fernet, liue þar-bi. 4748
In sum bok find i þar a wile
þat ioseph fand þat was sutile;
þe caf he cast o corn sumquile
In þe flum þat hait þe nile; 4752
For-qui þat flum þat rennes þar
Til ioseph hus it has þe fare.
¶ þis hunger, þat i her of tell,
In landes als a-bute it fell, 4756
Men mist it nour quare in land,
And seuen yeir it was lastand.
þan iacob and his suns warn
For default wel ner for-farn; 4760
Soruful war þai, was na selcuth,
þat had noght to put in þair mouth;
þof þai had siluer and gold red 4763
þai moght noght find to bi þam bred;
His childer oft for hunger grete,
O bote he ne wist how þam to bete;
Oft he listud vp his hend 4767
To godd, þat he helpe þam wald send,
And ar grant þam son menskli to dei,
Ar þat misese lang for to drei.
Bot our lauerd godd o might
Hers mans praiyer þat es right; 4772
For þof he proue his freind wit pine,
þar-for wil he noght him tine.

COTTON

and lene vs sumquat of þi sede
was neuer are sa mykil nede.
lene vs sumquat of þi scep.
I salle 3ou lene þen saide Ioseph.
Ioseph was euer ful of pite.
lete þresshe þe corne in iche cuntre
quen þe sede was dight *and* boun.
he salde ilkan his porcioun.
so atte þai mu3t skilfully
wip þaire meyne liue þar-by.
¶ In þis boke al-so we rede
how Ioseph toke *and* dide in dede.
þe chaf of corne as I. 3ou say
in a water he kest a-way.
in-to a flume atte ran þare.
to Iacob hous þe winde hit bare.
þis hunger þat I. 3ou of telle
In alle landes aboute hit felle
men miste hit naure in na lande
vij. 3ere was hit lastande.
þat Iacob *and* his sones warne
for hungre almast for-farne.
sorouful ware þai was na selcouþe
for þai had no3t to putt in mouþe
þo þai had siluer *and* golde rede.
þai mi3t naure finde to by ham brede
¶ his childer for brede ful sare con grete
he cowde na bote þaire bale to bete
oft he lifted vp his hende. [leaf 28, back]
and prayed to god sum corne him sende
and gif ham grace menskly to deye
or þai lange þis payne sulde drye.
¶ bot our lorde god of mi3t
heres monnes prayer atte ys ri3t.
alle If he proue his frende wip pine
3et þinkes he no3t him to tyne

FAIRFAX

And lene vs sumquat of þi sede,
was neuer ar sua mekil nede, 4740
Lene vs sunquat wid þi skep."
"I sal 3ou lene," said ioseph.

Ioseph was ful of pite, 4743
Did threches sone in þat contre,
Quen þe sede was dight and bone,
He sald ilk an his porciun,
Sua þat þai miht skilfully
þai and þair meyne liue þar-bi. 4748
In bokis find we of a wile
þat ioseph did þat was sotle,
þe chaf of corn he kest vmquile,
Into þe flum þat men call Nile, 4752
For-qui þ[a]t watir þat rennis þare,
To iacob hus it has þe fare.

þis hunger þat i here of tell [col. 2]
In landis all aboute it fell, 4756
Men mist it noquer in no land,
And seuen 3ere it was lastand.

þan iacob and his sonis ware
wid hunger in point to for-fare, 4760
Soruful þai were, was na selcuth,
þai had noght to put in þair mouth.
þou þai had siluer and gold rede,
þai miht noght find to by na bred,
þir childer oft for hunger grett, 4765
And iacob ne wist hu þair hunger to
Oft he lifted vp his hend [bett.

To godd þat he him help suld send,
And grant him sone menskli to dey,
Ar þat hunger lang to drey. 4770
Bot vr lauerd godd all-miht
Heris man prayer, and þat es riht,
For þou he proue his freind wid pine,
þar-for wil he him noght tine; 4774

And lene vs sum what of þi sede
was neuer eer so mychel nede
Sum wat lene vs bi þi skep
I shal 3ou lene seide Iosep
¶ Ioseph was ful of pite
lete presshe soone in þat cuntre
whenne þe seed was al boun
he solde vchone his porcioun
So þat þei my3te skilfully
þei & her meyne lyue þerby
In bokes fynde we of a wile
þat Ioseph dud þat was sotle
þe chaf of corn he cast oper while
Into a watir men callen nyle
For þat watir þat ran þare
To Iacobus hous hit had þe fare
þis hongur þat I here of telle [lf 30, bk]
In londes al aboute hit felle
Men miste hit no where in no lond
Seuen 3eer hit was lastond
þenne Iacob & his sones ware
wip hongur in poynt to forfare
Sorweful þei were no selcoup
Nou3t hade þei to put in her mouþ
Siluer þei had & golde rede
But þei my3te fynde to bie no brede
For hongur sore þese childer dud grete
Iacob wist not how hit to bete
Ofte he helde vp his hende
To god him for to helpe sende
And þat he my3te menskly de3e
Ar he þat hongur longe shulde dre3e
But oure lord god of my3t
hereþ monnes preyere in ri3t
For þou3e he preue his frend with pyne
þerfore wol he not him tyne

Iacob wen he was mast in sijt
God lighted him, wit-outen lijt.
Bitid þan in a litel quile
Iacob yode walcand be þe nile ; 4778
He sagh a-pon þe watur reme
Caf flettand dunward [with] þe strem ;
O þat sight wex he ful blith
And til his suns he tald it suith :—
“ Childir,” he said, “ yee list and lete,
I sagh caf on þe watur flete ; 4784
Queþen¹ it com i can not rede, [^{MS. has} ^{Queþen}]
Bot dunward flette it wel god spede ;
If it be commen fra fer land
Lok quilk of us sal tak on hand
For vs alle do þis trauail, [col. 2]
þar of es god we ta consail, 4790
Again þe flum to folu þe sloth,
Corn þan sal we find for sothth.”
Ruben said þan his resun :—
“ Lo, me ! i am all redi bun 4794
Our aller nedes vnder ta,
Giue me mi graith and lat me ga.”
His breþer said, “ bot ga we alle,
In godds nam, and sua we sall.” 4798
“ Siluer inogh wit yow yee tak,
And i yow prai, for drightin sak,
Quen yee funden haue your fang
þat yee duell not þan to lang ; 4802
Bot gas warli thorv vncuth land,
Godd hald ouer yow his holy hand.
þere breþer went out o chanaan, 4805
For þar was iacob wonnand þan ;
þair yongest broþer left þai at ham,
Beniamin þan was his nam.

i heied þam [fast] on þair wai,
þat vntil egypte son com þai ; 4810

COTTON

bot quen þe bal ys alder hext
þen sum time ys bote next.

BE-tidde a time in litel quile
Iacob went walcande bi þe Ile
he saghe a-pon þe wateres reme.
chaf fletande come wiþ þe streme.
of þat sizt wex he fulle bliþe.
and tille his sones talde hit squyþe
¶ Childer he saide 3e liste *and* lete.
I. saghe chafe on þe water flete.
queþen hit come I. con nozt rede
bot doun þe water hit come gode spede
if hit be commyn fra ferre lande
loke quilke of us sal take on hande
to do þis trauaile for vs alle.
or ellis for hungre we mone falle
agayne þe flume to folow þe sloþ
and corne 3e sal þen finde for-sop.
¶ Ruben saide þen his reson.
lo I. am alle-redy boun.
our aller nedis vnder ta.
gif me my graiþe *and* lete me ga.
his breþer saide bot go we alle.
In goddes name *and* so we salle.
siluer I.-noghe 3e wiþ 3ou take
and I. 3ou pray for goddis sake.
quen 3e fondyn haue 3our fange
loke 3e dwelle nozt to lange
gas warly þorou-out vncouþ lande
god halde ouer 3ou his haly hande
¶ þes breþer went out of chanaan.
for þer was Iacob dwellinge þan.
þaire 3ongest broþer laft atte hame
Beniamyn was his name
þai hyed ham fast a-pon þaire way
and vn-to egypt sone come þai.

FAIRFAX

Iacob quen he was mast in siht,
God him confortid widuten liht. 4776
Be-tid þan, in a littel quile,
Iacob 3ode walkand bi þe Nile,
He sau apon þe watris reime
Chaf cum fletand wid þe streme. 4780
Of þat sight wex he ful blith,
And til his sonis he tald it suith,
“Childer,” he said, “3e list and lete,
I sau chaf on þe water flete; 4784
Queþen it comis i can noght rede,
Bot doun it fletis ful god spede.
If it be comen fra fer land, 4787
Loke quilk of 3u sal take on hand,
For vs all take þis trauaile,
þar-of es gode we ta consaile.
Agayn þe flum to folu þe chaf, <sup>[leaf 34,
bk, col. 1]</sup>
Corn þare sul we find to haf.” 4792
Ruben þan said his resun,
“Lo,” he said, “I am al-redi boun,
vr aller nedis to vnder-ta,
Gif me tresur and lat me ga.” 4796
His breder said, “may we ga all
In goddes name, and sua we sall.”
“Tresur enohut wid 3u 3e take,
And i 3ou pray for goddes sake, 4800
Quen 3e funden haue 3our fang
þat 3e duell noght þar to lang.
Bot gas warli in vneuth land, 4803
God hald ouer 3ou his hali hand.”
Þire breder went vte of canaan,
For þare was Iacob wonand þan;
þar 3ongest broder þai left at hame,
Beniamyn þan was his name, 4808
þai heyed þaim apon þair way,
þan sone to egipt com þai.

GÖTTINGEN

Whenne iacob was moost in fray
God him coumfortide þat al do may
Soone aftir in a litil while
Iacob 3ode bi þe watir of nyle
he say vpon þe watir glem
Chaf com fletyng wiþ þe streem
Of þat sizte wex he ful bli3e
And to his sones tolde hit swipe
Childre he seide 3e luste & lete
I saw chaf on þe watir flete
Wheþon hit comeþ con I not rede
But doun hit fleteþ ful good spede
If hit be comen fro fer lond
Loke whiche of 3ou wol take on hond
For vs alle to trauaile
herof is good we take counsaile
A3eyn þe flum to fynde þe chaue
Corn þere shul we fynde to haue
¶ Ruben seide to his resoun
Lo I am al redy boun
Oure aller nedes to take in place
3yue me tresour & lete me pace
his broþer seide go we alle
In goddes name & so we shalle
Tresour ynou3e wiþ 3ou 3e take
And I 3ou preye for godde sake
Wheñ 3e founden han þat þing
þat 3e make not longe dwellyng
But goop wisely in vncouþe londe
God holde ouer 3ou his holy honde
þese breþer went fro canaan
For þere was Iacob wonyng þan
her 3ongest broþer þei lefte at home
Beniamin was his nome
þei hized hem vpon her wey
Soone to egipte comen þey

TRINITY

Bot quen þai sagh þat corn plente,
 Bliþer men moght neuer be; 4812
 For bred to sell þai fand and boght,
 And to ioseph þai siþen soght,
 And men þam taght quilk was ioseph.
 And dun þai kneld at his fette, 4816
 Cuth þai wit him na kything tak,
 And vncuthli to þam he spak.
 "Childer," he said, "weþen are yee?"
 "Sir, wee are o farr cuntre, 4820
 Of a land hait chanaan,
 þar-in es mani nedi man."
 þan said ioseph, ful vncuthli, 4823
 "Bot er yee comen þe land to spi?"
 "Nai," þai said, "lauerd, godd for-bede!
 Bot elles we come for mikel nede,
 For þis hunger it es vtenem,
 We ar all a man barn-teme; 4828
 For þar es hunger in our kingrike,
 þat was þar neuer forwit slike;
 þe folk þan deies al be-dene,
 Sli hunger was neuer i wene, 4832
 And þar-for haue hidder soght
 And parti siluer wit vs broght,
 Al redi penijs for to tell [leaf 28, col. 1]
 If we moght find her oght to sell;
 For we prai þi lauerd-hed 4837
 þat þou wald us help in nede,
 O þi mikel plente here
 To sel us, be it neuer sa dere; 4840
 Thar þe lauerd haf na mistring
 þat we suld com for oþer thing."
 "I sal yow sell, bot tells me 4843
 Quat-kin man yur fader¹ be." [¹ MS. faber]
 "Iacob, sir, es our fadir nam—
 An ald man es ur fader nam,²

COTTON [² wrongly repeated
by scribe]

bot quen þai saghe þer corne plente
 Murer men miȝt neuer be
 for brede to selle þai fand *and* boȝt
and to Ioseph siþen þai soȝt.
and men ham taȝt quyche was he
 doun þai sette ham alle on kne
 cowde þai wiþ him na kiþinge take
and vncouþely to ham he spake
 ¶ childer he saide queyþen ar ȝe.
 sir an saide of ferre cuntree.
 of þe lande of chanaan.
 þer-in ys mony nedeful man.
 þen saide Ioseph ful vncouþly
 bot ar ȝe commyn þis lande to spy
 nay þai saide lorde god for-bede
 bot ellis commyn for mykil nede.
 for þis hunger hit ys out-neme
 we ar alle an monnes barneteme
 þer ys hunger. in our kingerike.
 was þer neuer nane hit like.
 þe folk ar dede vp bedene.
 suche hunger was neuer sene.
and þar-fore haue we hidder soȝt
 a party of siluer wiþ vs broȝt.
 redy payment for to telle
 if we finde any corne atte selle.
 we prai þe of gode lorde-hede
 atte þou help us atte þis nede.
 of þi mikel plente here
 to selle us be hit neuer sa dere
 þer thar be lorde na mistrowynge.
 atte we come for oþer þinge.
 ¶ I salle ȝou selle bot telles me.
 quatkin monnys sones ȝe be.
 Iacob ys our fader name.
 an alde mon we left at hame

FAIRFAX

SUCH HUNGER IN THEIR COUNTRY WAS NEVER SEEN. THEY HAVE PENCE TO BUY, 283
BE THE CORN NEVER SO DEAR. JOSEPH WILL SELL, BUT ASKS ABOUT THEIR FATHER.

Bot quen þai sau corn plente,
Glader men miht neuer be, 4812
Bred to sell þai fond and bohut,
And to Ioseph siþen þai soght.
And men þaim taght quilk was Ioseph,
And doune þai knelid at his step.
Coud þai of him na knaulag take,
And vnkudly to þaim he spac. 4818
“Childer,” he said, “queþen er 3e?”
“Sir,” þai said, “of a contre
þar in es mani a nedi man, 4822
Of a land men calis canaan.” 4821
þan said Ioseph ful vncuthly,
“Bot er 3e comen þis land to spy?”
“Nai,” þai said, “lord godd forbede,
Bot we er comen for mekil nede, 4826
For þis hunger it es vte-neme; [col. 2]
We er all a manes barnteme,
þar es hunger in vr king-riche,
was þar neuer bi-for non suiche. 4830
þe folk dies vp all bidene,
Suilk a hunger was þar neuer nan sene.
And þar-for haue we hider sohut,
And a parti mone wid vs broght,
Redi penis we haue to tell 4835
If we may find here aught to sell.
For-þi we pray þi lauerd-hede,
þat þu wil help vs in þis nede,
Of þi mekil plente here
To selle vs, be it neuer so dere. 4840
Thar þe lauerd, haue na mistrouing
þat we suld cum for ani oper thing.”
“**I** sall 3ou selle, bot telles nu me,
Quat kines a man 3urfader es he?”
“Sir, iacob es vr fader name, 4845
An ald man we left at hame..

GÖTTINGEN

Whenne þei say of corn plente
Gladder men miȝt none be
Breed to sille þei fond & bouȝt
And to Icseph soone þei souȝt
Men hem tauȝte whiche was he
Doun þei kneled on her kne
Coupe þei of him no knowleche take
And vncouþely to hem he spake
Childre he seide wheþen are 3e
Sir þei seide of a cuntre
þerynne is mony a nedy man
þe londe men calleþ canaan
þenne seide Ioseph ful vncouþly
what are 3e comen þis lond to spy
Nay þei seide lord vs forbede
But we are comen for greet nede
For bittur hongur þat is, bifalle
Oon monnes childer are we alle
þer is hongur in oure kingriche
Was þer neuer noon hit liche
þe folke deȝeþ vp al by dene
Suche hongur was neuer eer sene
þerfore haue we hidur souȝt
A party of money wiþ vs brouȝt
Redy pens haue we to telle [leaf 31]
If we may fynde corn to selle
þerfore we pray þi lordhede
þat þou vs helpe in þis nede
Of þi muchel plente here
To selle vs be hit neuer so dere
haue 3e lord no mys trowyng
þat we shulde com for opere þing
¶ I shal 3ou selle hit telleþ me
What maner mon 3oure fadir is he
Sir iacob is oure fadir nome
An olde mon we lefte at home

TRINITY

Elleuen breþer es we liuand,
 An at ham, ten in þis land." 4848
 "And quat es he þat es þe lest?"
 "Sir, beniamin hatte þe yongest."
 Wen he biheild þam on a rau,
 Wel ilkan he cuth þam knau; 4852
 Thoght a-pon his fadir care,
 And, þar-for, sighed he ful sare.
 þair siluer he tok and gaue þam corn
 And to þair ine did it be born;
 And did waitte at a priue tide, 4857
 And did a siluer cupe at hide,
 In a sek, þe corn be-side,
 And bad þam to þe mete a-bide.
 Qu[e]n þai had eten, and war al bun
 For to wend son vte o ton, 4862
 Ioseph þam said þan a sarmun,
 And þus þam sceud his resun:—
 "God men," he said, "now sal yee far,
 Bot of our king i warn yow are;
 I am not king al ouer þis land,
 Bot ilkman sal wel vnderstand 4868
 þe king of it, hatt pharaon,
 þat al his will can gar be don;
 He es dred ouer al and es rike,
 And i stiward of his king-rike; 4872
 Of him i wijt yow sai truli,
 O theft he wil haue no merci;
 For qua þat es wit stolen thing
 Funden he wil þat he hing; 4876
 I sai it noght for-qui þat yee
 Ne ern lickli lel men to be;
 Godd yow giue well for to fund 4879
 And bring yow ham, bath hali and sund,
 Hale and fere, your fadir to se, [col. 2]
 Drightin yow do þat it sua be." 4882

COTTON

xj. breþer we ar liuande.
 an. atte hame x. ys in lande
 and quat ys he þat ys þe lest
 lorde beniamyn hat þe 3ongest.
 quen he be-helde am alle on raw
 wele ilkane he cowde ham knaw
 he þo3t a-pon his fader care
 and þar-fore sighed he fulle sare
 he toke þaire siluer and gaf ham corne
 and lete lede hit to þaire in be-forne
 and wayded atte a priuay tide
 a siluer coupe he made hide.
 In a sek þe corne be-side
 and bad ham to þe mete a-bide
 ¶ quen þai had eten and ware boun
 for to wende out of þe toun.
 Ioseph ham saide sarmoun. [leaf 29]
 and þus ham shewed his resoun.
 gode men saide he 3e sal fare
 bot of our kinge I. warne 3ou are.
 I am no3t kinge ouer al þis lande.
 bot ilk mon sal wele vnderstande
 þe kinge of hit hatte pharaon.
 þat alle his wil con make be don
 he dred ouer-alle and his rike.
 and I. his stiwarde wiþ-out squyke
 of him I. telle 3ou truly
 of theft he wille haue na mercy.
 qua-so ys takin wiþ stollun þinge
 wiþ-uten raunsoun he wil him henge
 I say hit no3t for-þi attyn 3e
 ar likly lelmen for-to be.
 god 3ou giue wele for to founde
 and bringe 3ou hame bap hale and sounde
 hale and fere 3our fader to se.
 lorde lene grace atte hit so be.

FAIRFAX

Elleuen breþer we er lyveand,
Ane at hame and ten in þis land."
"And quat es he, þat es þe lest?"
"Sir, beniamin hight he, 3ongest."
Quen he biheld þaim all oraue, 4851
wele ilk an he coud þaim knaue,
He thocht apon his fadir care,
And þar-for syhid he ful sare. 4854
Þair siluer he tok and gaf þaim corn,
And to þair in did it be born;
He gart waite at a priue tide,
And did his siluer coupe to hide 4858
In a sec þe corn biside,
and bad þaim to þe mete a-bide.
Quen þai had etin and war boune
For to wend ham vte of toun, 4862
Ioseph bi-gan þan his sarmon, <sup>[leaf 35,
col. 1]</sup>
And þus þaim he scheud his resun.
"Gode men," he said, "3e sal fare,
Bot of vr king I warne 3ou are,
I am noght king ouer þis land, 4867
Bot ilk man sal wele vnderstand,
þe king of þis land hat Pharaο,
þat all his will can gar be do; 4870
Ouer-all es dredd, and he es riche,
þat was þar neuer bifer non suiche:
Of him i tell 3ou witterly
Of thef wil he haue na merci, 4874
For-qua so es tan wid stoln thing,
He wil þat do him to hing.
I say noght þis bot þat 3e
Ar like treu men for to be. 4878
Godd giue 3ou wele for to founde,
And bring 3ou ham hal and sounde,
Hal and fere 3ur fader to se, 4881
God grant 3ou þat it so may be."

GÖTTINGEN

Elleuen breþere are we lyuonde
Oon at home & ten in þis londe
what he seide is he þe leest
Sir beniamin het þe 3ongest
whenne he bihelde hem on rowe
Wel vchone he coude hem knowe
his fadir care þou3te he on þore
And þerfore he siked ful sore
For siluer he toke & 3af hem corn
And to her ynne dud hit be born
he lete waite at a priue tide
And dud his siluer coupe to hide
In a secke biside her corn
And bad hem bide to mete þat morn
Whenne þei had eten & were boun
For to wende hoom out of toun
Ioseph bigon to sermoun go
And þus shewed hem his resoun þo
Gode men he seide 3e shal fare
But of oure kyng I warn 3ou 3are
I am not kyng ouer þis londe
vche man shal vndirstonde
Oure kyng hette pharaο
And al his wille con make be do
Ouer al I drad and also riche
was neuer eer mon him liche
Of him I telle 3ou witterly
Of þeof wol he haue no mercy
Who so is taken wiþ stolen þinge
he wol him do soone to hinge
I say not þis but þat 3e
Seme trewe men to be
God graunte 3ou wel to founde
And bringe 3ou hoom hoole & sounde
3oure fadir to se hool and fere
God 3ou graunte lorde dere

TRINITY

“Sir, godd þe for-yeild,” þan said þai,
“Of al þi god, and haue god day :”

¶ Quen þat þai fulli forth war gan
Ioseph sargantz¹ cald onan— ^{[¹ MS. san-}
gantz]

“Childer,” he said, “we serue þe king,
And we miss sumquat of his thing ;

If he it wijt he mon be wrath, 4889

Bot godd forbede, þat ware me lath ;

Yon er theues we lelmen wend,

And theif es he þam hider send ;

Dos folus þam to ripe þair war,

Ar þai ouer far be on þeir fare ;

If in þar sekces be oght funden 4895

Lok þai alle be tain and bonden.”

[.]

no gap in the Cotton & Laud MSS.]

þe sargantz þat ware brem als bare

Ran and ouertok þam þare. 4900

“Theues,” said þai, “yee most abide,

Wene yee þe king tresur at hyde ?

He þat has yow don socur

Stoln haue yee of his tresur ; 4904

Ful ilhale did yee þat dede,

For suilk þar-of sal be your mede.”

¶ “Sertes,” said þai, “leue lauerdinges,

Haue we noght þan o þe kinges, 4908

We ar bath treu men and lele,

For ware we neuer wont at stele ;

Ne haue we wit us trussed noght,

Bot thing þat we ha lele boght, 4912

And of our lele bi-geten thing,

For drightin dos vs na letting.”

þair seckes son þai laid on hand,

þat ilk cupe þai soght þai fand. 4916

“Ha ha, traiturs, now wel is sene

Queþer þat yee be fule or clene.”

COTTON

¶ Sir god for-þilde 3ou *and* haue godai

þai saide na mare bot went þer wai

quen atte þai þus forþ ware gane

Ioseph a seriaunt calde a-nane.

childer he saide we serue þe kinge

and we mis sumquat of our þinge.

if he hit wiste he walde be wrap

god for-bede þat ware me lap.

3onder ar theues we lelmen wende

a thefe ys he ham hidder sende

do folow ham *and* ripe þaire ware

and lete ham neuer forþer fare

in þaire sekkis *and* o3t be fundyn.

loke þai alle be tane *and* bundyn.

do now wele as I. 3ou say

bot do ham na arme in na way.

¶ þer seriauntes at ware brem as bare

and ran *and* ouer-toke ham þare.

theuis saide þai 3e salle a-bide

wene 3e þe kinges tresour hide

he þat 3ou has done socoure.

stollyn 3e haue of his tresour.

ful il haile dide 3e þat dede.

for so þer-of sal be 3our mede.

certis saide þai leue lordinges

haue we na-þing tane of þe kinges

we ar baþ trew men *and* lele.

ware we neuer wont a stele

ne haue we wip us trussed no3t.

bot þinge þat we haue lelly bo3t.

and of our lele be-gityn þinge.

for goddes loue do vs na lettinge

þaire seckes sone þai laide on hande

þat coupe þai so3t *and* sone hit fande

a traytours now ys hit sene.

queþer atte 3e be foule or clene.

FAIRFAX

“Sir, godd 3ou for-3elde,” said þay,
“Of all 3our gode, and has god day.”
Quen þai forth fully war gan, 4885
Ioseph sergauntis called on-an,
“Childer,” þai¹ said, “we serue þe king,
And we misse sumquat of his thing,
If he it wit he wil be wroght, [¹ read he]
And god for-bede, þat war vs loth.
3on er theues we lelemen wende, 4891
And he a thif þaim hider sende.
Foluis þaim and ransakis þair ware,
Ar þat þai pass or fra vs fare,
If in þair sekkes ahut be funden 4895
Loke þai all be tan and bunden.”

[.
. no gap in the MS.]

Þe sargantes þat war brim as bar,
þai ran and ouer-tok þaim þar.
“Theues!” þai said, “3e sal a-byde,
wend 3e þe kinges tresur to hide? [^{col. 2}]
He þat 3ou has done socoure, 4903
Stolin 3e haue of his tresur.
In an ille time did 3e dis dede,
For suilk þar-of sal be 3our mede.”
“Certis,” þai said, “leue lordinges,
Haue we noght tan of þe kinges;
we er bath treu men and lele, 4909
war we neuer wont to stele,
we ne haue wid vs trussed noght,
Bot thing þat we lely haue boght,
And vr aun lele bigetyn thing, 4913
For goddes loue dos vs na letting.”
Apon þair sekkes laid þai hand,
þat coupe þai soght and sone þai it fand.
“A! traitours, nou es it sene,
Queþer þat 3e be foule or clene.” 4918

GÖTTINGEN

God 3ou for3elde seide þai
To alle 3oure gode & haueþ good day
¶ whenne þei alle forþ were goon
Ioseph seruau^{nt}is called anoon
Childre he seide we serue þe kyng
We misse sumwhat of his þing
If he wite he wol be wrooþ
God hit forbede þat were vs loop
3ondir be þeues we trowe wende
And he a þeof hem hider sende
Folweþ hem & ransakeþ her ware
Or þei forþer fro vs fare
If in her sekkes be ouzte founde
Loke þei alle be take & bounde

[.
. no gap in the MS.]

þe seriauntis þenne breme as boor
Ran & ouer toke hem þor
þeues þei seide 3e shul abide
Wende 3e þe kyngis tresour to hide
he þat 3ou haþ done socour
Stolen 3e haue of his tresour
In euel tyme dud 3e þis dede
For suche þerof wol be 3oure mede
¶ Certis þei seide leue lordyngis
haue we not stolen þe kyngis þingis
we are trewe men & lele
Were we neuer wont to stele
we haue wiþ vs trussed nouzt
But þing þat we truly bouzt
And so is oure t[r]ewe geten þing
For goddes loue do vs no lettyng
vpon her sakes leide þei hond
þe coupe þei souzt & soone fond
Traitours þei seide now is sene [^{1f 31, bk}]
Wheþer 3e be foule or clene

TRINITY

þan war þaa breþer bondon hard,
And siþen broght be-for stiward, 4920
And prisund til þe thrid morn,
þat maa folk moght be bi-forn;
To-quils sent ioseph þe yepe
Men þair harnais for to kepe. 4924
¶ þe thrid morn comandid he
A gardiring o þe land suld be;
Forth war broght þaa breþer ten¹
þaa sorful now, þaa sare men; [¹ MS. tene]
þai fel don þan at ioseph fete [¹ MS. 28. bk. col. 1]
And merci soght, wit reuli grette;
þe folk asked quat þai suld be, 4931
“Theues,” coth ioseph, “of a cuntre
þat heþen es far, sa þai me tald,
þat es sene on þair dedis bald,
For quils i sald þam o mi sede
þai stall mi coupe a-wai to lede; 4936
And sargantz send i son on hand
þat in þair gare mi god þai fand;
I receiud þam and warnd ham noght
Of alle thing þai me be-soght, 4940
Mete and drinc i gaue þam bath,
And redd þam to were þam fra wath;
And siþen i praid godd all weldand
Lede þam sauueli to þair land; 4944
And þar-on stall þai þus mi thing,
If yee giue dome, þan sal þai hing.”
þan spak ruben, þe eildest broiþer,
Stilli menand til þas oþer,— 4948
“Now es vs comen our ald sakes
In to wandret new, and wrakes,
þat i yow said, þis oþer yeire,
Bot þan mi rede wald yee not here,
O ioseph our breþor lel 4953
Wit wrang yee sald him for catell;

COTTON

þen ware þa breþer bundin harde
and broȝt be-for þe hye stiwarde
and prisoned til þe þrid morne
atte mare folk mote be. be-forne
Ioseph lete a mon þis quile
kepe þaire hernes wiþ-out gyle
¶ þe þrid morne comandet he
a gedderinge of folk for to be.
forþ ware broȝt. þer breþer ten.
þa sorouful now þa sary men.
þai fel doun atte Ioseph fete
and mercy soȝt wiþ reuli grete.
þe folk asked quat þai sulde be
theues quod Ioseph of a cuntre
atte heyþen ys ferre so þai me talde
þat ys sene on þaire dedis balde
þe quilest I. salde ham of my sede
þai stale my coupe a-way to lede
a seriaunt sende I. sone on hande
and in þaire sekkis my coupe þai fande
I resceyued ham and warned ham noȝt
of alle þe þinge þai me be-soȝt.
mete and drinke I. gaue ham baþ
and bad ham kepe ham fra þe waþ
and siþen I. prayed god al weldande
lede ham sauely to þaire lande.
and her a-pon þai stale my þinge.
if ȝe giue dome? þan sal þai hinge
¶ þen spac ruben þe eldest broþer.
stilly menande til þase oþer.
now ys commyn our alde sakis.
wille liȝt on vs wiþ harde wrakis.
þat I. ȝou saide þis oþer ȝere.
bot þen my rede walde ȝe noȝt here
of Ioseph our broþer lele.
wiþ wrange ȝe salde him for catel.

FAIRFAX



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